

# MEDIA MATTERS:

## Evangelicals and the Media



2022



**GREY MATTER**  
RESEARCH & CONSULTING

**infinity**concepts®  
Strategic Solutions for Success

# TABLE OF CONTENTS

A Digital Divide by Choice	3
Key Insights	4
Evangelical: A Quick Definition	5
Christian vs. Mainstream Media	6
The Christian Media Factor	9
Media Used for Spiritual Purposes	11
The Printed Word	15
What Does It All Mean?	18
Additional Reports	21
About Infinity Concepts	22
About Grey Matter Research	23
Additional Resources	24

# A DIGITAL DIVIDE BY CHOICE

The “**digital divide**” generally refers to people who have access to modern information and communications technology versus those who do not (e.g., developed versus underdeveloped nations or regions).

But there is another kind of digital divide: that of **preference**. Just sit on any airplane and watch the variety of ways people keep themselves busy during the flight ... some read printed books, others use an e-reader; some read magazines while others are on their mobile devices; some are on their phones and others are on their laptops. **It is all a matter of preference.**

This **digital divide by preference** is alive and well within the evangelical population. As newer forms of media have emerged, such as podcasts and streaming video, the evangelical population (like the general population) has varied considerably in their willingness to adopt newer media. And now that we have an explosion of choices, evangelicals are taking advantage of this, varying their preferences according to what they are using the media for.

**Grey Matter Research** and **Infinity Concepts** partnered to study over 1,000 American evangelical Protestants. In this seventh report in the series, we explore what media forms evangelicals are using. Some of what we learned may fit with your assumptions—but there are likely some surprises along the way.

Nearly  
**100%**  
of evangelical  
Protestants use a  
MIX of Christian and  
mainstream media

# KEY INSIGHTS

- 1** Almost every evangelical Protestant uses a mixture of Christian and mainstream media.
- 2** For each one of the individual media types we evaluated (TV, streaming video, web, broadcast radio, podcasts, books, magazines), 63 – 80% of evangelicals use a mix of Christian and mainstream media.
- 3** Of these seven media types, three show evangelicals relying on Christian content for at least half of what they consume: broadcast radio (60%), podcasts (57%), and books (58%).
- 4** The average evangelical uses 3.4 different media formats for spiritual purposes (Christian information, teaching, preaching, inspiration, and/or spiritual growth).
- 5** The most popular media for specifically spiritual purposes are printed books, television, and websites. Younger evangelicals use a greater variety of media formats than do older evangelicals.
- 6** Use of Christian media is particularly high among lower-income evangelicals, those who are Pentecostal/charismatic, and especially those who are more engaged with their faith (church attendance, Bible readership, etc.).
- 7** For research, news and information, evangelicals clearly prefer to use the Internet over print (57% prefer this for news & information; 69% prefer it for research).
- 8** For spiritual growth, learning, and pleasure reading, evangelicals prefer to use printed materials over digital (60% prefer this for religious study or learning; 65% prefer it for pleasure reading).



# 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**.

# Christian vs. Mainstream Media

There has long been controversy about what is actually “Christian” media. For instance, with television: *The NFL Today* and *American Idol* clearly are not Christian programs, while *The 700 Club* and a televised service from the local church clearly are.

But what about the miniseries *The Bible*? Or programs with obviously “clean, wholesome, family values” but which do not overtly talk about Christianity?

To try to deal with this issue, we asked people to divide their media habits into time spent on content that is Christian—meaning **media that is specifically Christian, not just that which is family-friendly, inspirational, or has a “good message”**—and that which is not specifically Christian.

Then we asked them to estimate how much of their usage of traditional TV, streaming video, broadcast radio, websites, podcasts, books, and magazines is specifically Christian versus not specifically Christian. For simplicity in this report, we will use the term “mainstream” to describe all content that is not specifically Christian, although that word was not used in the question.

**91%**  
of evangelical  
radio listeners use  
Christian radio

The first thing we learned in this exercise is that **almost every evangelical Protestant in the country uses a mix of Christian and mainstream media**. Out of 1,017 evangelicals we surveyed, exactly two (2) people claimed they use no specifically Christian media at all. Conversely, 1% claimed they completely eschew mainstream media and focus 100% on specifically Christian content.

