

# THE GENERATION GAP:

## Evangelical Giving Preferences



**GREY MATTER**  
RESEARCH & CONSULTING

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*Strategic Solutions for Success*

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# THE WINDS OF CHANGE

While the median age of American adults is a little under 46, it is very common for donor-supported ministries and charities to maintain a donor base that is considerably older. Both Grey Matter Research and Infinity Concepts work with **organizations with a median donor age in the 50s ... or 60s ... or even in the 70s**. Many organizations are concerned about their long-term viability as their donors age, and eventually die off.

For this and other reasons, **it is quite common for ministries and charities to seek ways to attract younger people** as donors. For some with particularly aged donor bases, this might mean reaching into the 50s or 60s for new donors. But for many, it means attempts to attract donors who are in their 40s, 30s, or even 20s.

The problem is that too often, organizations are trying to attract a 35-year-old donor with the same strategies and approaches that helped them attract all their 65-year-old donors. And we are about to demonstrate to you that this approach has significant challenges. Because in a variety of ways, **younger donors think about giving very differently from older donors**.

**Infinity Concepts** and **Grey Matter Research** partnered to research over 1,000 American evangelical Protestants. One of the things we examined in a variety of ways is their donating behavior and preferences; this report is the second in a short series that examines evangelical giving (*The Generosity Factor: Evangelicals and Giving* is also available from both companies).

# KEY INSIGHTS

- 1** Fifty-eight percent (58%) of evangelicals give to charities outside of their church.
- 2** Evangelical giving preferences can be divided into four groups
  - 28% prefer to give to local charities
  - 18% prefer to give to domestic charities, but not necessarily local
  - 27% would rather give overseas
  - 27% have no preference between overseas and domestic
- 3** Evangelical donors in general:
  - Prefer giving domestically to overseas (46% to 27%)
  - Are more likely to trust an organization until it proves unworthy of their trust than they are to doubt an organization until it proves it is trustworthy (48% to 33%)
  - Prefer giving to organizations they already know rather than learning about new organizations they might support (58% to 28%)
  - Prefer to support a small number of causes rather than a wide variety of causes (58% to 31%) and prefer supporting a small number of organizations over a wide variety (62% to 27%)
  - Prefer to research an organization before supporting it rather than just giving “when it feels right” (53% to 33%)
  - Tend to plan their giving in advance instead of donating “spur of the moment” (47% to 34%)
- 4** Evangelical donors under age 40 differ from older donors in almost every way. Younger donors are:
  - More likely to prefer overseas giving to domestic (34% to 28%)
  - More open to giving beyond their local area (48% to 26%)
  - Less likely to start by trusting an organization (35% to 42%)
  - Almost as likely to want to learn about new organizations as they are to prefer supporting what’s already familiar to them (41% to 45%)

- Much more likely to want to spread their money around to different causes rather than concentrate on a few (49% to 31%)
- Far more likely to want to support a wide variety of organizations over a small number (46% to 35%)
- Almost as likely to give “spur of the moment” as to plan their giving in advance (39% to 43%)

**5** Younger donors are much more open to new giving options and desire variety. They want to support a wide variety of causes and organizations, while older donors tend to have crystallized around a small number of perspectives regarding giving.

**6** If younger donors maintain these differences as they age and become core donors for organizations, it could lead to some very different approaches for donor acquisition, engagement, and retention:

- Lower levels of donor loyalty will require stronger retention strategies and more engaging sustainer (partnership) programs
- More opportunities for growth as effective fundraisers capture the interest of donors who are more open to new organizations or causes
- More need for variety and options within an organization to help hold their interest
- More need for multiple touchpoints and refreshed messaging to keep donors engaged
- An even greater focus on emotional strategies and messaging in prospecting
- An increased need for organizations to demonstrate trustworthiness, rather than assuming donors will start by trusting them



# Evangelical: A Quick Definition

Researchers have defined “evangelical” in ways that have them representing 7%, 23%, and even 35% or more of American adults. For this study, we considered an evangelical to be someone who agrees strongly with all four of the following theological positions:

- The Bible is the highest authority for what I believe
- It is important for me to encourage non-Christians to trust Jesus Christ as their Savior
- Jesus Christ’s death on the cross is the only sacrifice that could remove the penalty of my sin
- Only those who trust in Jesus Christ alone as their Savior receive God’s free gift of eternal salvation

Further, we limited our study to those who did not identify with a non-Protestant group, such as Mormon, Roman Catholic, or Orthodox. This is a study of American **evangelical Protestants**, a group representing **23% of American adults**, or about **59 million people**.

# Ministries & Charities

**Three out of four evangelicals (74%) gave money at some point during the last 12 months to a church they attended (either in person or watching online). Nearly six out of ten (58%) gave money to some other type of nonprofit organization, charity, or ministry outside of a congregation.**

It is this second group on which we will focus this report. Approximately **34 million evangelicals contributed to some type of donor-supported organization other than a local congregation**. This might have been anything: supporting cancer research, sending missionaries overseas, a local food bank, etc. For brevity, we will simply call all of this “charity” or “charitable giving,” no matter whether that giving is faith-based or secular.

We asked evangelical charitable donors about their preferences and experiences in eight different areas. Our research will cover how evangelical Protestants overall prefer giving, but we also tracked **very substantial, consistent differences by age group**. Younger donors simply are not the same as their parents or grandparents.

We presented a national sample of evangelical Protestants with eight pairs of descriptions about giving, and asked which choice in each pair better describes them. We used a seven-point scale, so they could say a description fits them very much, moderately, or just a little, or they could tell us they are right in the middle or have no preference on each one.

**58%**  
give to charities  
outside of their church

The eight pairs of descriptions we gave people are:

<b>1</b>	I prefer to support organizations working mostly in my local area.	I prefer to support organizations working beyond my local area.
<b>2</b>	I prefer to support causes here at home in the US.	I prefer to support causes overseas where the needs may be greater.
<b>3</b>	I tend to trust organizations until they show I should doubt them.	I tend to doubt organizations until they show I can trust them.
<b>4</b>	I like to support organizations I already know.	I like to learn about new organizations to support.
<b>5</b>	I tend to stick to a small number of organizations I support.	I tend to support a wide variety of different organizations.
<b>6</b>	I tend to stick to a small number of causes or types of work.	I tend to support a wide variety of different causes or types of work.
<b>7</b>	I tend to do research before supporting an organization for the first time.	I tend to give to organizations that “feel right” rather than do research.
<b>8</b>	I tend to plan out my giving decisions in advance.	I tend to make spur-of-the-moment giving decisions.



# Location

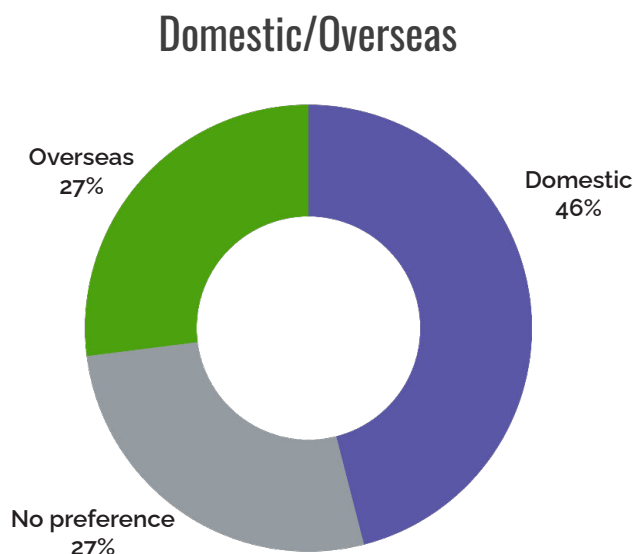
**Overall, evangelical donors tend to prefer giving domestically to overseas. Forty-six percent prefer to give domestically, while only 27% would rather give overseas. However, about one out of four (27%) has no preference between the two options.**

Here is our first look at just how different evangelicals are by age group.

Among the oldest evangelicals, domestic is preferred to overseas by a count of 62% to 17%.