Even when we focus on each of the seven individual types of media we examined, **100% reliance on either mainstream or Christian is fairly uncommon**. On the low side for exclusive use of Christian content are TV, video streaming, and websites, each with about one out of ten evangelicals (10%) saying they **only view Christian**

**76%**  
of evangelicals watch  
some Christian  
television content

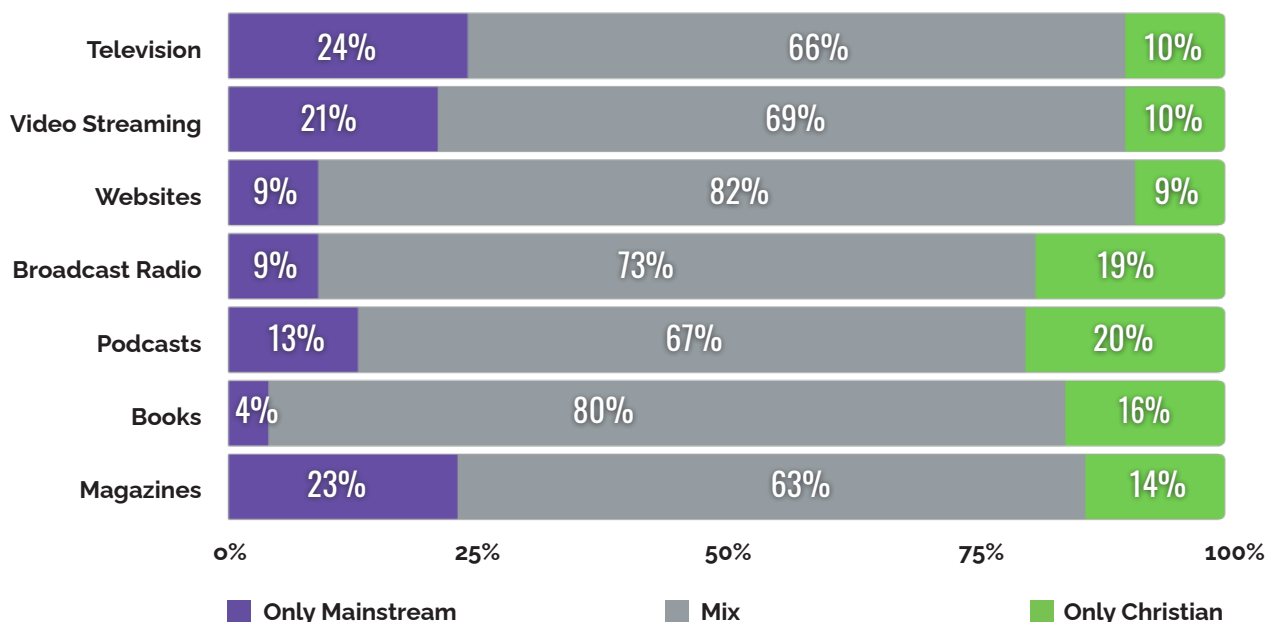
**content.** On the high side are broadcast radio and podcasts, with about two out of ten evangelicals (20%) saying they **only listen to Christian content.**

The same is true on the other end of the spectrum. While only 4% of all evangelicals claim they do not read any Christian books at all, 24% watch no Christian content on television and 23% read no Christian magazines. (All usage figures in this report are based on those who use each of the seven forms of media. Some evangelicals do not use a specific media type at all—they do not read any magazines, listen to any radio, etc.)

Use of radio, podcasts, and books is on average about equally split between specifically Christian and mainstream content.