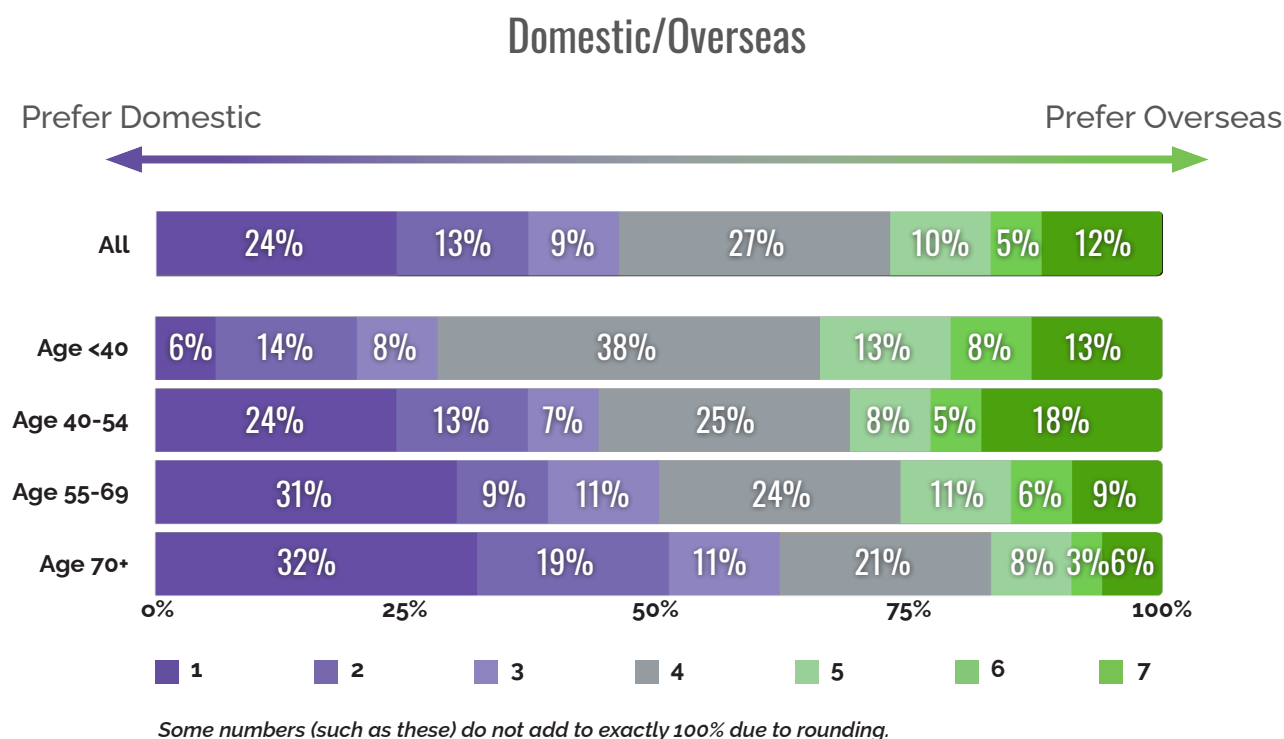
This gap diminishes substantially in the 55 – 69 age group, but domestic is still preferred two-to-one (51% to 26%). In the 40 – 54 age group, it is 45% to 30%.

But three things happen among the youngest evangelical donors (under 40).



1. There is less likely to be any preference at all. Thirty-eight percent of donors under age 40 express not even a slight preference between domestic and overseas, compared to 23% of those 40 and older.
2. When there is a preference, it is actually slightly in favor of overseas over domestic, 34% to 28%. **The youngest evangelicals are the only age group to prefer giving overseas**, even if it is by a small amount.

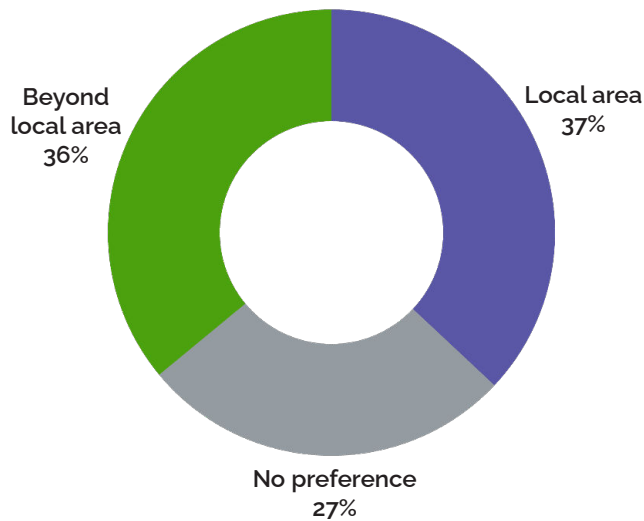
3. Even for those who do prefer giving overseas, the strength of that preference is much lower. Among people who express a very strong preference for one over the other, it is a massive differential of 32% to 6% in favor of domestic for the oldest evangelical donors, and still 31% to 9% in the 55 – 69 age group. It gets closer to equal in the 40 – 54 group, but is still 24% to 18% in favor of domestic giving. In the youngest age group, it is actually 13% to 6% in favor of overseas.



Another way to look at this is that among the oldest donors who prefer giving domestically, 51% hold that preference very strongly. That strength of preference is actually even stronger in the 55 – 69 group (61%) and the 40 – 54 group (55%). But among younger donors who prefer giving domestically, just 21% of them take a very strong position on this preference.

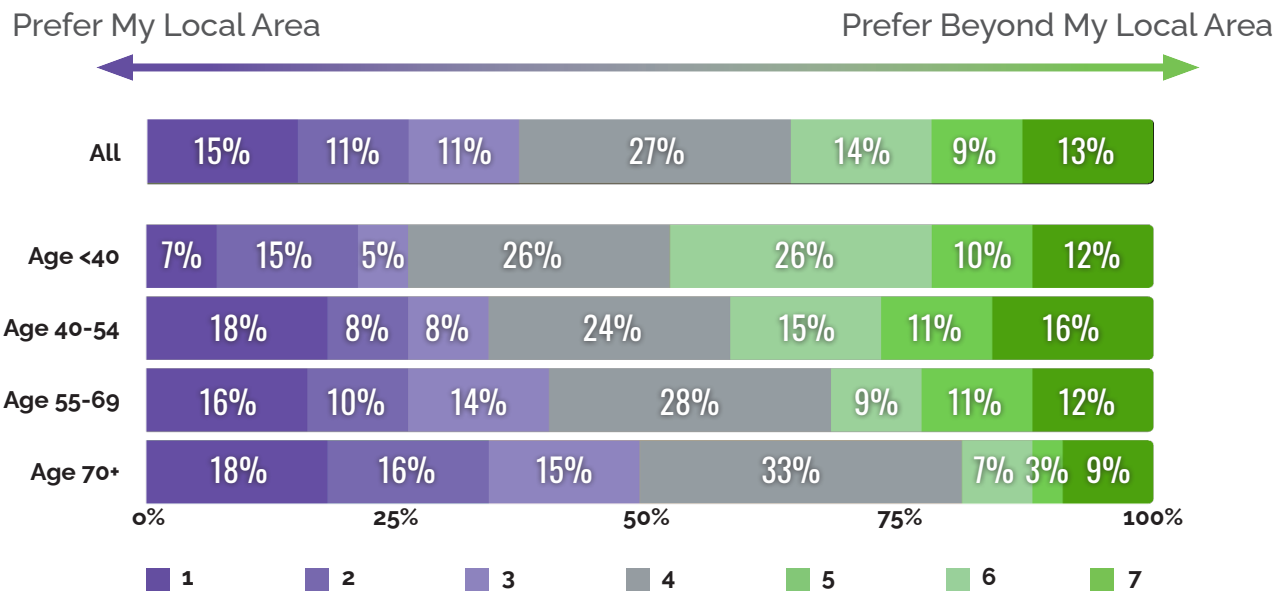
Domestic versus international is one way of looking at preferred geography. Another way is whether evangelicals would rather support work that is being done mostly in their own local area, or beyond their own area. And on this point, they are evenly divided, with 27% expressing no preference at all. Even the strength of preference for each option is fairly even.

## Local Area/Beyond Local Area



Once again, however, we do see differences by age. **Among the oldest evangelicals, local is preferred** 48% to 19%. This starts to equalize within the 55 – 69 age group (40% to 32%), and in the 40 – 54 group, it is actually reversed, with 34% preferring local giving, but 41% wanting their giving to go beyond their local area. The gap is even wider for the youngest donors (26% preferring local, with 48% wanting to go beyond their own area).

## Local Area/Beyond Local Area

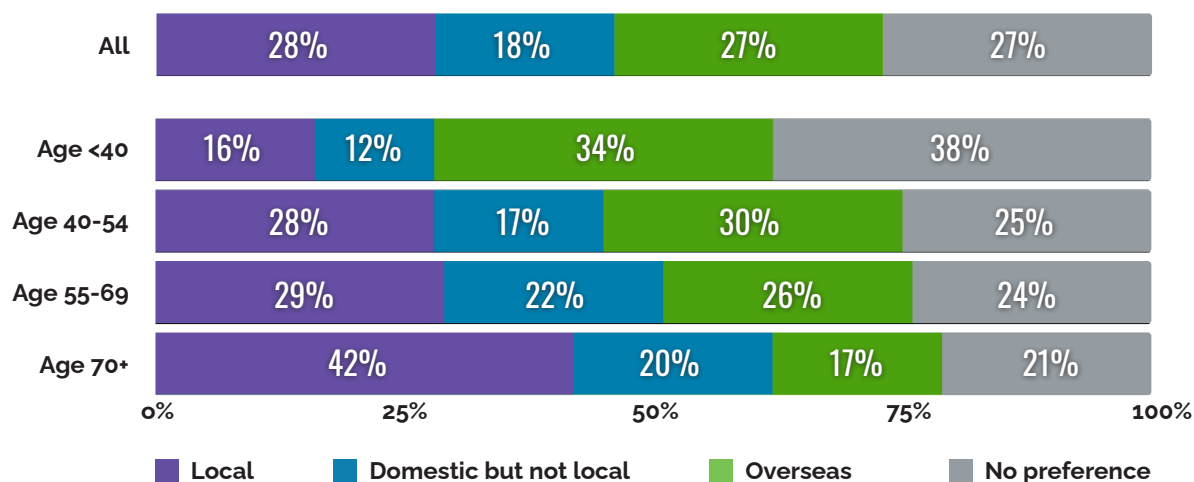


Combining these two questions, we can divide evangelicals into four groups geographically:

- 28% prefer to give locally
- 18% prefer to give domestically, but not necessarily to their local area
- 27% would rather give overseas
- 27% have no preference between overseas and domestic

As the graph shows, there is a pretty big difference between the youngest and oldest evangelicals on preferred geography. Older people want their support to stay here at home, and often quite close to home in their own area. Younger evangelicals are much more likely to want to help out in other countries, as well as much less likely to have any set preferences geographically.

### Geographic Giving Preferences



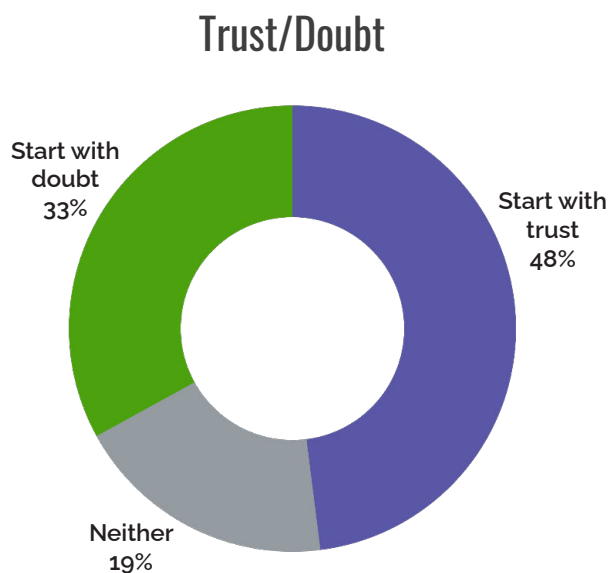
# Trust Level

**Evangelical donors tend to start with assumptions that organizations are worthy of trust, rather than beginning with doubt. Forty-eight percent say they tend to trust organizations until the organizations show they should be doubted.**

One-third (33%) say it is the other way around: they tend to doubt organizations until the organizations show they are worthy of trust. Nineteen percent put themselves squarely in the middle, neither trusting nor distrusting organizations at first, but taking a wait-and-see attitude.

As with most other factors, this varies by age. Older donors come down heavily on the side of starting with trust (60% to 25%). This starts to equalize as age falls: 52% to 30% in the 55 – 69 age group, then 42% to 39% in the 40 – 54 group and 42% to 35% among donors under age 40. So while older donors are more likely to assume an organization is trustworthy until they are proven otherwise, younger donors

are almost equally likely to start with feelings of trust or distrust.



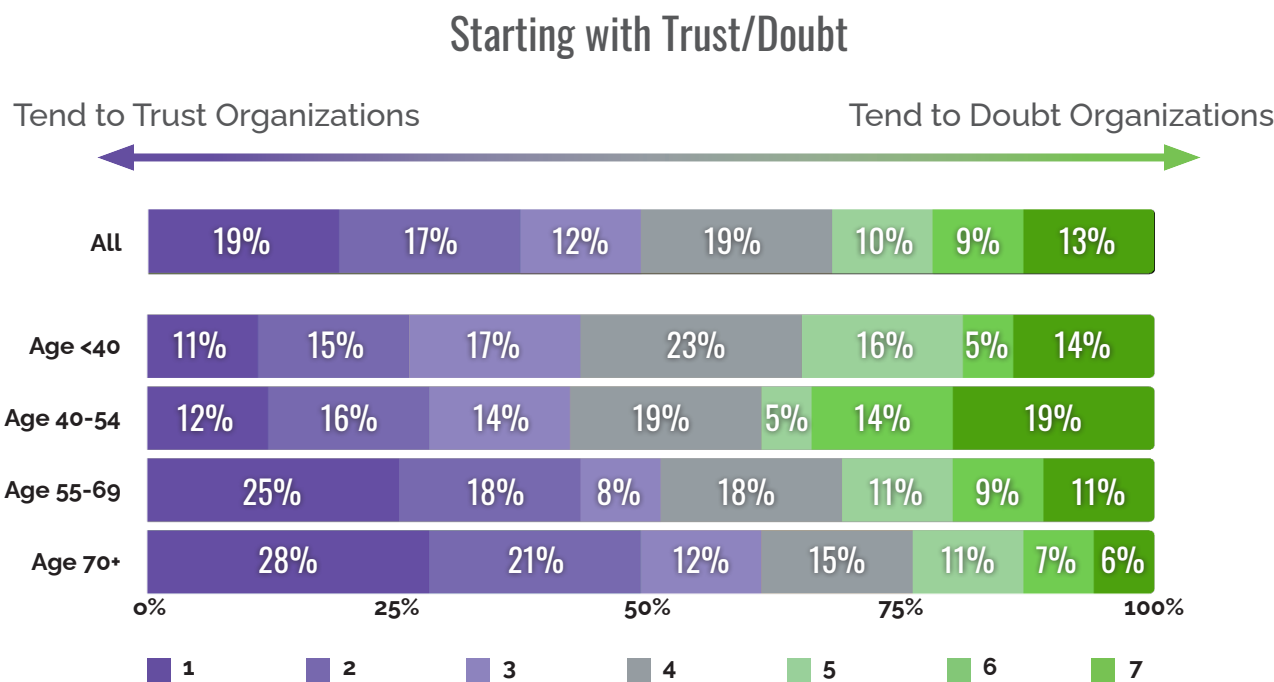
This also plays out when we look at the nuance of how strongly people feel in each direction. The youngest evangelical donors are almost equally likely to place themselves on the extreme side of trusting organizations as doubting organizations (11% to 14%). But the oldest donors are

almost five times more likely to put themselves at the far end of the trusting side of things as the doubting side (28% to 6%).

**Older donors simply tend to be more likely to assume the best about an organization, while younger donors are almost equally likely to assume the best about an organization or to assume the worst about it.**

This has significant implications for introducing your organization to a prospective donor. For older people, you can tell them about your mission, vision, and goals, and largely assume that this all is taken at face value. The older folks just figure you are trustworthy (or have limited doubts at best). But while some younger donors are like that, almost as many start by doubting what you have to say until you can demonstrate in some manner that you are worthy of their trust. That is a very different way to start a relationship.

Other than age, there are no other differences worth discussing; no variation in trusting or doubting organizations by gender, race/ethnicity, level of engagement with their faith, or anything else.