For the average evangelical, TV, streaming video, magazines, and websites tend to be weighted toward **about 65 – 70% mainstream content over content that is specifically Christian.**

### Use of Christian and Mainstream Media Content



*Some numbers (such as these) do not add to exactly 100% due to rounding.*

There is a lot of diversity of media use within the evangelical community. For instance, consider traditional television. A total of **76% of evangelicals watch some**

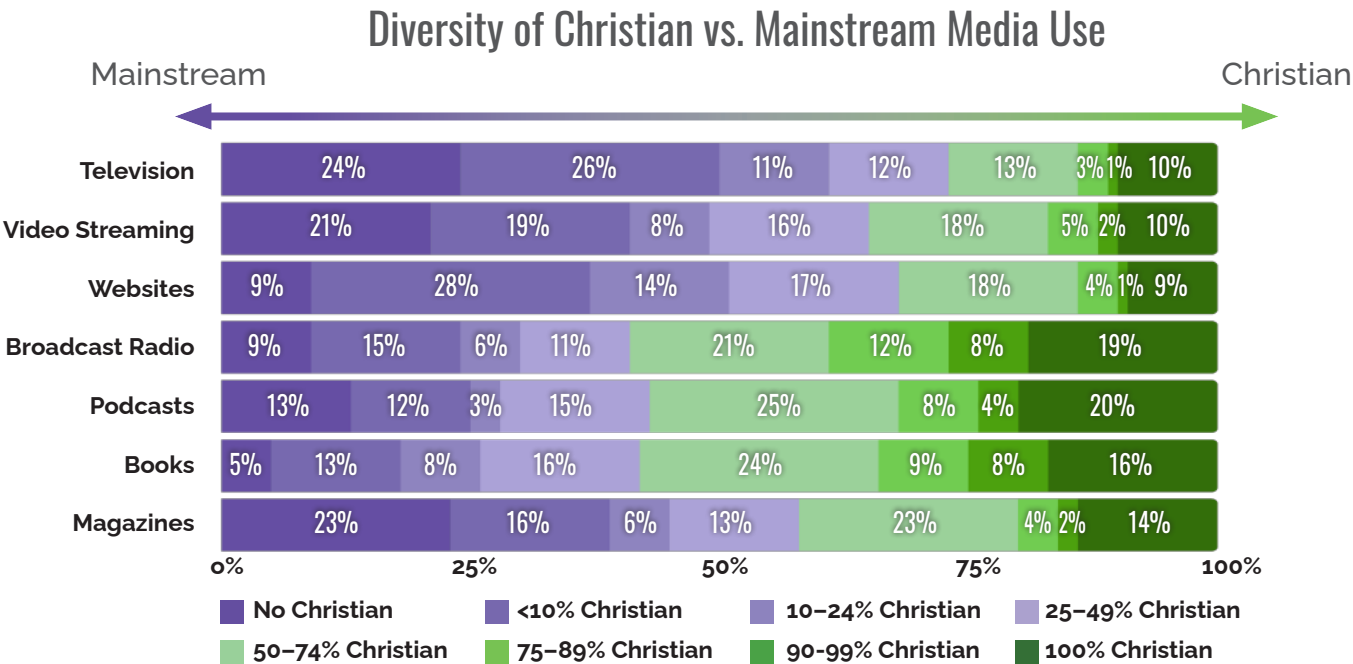
**Christian television content**, but there is a significant diversity in the quantity of Christian content that is watched:

26%	<10% of viewership is Christian television
11%	11%–24% of viewership is Christian television
12%	25%–49% of viewership is Christian television
13%	50%–74% of viewership is Christian television
3%	75%–89% of viewership is Christian television
1%	90%–99% of viewership is Christian television
10%	100% of viewership is Christian television

**Twenty-four percent (24%) of evangelicals report no viewership at all of specifically Christian television programs.**

All that, and television is actually the least diverse medium we explored, with half of all evangelicals saying Christian content represents 10% or less of what they see on television.

In fact, **of the seven media types we evaluated, three show evangelicals relying on Christian content for at least half of what they consume:** broadcast radio (60% of evangelicals say at least half of what they consume on radio is specifically Christian content), podcasts (57%), and books (58%).





# The Christian Media Factor

At the outset, we noted that there is a digital divide between older and younger evangelicals when it comes to media use. However, among those who do use each type of media, the proportion dedicated to Christian content really does not vary by age group.