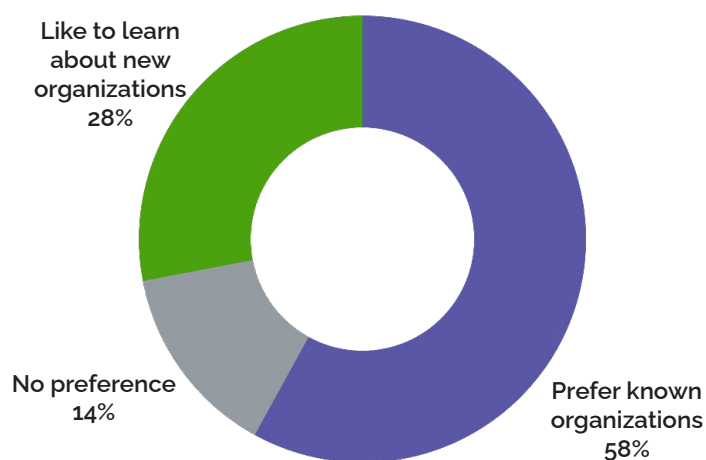


# Variety

**In general, evangelicals prefer to support organizations they already know (58%) rather than learning about new organizations to support (28%). Fourteen percent are right in the middle or have no preference on this.**

The older the evangelical donor, the more likely that person is to prefer supporting known organizations. In the 70-plus age group, known is preferred to new to the tune of 76% to 14%. And in terms of feeling strongly each way, 37% very strongly prefer sticking with known organizations, while just 6% strongly prefer learning about new organizations.

## Known Organizations/New Organizations



The preference for known organizations falls as age falls. The youngest evangelical donors are almost evenly divided between preferring known organizations (45%) and wanting to learn about new organizations to support (41%). And the proportion who feel most strongly each way is identical (17% for each side). Clearly, older evangelicals prefer the tried-

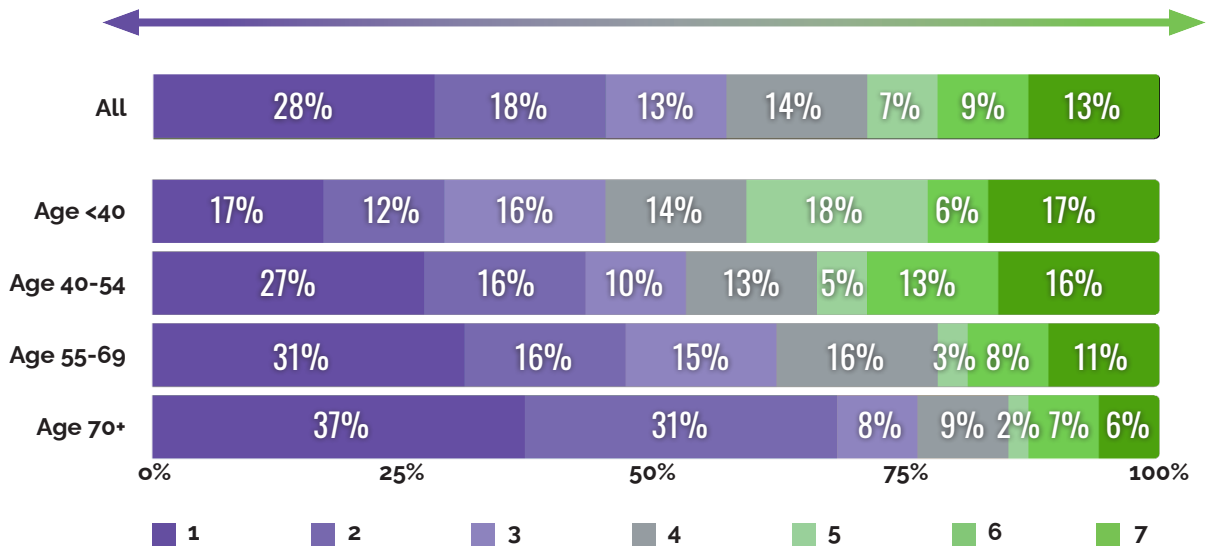
and-true, while **younger evangelicals are far more open to learning about new organizations.**

Nearly six out of ten evangelical donors say they tend to stick to a small number of causes or types of work in their giving (58%), while 31% tend to spread their money around to a wide variety of causes or types of work. Fourteen percent feel they are right in the middle of these two options.

## Known Organizations/New Organizations

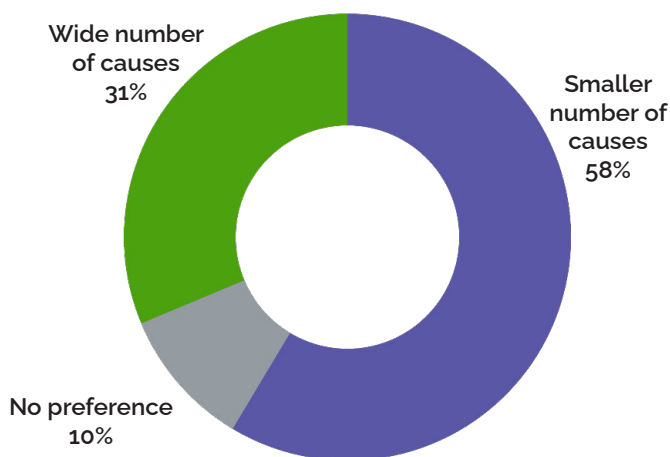
Like to Support Organizations I Know

Like to Learn about New Organizations



**Younger donors simply want variety.** Nowhere is this more clear than in asking people whether they tend to stick to supporting a small number of causes or types of work, or a wide variety. While 73% of older donors have narrowed their giving to a small number of causes, the same is true for only 31% of the youngest evangelical donors.

### Small Number/Wide Number of Causes



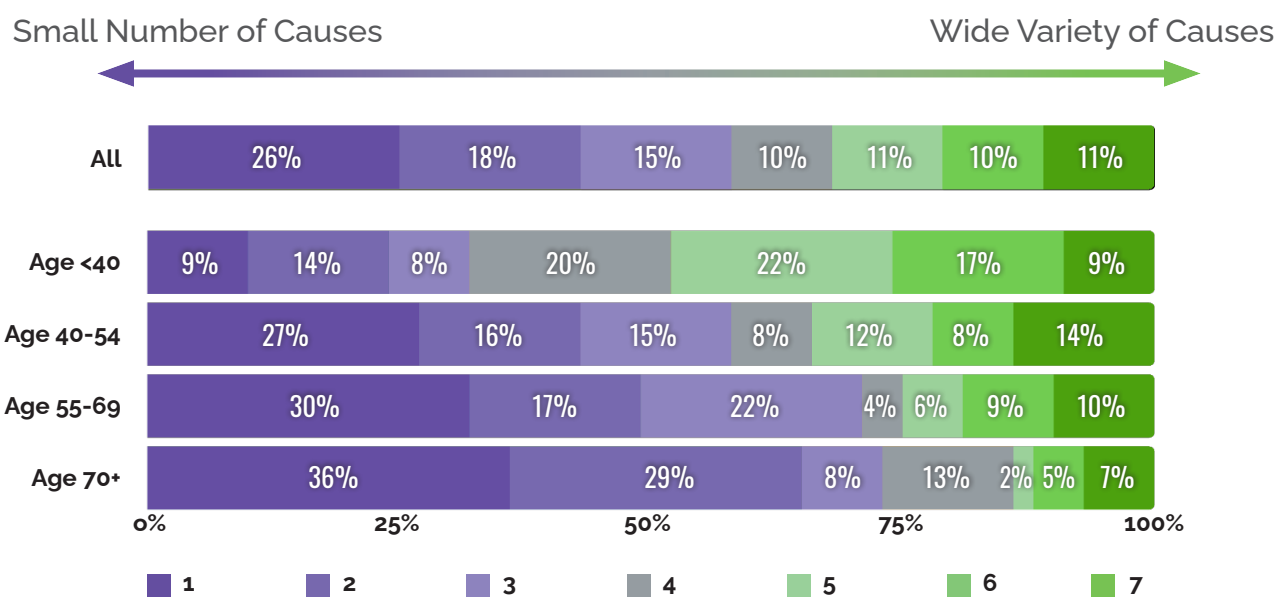
While older donors tend to respond strongly that they stick to a small number of causes, younger people do not feel anywhere near as strongly about this. While 49% of younger evangelicals tend to support a variety of causes in their giving, only 9% felt this way very strongly.

We have shown in other research that this is not just *preference* among younger

donors in general, but reality. In the study *How Do You Help Others* Grey Matter conducted for Newport One in 2020, we asked people to donate a hypothetical \$100 to any cause or causes of their choice—animal rights, medical research, a religious congregation, whatever. The average person from Generation Z spread their money among 7.2 different causes. This dropped to 6.2 among Millennials, 5.6 among Generation X, 4.5 among Baby Boomers, and finally 4.4 among Seniors.