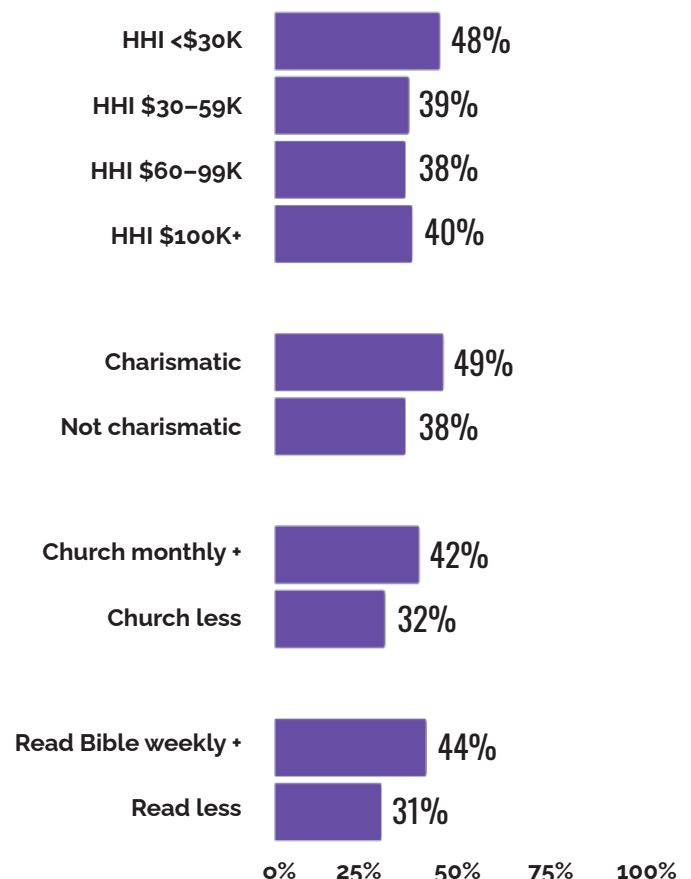
Older evangelicals who stream video, read books, or listen to podcasts use about the same proportion of Christian versus mainstream media as do the youngest evangelicals who use each media type.

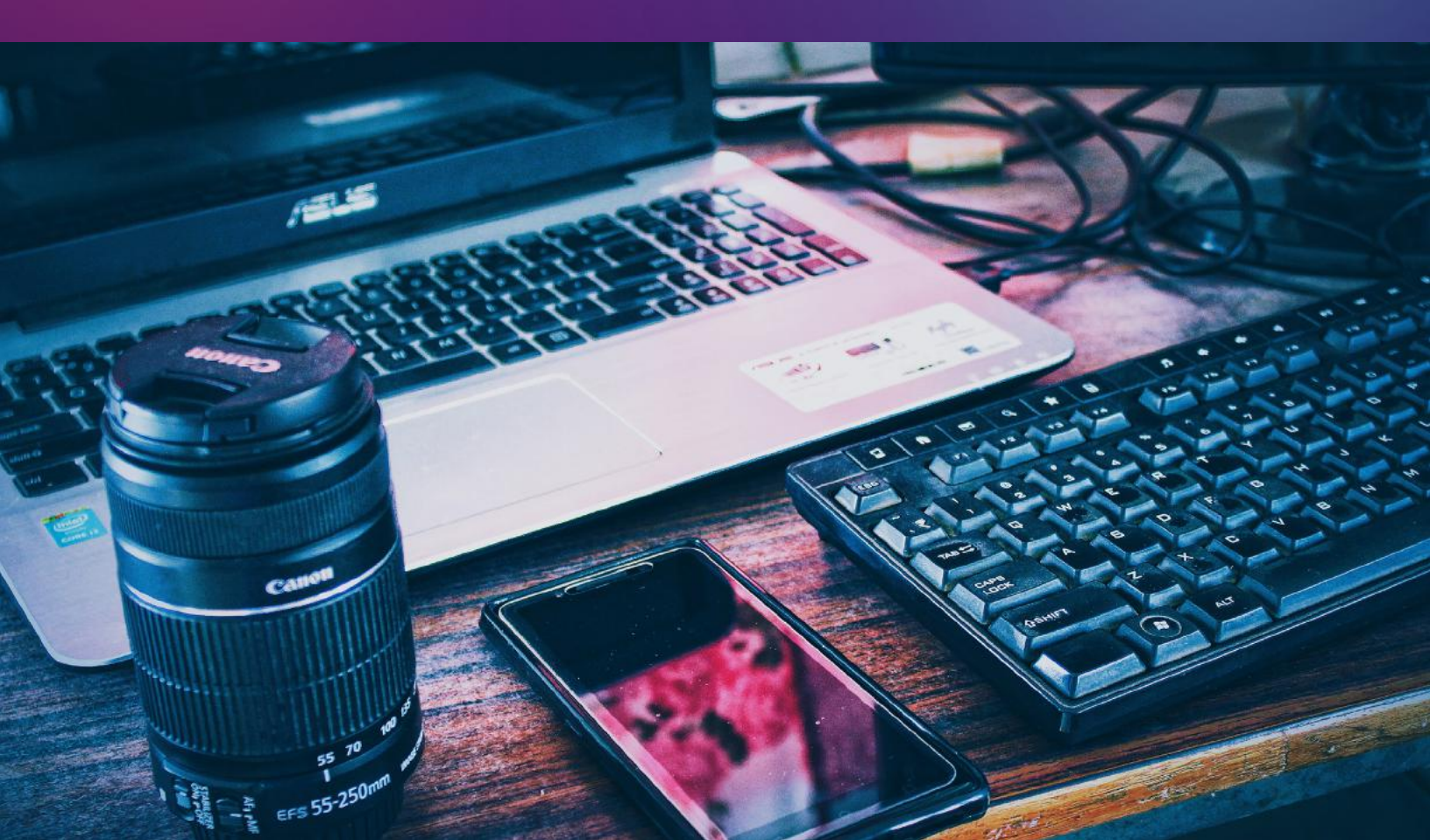
Where we see consistent differences in the proportion of Christian media consumed is according to three factors: **household income, theology, and spiritual engagement.**