In theory and in practice, **younger people (including younger evangelicals) want to spread their money around among various causes**, whereas older people appear to have chosen a few that are particularly important to them and would rather concentrate on those.

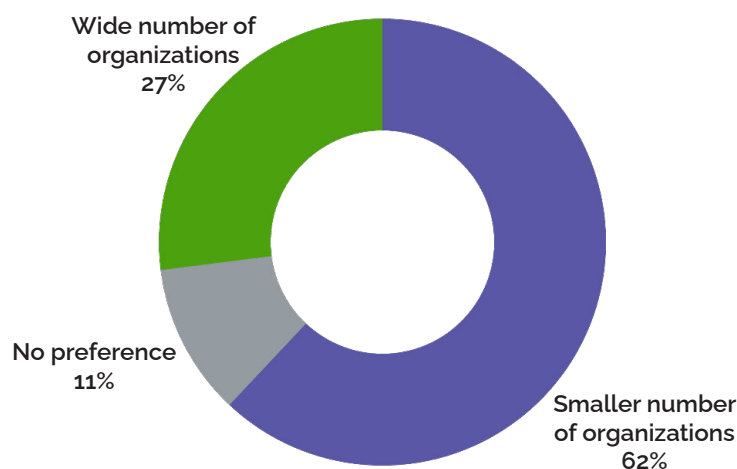
### Small Number of Causes/Wide Variety of Causes



Not only do evangelical donors tend to prefer supporting a small number of causes, they also tend to prefer supporting a small number of organizations. Sixty-two percent say they tend to choose a small number of organizations to support, while 27% see themselves as supporting a wide variety of organizations, and 11% do not really have a preference.

Just as with the variety of causes, older donors are especially likely to have narrowed it down to a small number of organizations they tend to support. And just as with the variety of causes, the variety of organizations is one of the decision factors on which we see the largest gaps by age.

### Small Number/Wide Number of Organizations



Among evangelicals 70 and older, 81% tend to stick with a small number of organizations, while just 11% tend to give to a wide variety. The gap is still very large in the 55 – 69 age group (74% to 20%), and quite large in the 40 – 54 group (58% to 31%). But the youngest donors again go their own way, with 35% saying they tend to stick to a small group of organizations, while 46% support a wide variety.

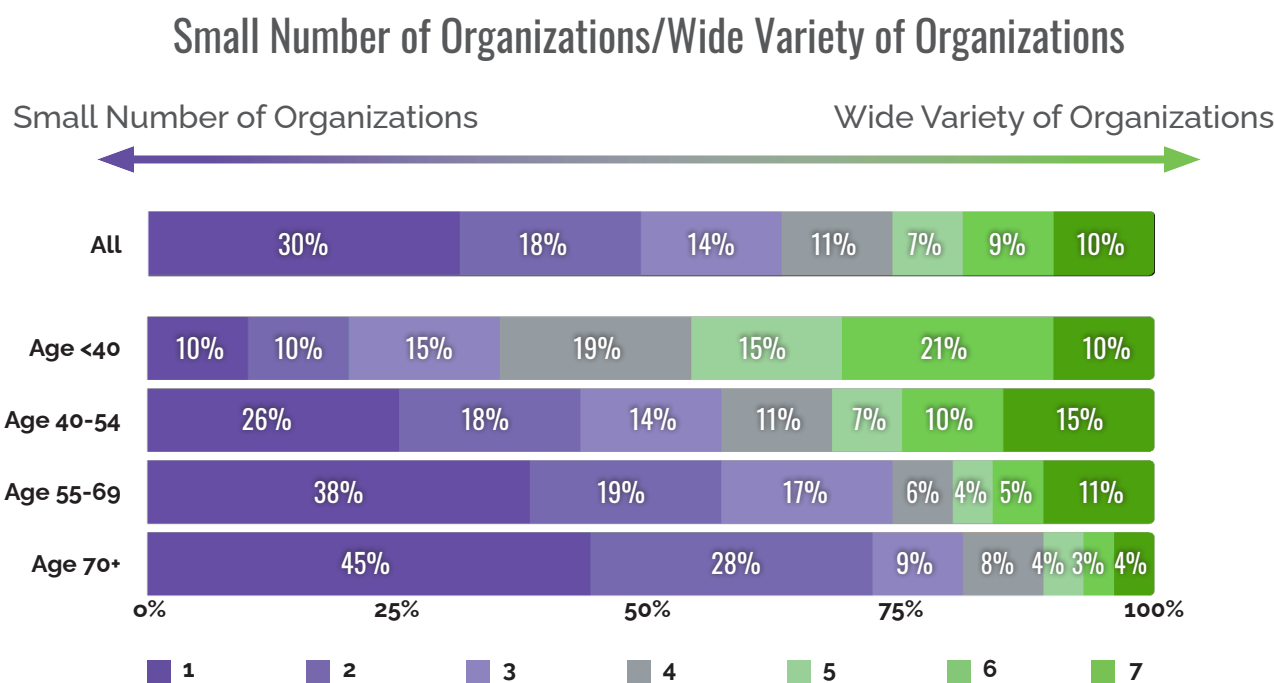
What is fascinating about this is that apparently evangelicals vary widely in what they consider to be a “small number” or “wide variety” of organizations. The people who report that they tend to stick to a small number of organizations also report supporting an average of 3.8 individual organizations in the past year (outside of any church). But the people who claim they tend to support a wide variety of different organizations report an average of just 4.0 organizations supported in the last year.

So what appears to be happening is that **evangelicals vary more in their definitions and expectations than they do in the number of organizations they actually support.** (For more on this topic, see *The Generosity Factor: Evangelicals and Giving* by Grey Matter Research and Infinity Concepts.)

Nearly nine out of ten evangelical donors support between one and five different charities per year. Some see this as a wide variety, while others see it as a small number. And while we did not collect data on the number of *causes* they support, it

is entirely possible that the same thing is happening with the data for supporting a small number of causes or a wide variety.

Regardless of their definitions, the perceptions of donors do speak to their giving mindset. Older donors usually see themselves as concentrating on a small, select group of organizations and causes (69% for the 70-plus group; 66% for the 55 – 69 group). This, combined with the fact that they also tend to prefer supporting organizations they already know and that they tend to do research and plan their giving in advance (as we will see momentarily), frames a group of donors who are largely more methodical and habitual in their giving. They know what they want to do and they give in ways that satisfy that.

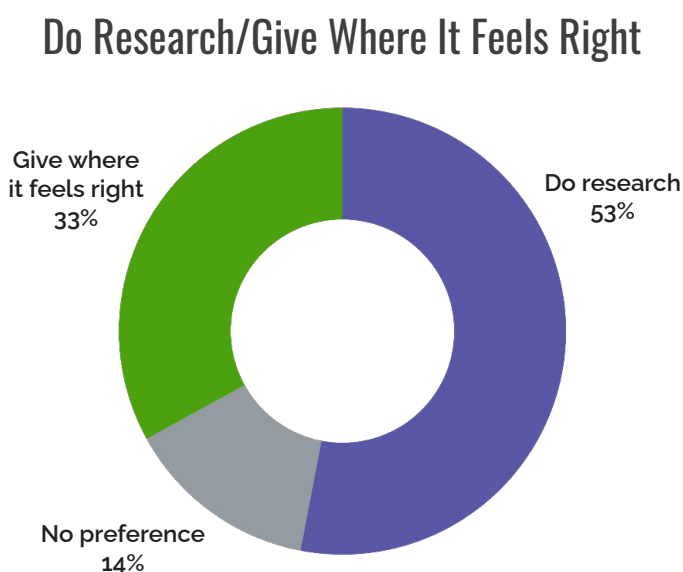


Younger donors, on the other hand, far more often like to learn about new organizations, give without doing research, and make spur-of-the-moment decisions. And while they do not actually spread their money around to more organizations than older donors do (just the opposite, in fact), they see themselves as supporting a wider variety of organizations and causes. This frames a set of donors who are anything but methodical in their giving, and still trying to figure out what they want to support and how they should go about doing that.