## Household Income

While there is no significant differentiation in media use among mid-income and high-income evangelicals, we do see a difference in the lowest income group. Evangelicals earning household incomes below \$30,000 are consistently the heaviest users of Christian media as a proportion of the media they consume. Across the seven types of media, the average low-income evangelical dedicates 48% to Christian media, compared to 39% for evangelicals with household incomes above \$30,000.

## Average Amount of Christian Content across Media Types





## **Theology**

Evangelicals who are Pentecostal or charismatic (meaning they report having personally spoken in tongues) are consistently heavier users of Christian media, averaging 49% compared to 38% among evangelicals who are not Pentecostal/charismatic.

## **Spiritual Engagement**

Spiritually engaged evangelicals are more likely to dedicate a larger portion of their media use to Christian media. Among evangelicals who attend church at least once a month, the average for the seven media types is 42% Christian content, compared to 32% for those who attend irregularly or not at all. Similarly, among evangelicals who read the Bible at least once a week, the average across media types is 44% Christian content, as opposed to 31% among less frequent Bible readers.

# Media Used for Spiritual Purposes

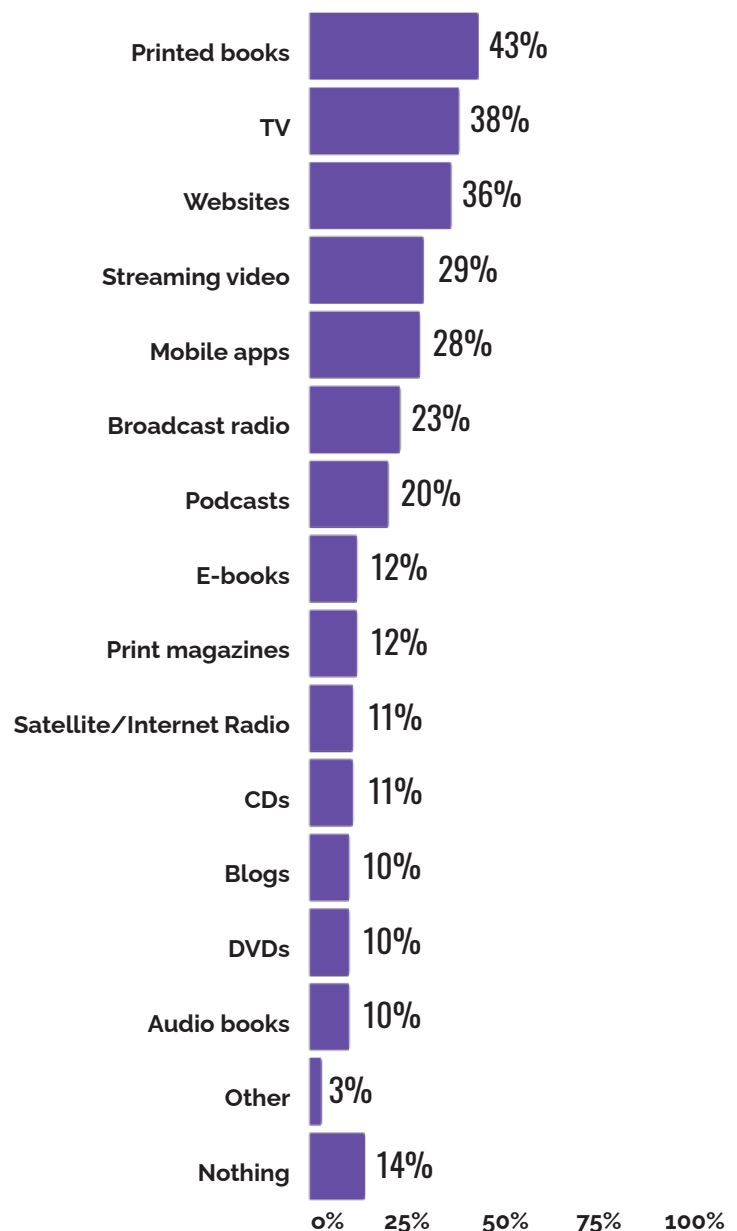
There is already quite a bit of data on how many Americans listened to a podcast in the last week, how many listen to the radio, watch TV, etc.

What we wanted to find out was **what media are used by evangelicals for spiritual purposes**—to receive Christian information, teaching, preaching, inspiration, and/or spiritual growth. Outside of church and the Bible, what sources do evangelicals turn to?