# Planning

**Evangelicals tend to be people who do research before supporting an organization for the first time (53%), rather than giving to organizations that just “feel right” (33%). Nineteen percent are undecided or right in the middle.**

As with most other measures, there are strong differences by age. **The older the individual, the more likely he or she is to do research** on new organizations. Among those 70 and older, 62% tend to do research, while 27% tend to give where it feels right. This ratio falls to 55%/32% in the 55 – 69 age group and 54%/34% in the 40 – 54 group. But the youngest evangelicals are almost equally divided between researching new organizations (43%) and giving where it feels right (38%).

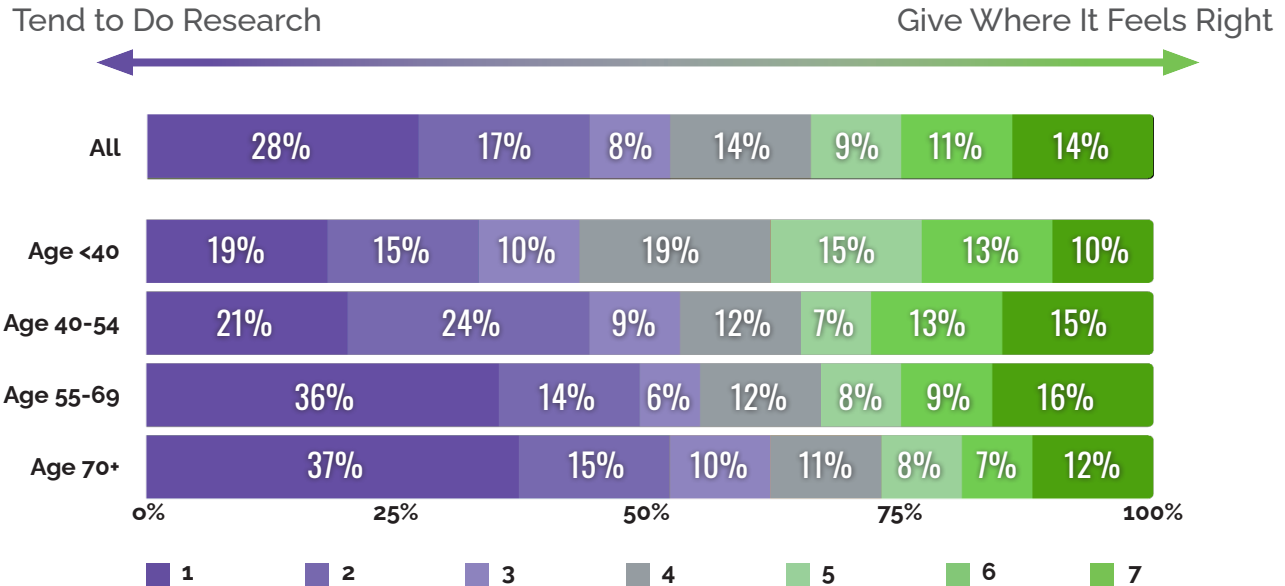


When more is at stake, more research tends to get done. Low-income households are almost equally divided between research and what feels right (42% to 39%), but the gap widens considerably as household income increases, to 59% to 32% among those earning six figures. This is also why people giving under \$100 to charities in the course of a year are nearly equal in their

preferences (46% to 41%), while those giving \$500 or more annually are twice as likely to do research as to give where it feels right (60% to 30%).

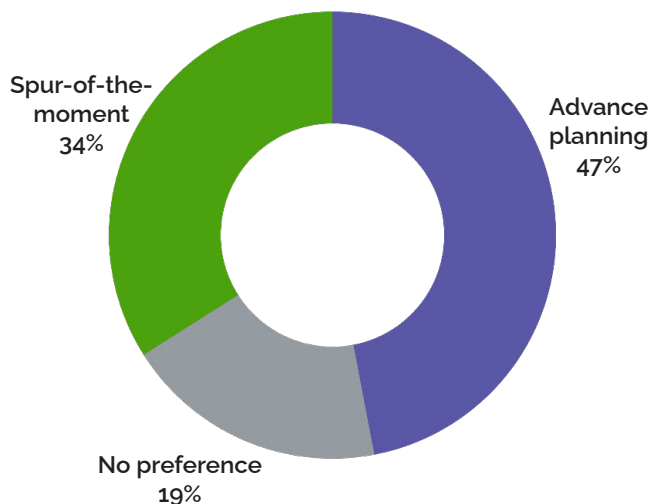


## Do Research/Give Where It Feels Right



The numbers are fairly similar for whether people tend to plan out their giving decisions in advance (47%) or make spur-of-the-moment giving decisions (34%), with 19% right in the middle. However, while there is still a substantial difference between younger and older, the data is a little less consistent for this factor, as the graph on the next page shows.

## Advance Planning/Spur-of-the-Moment

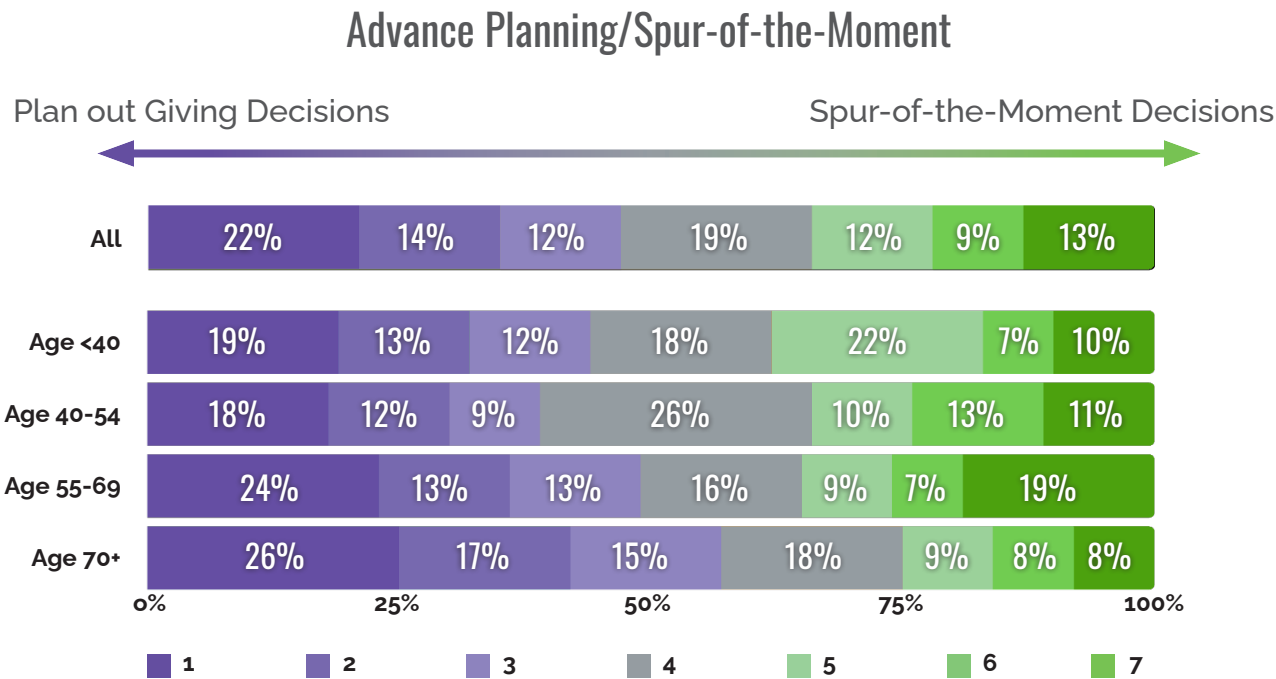


Still, the oldest evangelicals are the ones most likely to do advance planning related to their charitable giving (58%, compared to 24% who tend to give spur-of-the-moment). This difference drops to 50%/35% in the 55 – 69 age group, then 40%/34% among evangelicals age 40 to 54, and is basically even among the youngest (43% to 39%).

And once again, the people who have the smallest amount of money at stake are the ones most likely to make unplanned giving decisions.

Among the lowest-income evangelicals, earning less than \$30,000 per year, 48% make spur-of-the-moment decisions, while 33% tend to plan things out. This is exactly the opposite among all other evangelicals in higher income groups, with 50% planning out their giving decisions and only 30% making spur-of-the-moment decisions.

The more money they give to charity, the more likely they are to plan that giving in advance. Among those giving \$500 or more to charity in the last year, 50% plan in advance, while 29% tend to give spur-of-the-moment. This ratio falls to 47%/34% among those who gave \$100 to \$499, and it is an even split (41%/42%) among the smallest givers.



# What Does It All Mean?

**In our recent report *The Generosity Factor: Evangelicals and Giving*, Infinity Concepts and Grey Matter Research documented pretty substantial differences in whether and how much evangelicals of different ages give, particularly outside of church.**

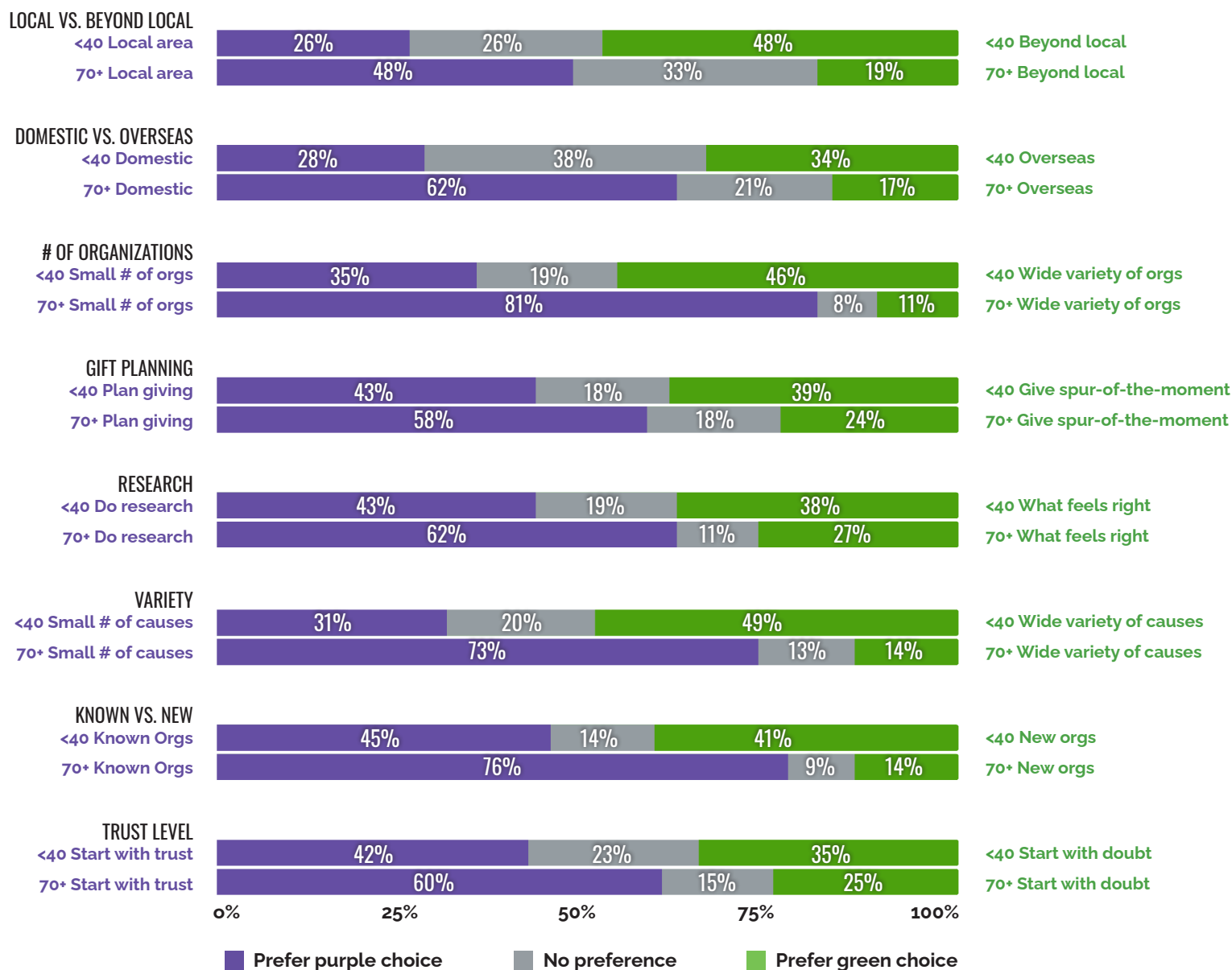
We noted that for many years, younger adults have tended to give less than older adults—but as they age, giving tends to increase. Historically, younger adults who do not give much often grow into older adults who give considerably more. However, we also documented a couple of reasons that this trend may not continue with today's young adults.

Now, in this report, we have examined substantial differences in how evangelicals *want to give*. And again, not only do we learn what the evangelical Protestant community as a whole prefers, but we see substantial (sometimes enormous) differences by age, with the greatest outliers generally being donors under 40 years old.

Younger donors share a few common traits. In general, they are less likely than older donors to have formed preferences, more often saying they prefer both choices equally or they do not really have a preference. When they do prefer one option or the other, their preferences often are not as strong as they are for older individuals.

**Younger donors are also much more of a mixed bag.** For the oldest generation, the preferred choice from each set was chosen on average by a margin of 65% to 19% (with the remainder right in the middle). Among the youngest generation, the average was 44% to 34%. Older donors tend to be much more of one mind. Young donors absolutely are not. For not one of our eight choices does one of the two choices garner a majority of young evangelical donors.

## Differences between Youngest and Oldest Evangelical Donors



While there are many differences among younger evangelical donors, what stands out even more is how different younger donors are from older donors. Younger donors are far less given to focusing on their local area or even domestic work in general. At least regarding charitable giving among evangelicals, it appears to be true that the younger generations have a much more global mindset than their parents or grandparents. This spells significant opportunity for international organizations, but also potential long-term concern for local/domestic charities.

Younger donors also appear to value variety. Although the actual number of organizations they support is not vastly different, they see themselves as supporting a wider variety of organizations and causes than others do. Will this desire for variety lessen as younger donors age? Will their interests start to concentrate in certain key areas, as with older donors? We can't say.

It is possible that as younger donors age they may become more settled in their giving choices and adopt similar in preference to their older counterparts. Or it may be that we are seeing a long-term shift in donor preferences.

If this is indeed a long-term change in attitude and behavior, it may cause some waves among charities and ministries as these younger donors grow into the core donor audience. **A desire for greater variety could lead to less loyalty to specific organizations and causes, less likelihood of recruiting sustainers (i.e., monthly givers) from this population, and a greater need for donor retention activities.** Conceivably there could be smaller or more infrequent gifts if younger donors continue to want to spread their giving around to a greater extent than older donors have.

This may stimulate the need for variety and options within an organization (e.g., a child sponsorship organization also offering other ways to support children, a medical research organization also providing education about the disease and overall wellness, or a media ministry providing a variety of tools, resources, impact points, etc.).

Messaging about the needs and results may need to change more frequently to keep things fresh, and provide multiple touchpoints to engage donors and enlist their support.

There may also be more opportunity for organizations to recruit new prospects to their cause and organization. With an increased openness to new organizations and causes, the potential for growth is strong.

In prospecting, note that while older donors plan things out and do research, **younger donors are much more likely to prefer supporting what “feels right” at**

**the time, and give spur-of-the-moment.** It could be that emotion will become even more important in prospecting than it is today, as emotion is an unplanned, spur-of-the-moment thing.

At the same time, when people are making quick judgments, they may be more likely to judge based on seemingly minor points, rather than on a careful evaluation of an organization. Things such as, “Watching that video of the organization’s CEO, he seemed to be wearing an expensive suit—I wonder how much of my money is going to his salary?” Or perhaps, “That family is supposed to be in poverty, but isn’t that a flat screen TV in the background?” Whether points such as this are valid does not really matter; all that matters is whether they are valid *to the prospective donor*.

This last point is particularly important, since younger donors also are about a third less likely than older donors to come to a new organization assuming it is trustworthy. Numerous studies have explored the fact that the nonprofit community has suffered from an erosion of trust; at this point, **younger evangelicals are almost as likely to assume guilt until innocence is proven as they are to take the traditional view of innocent until proven guilty.**

Finally, the focus of much of this report has been the age gap. One reason for this is that it is the only consistent difference we see among different types of evangelical donors. We pointed out a couple of differences by household income and giving amounts, but it is actually surprising how few differences there are except by age.

We saw little variation by gender, race/ethnicity, charismatic/non-charismatic, or level of faith involvement (i.e., how frequently they read the Bible, attend church, or participate in a small group). Which is probably a good thing, given how much ministries and charities need to focus on the differences by age.

Younger donors have a way to go before they become core donors for many organizations, and we have no idea how their preferences, biases, and perspectives may change during that journey. But **in attempting to reach and retain younger donors right now, it would be wise for organizations to understand just how different they are from their predecessors.**



# ADDITIONAL REPORTS

from Infinity Concepts and Grey Matter Research

If you found this report beneficial, Grey Matter and Infinity Concepts also offer four other reports on evangelical Protestants:

- **[The Ripple Effect: Congregations, COVID, and the Future of Church Life](#)**  
A study on how evangelicals worshipped during the pandemic, and how this has affected their feelings about church going forward.
- **[The Generosity Factor: Evangelicals and Giving](#)**  
Research on how and where evangelicals give money. The study also reveals significant age differences in giving, and points to some long-term concerns for donor-supported organizations.
- **[The Jewish Connection: Evangelicals and Israel](#)**  
There are many evangelicals who financially support Christian organizations that serve Israel and the Jewish people, as well as many Jewish and Israeli charities. Without evangelical support, many of these organizations would struggle to survive.
- **[The Congregational Scorecard: What Evangelicals Want in a Church](#)**  
Evangelical Christians are largely satisfied with the church they attend most often. However, eight out of ten still would like to see at least one change to their church.

# ABOUT INFINITY CONCEPTS



**Infinity Concepts is an integrated marketing-communications agency focused on inspiring people of faith to action. We specialize in the following:**

- **Consulting:** We help you think more strategically and lead more effectively.
- **Branding:** We help determine your Brand Essence, define your Brand Promise, develop Brand Alignment, and create your Brand Image.
- **Creative:** We provide effective and memorable creative. We offer superior quality graphic design, copywriting, website development, logo design, and much more.
- **Fundraising:** We help you build a loyal and generous donor base that embraces your organization and supports your vision.
- **Public Relations:** Through proven strategies, effective communication, and media relationships, we will put your organization on center stage and let the world see the great things you are doing.
- **Media:** We will help maximize your media investment through optimized media planning, placement, management, and reporting.
- **Digital:** We create high-impact, cohesive messages to reach and motivate your audience through multiple digital and social media platforms.

For nearly 20 years, Infinity Concepts has helped its clients *think more strategically, operate more efficiently, and communicate more effectively.*

## Just a Few Clients We Have Served

American Friends of Magen David Adom • Cancer Treatment Centers of America  
Cornerstone Television Network • Church of God of Prophecy • Evangelical Press Association  
Faithful Central Bible Church • Faith Life Now • Friends of the IDF • Saving Moses  
Holocaust Remembrance Association • Total Living Network (TLN) • Metro World Child  
Israel Ministry of Tourism • Jewish Agency for Israel • Marilyn Hickey Ministries  
NRBTV • One Voice Ministries • ZOE International • Foursquare Missions International

You can learn more about Infinity Concepts and how our team of experts can help you make a bigger impact. If you are looking for an agency to be your thoughtful strategic partner and impassioned advocate, Infinity Concepts may be for you: [www.infinityconcepts.com](http://www.infinityconcepts.com)

Infinity Concepts President, Mark Dreistadt, and Chief Growth Officer, Darrell Law, can be reached at 724-733-1200 or by email at [Mark@infinityconcepts.com](mailto:Mark@infinityconcepts.com) and [Darrell@infinityconcepts.com](mailto:Darrell@infinityconcepts.com).

# ABOUT GREY MATTER RESEARCH



What do you wish you knew about the people you are trying to reach: donors, potential donors, customers, or the general public? And what could you accomplish if you knew the answers to those questions? **That is where we help you make a difference.**

Grey Matter Research helps our clients make wiser decisions with **valuable, relevant consumer insights**. We specialize in serving **Christian organizations**, although we have partnered with many secular charities and for-profit companies, from professional sports teams to vehicle manufacturers to branding, marketing, and fundraising agencies.

Our motivation is to **partner with our clients**, which is why we have been working with some of the same organizations **for over two decades**. Whether we are helping a client discover how consumers perceive their brand, learn what the donor experience is like, develop new messaging, or any other topic, we have **A Passion for Research That Makes a Difference**.

## Just a Few Clients We Have Served

American Bible Society • National Christian Foundation • World Vision  
National Association of Evangelicals • Young Life • Duke University  
The Coca-Cola Company • Joyce Meyer Ministries • The American Legion  
Bethesda Lutheran Communities • Covenant House • Northwest University  
General Motors • The Christian and Missionary Alliance • Focus on the Family  
The Assemblies of God • Children's Mercy Hospital • Catholic Relief Services  
Prison Fellowship • Compassion International • Paralyzed Veterans of America  
Moody Global Ministries • BMW • Cancer Treatment Centers of America

Our work has been **covered by the international media**, (MSNBC, Christianity Today, NPR, Wall Street Journal, USA Today, Fast Company, Harvard Business Review, NonProfit Times, many others), translated into multiple languages, used in US Senate panel hearings, and included as part of the curriculum at universities in the US and Italy.

You can learn more about how we help clients, as well as check out a variety of available research reports, on our website: [www.greymatterresearch.com](http://www.greymatterresearch.com).

Company president Ron Sellers would be delighted to chat with you. Call him at **1-602-684-6294**, or meet him digitally at [ron@greymatterresearch.com](mailto:ron@greymatterresearch.com).

# Additional Resources from Infinity Concepts

## ■ **CAPTIVATE Magazine**

Get the latest news and guidance on branding, church growth, fundraising, leadership, digital marketing, podcasting, media buying, and much more by accessing the latest edition of **CAPTIVATE** magazine. [Click here](#).

## ■ **Donor Trend Analysis**

Every nonprofit should have a clear understanding of what is happening with its donors by measuring key performance metrics to monitor the health of its donor file. The **Donor Trend Analysis** gives insights into your donor retention rate, average lifetime donor value, donation frequency, number of multi-gift donors, average gift amount, new donor acquisition trends, lapsed donor trends, and much more.

This Donor Trend Analysis is valued at \$800. However, you may qualify to receive this valuable report for FREE! [Click here](#) to complete your application to see if you qualify for a FREE **Donor Trend Analysis** for your church, ministry, or nonprofit.

## ■ **Digital Assessment**

Your digital presence matters, now more than ever! What does a donor experience when they give to your organization online? Are you posting too little or too much on social media? Does your website effectively communicate your story and impact? How well do you engage with your followers through social media?

Infinity Concepts provides a FREE **Digital Assessment** to qualified churches, ministries, and nonprofits. This analysis will help you improve the way you communicate and engage with people and donors online. [Reach out](#) to see if your organization qualifies for a FREE **Digital Assessment** by the experts at Infinity Concepts.

## ■ **Strategic Solutions Newsletter and Blog**

Tap into a wealth of insights, tips, and information on a variety of topics from our seasoned team of experts through our *Strategic Solutions* newsletter and blog.

- [Click here](#) to check out the insights from our experts on our blog.
- [Click here](#) to have *Strategic Solutions* delivered to your in-box each week.

# Additional Resources from Grey Matter Research

In addition to our custom research work for clients, we offer a variety of exclusive reports.

A small selection is below; [click here](#) for information on all of them.

## ■ What America's Favorite Charities Have in Common

Donors often claim they like to support small, local organizations. The reality is they generally favor massive global brands. And most people of faith do not favor supporting faith-based organizations. Learn what sets America's favorite charities apart in the minds of donors. [Click here.](#)

## ■ Lost Opportunities: Faith, Giving, and Social Media

Learn how donors and people of faith use social media to interact with nonprofit organizations and congregations. [Click here.](#)

## ■ Charitable Overhead Ratios and Donor Decisions

Donors often believe ministries and charities spend more on fundraising and administration than they should. Because of this, many organizations think donors will not support organizations with expense ratios exceeding a certain threshold. We find that is often not true—and in fact, donors frequently do not have a clue what their favorite organization's overhead ratio really is. [Click here.](#)

## ■ Charity Watchdogs: Ignore Them at Your Own Risk

How many donors actually use charity watchdogs to research organizations they might support? [Click here.](#)

## ■ How Much Mail and Email Donors Receive and Read

Donors report receiving more prospecting messages than messages from organizations they already support. And very few just toss or delete everything they receive—your messages have the opportunity to get read. [Click here.](#)

## ■ Six Ways Your Survey Research May Be Misleading You

The only thing worse than no research is bad research, and there are many ways you can unintentionally receive misleading data from your surveys—even when they are conducted by professionals. [Click here.](#)