**We are drawing a clear distinction here between overall use of Christian media and use of Christian media for spiritual purposes.** Someone may listen to a Christian music station, read a Christian novel, or watch a Christian film primarily for entertainment while avoiding content they consider undesirable, such as cursing or sexual innuendo. However, other Christian content is consumed for specifically spiritual purposes. It is the latter we explore next.

Evangelicals actually use quite a few media types for spiritual purposes,

Media Used for Spiritual Purposes



with no single media type being employed by a majority.

In fact, **the average evangelical uses 3.4 different media formats for spiritual purposes**. Over one-third use printed books (43%), broadcast, cable, or satellite television (38%), and websites (36%).

Significant proportions also use streaming video (29%), mobile apps (28%), broadcast radio (23%), and podcasts (20%).

None of the other media forms is used by more than one out of every eight evangelical Protestants.

This is where we start to see a significant digital divide. Not surprisingly, younger people are substantially more likely to use “newer” technologies such as blogs, podcasts, streaming video, and satellite or Internet radio; older evangelicals are more likely to rely on legacy media such as printed books and magazines.

The average evangelical uses  
**3.4**  
different media formats for spiritual purposes

### Media Used for Spiritual Purposes, by Age

	Age <40	Age 40–54	Age 55–69	Age 70+
Websites	44%	40%	32%	21%
Streaming video	40%	34%	20%	17%
Mobile apps	36%	34%	22%	12%
Podcasts	31%	21%	15%	9%
Satellite/Internet radio	20%	10%	8%	4%
Blogs	18%	11%	5%	4%
E-books	12%	18%	9%	9%
Audio books	10%	16%	6%	4%
Printed books	36%	42%	49%	48%
Television	34%	38%	40%	38%
Broadcast radio	21%	23%	27%	17%
CDs	8%	11%	12%	10%
DVDs	11%	8%	11%	8%
Print magazines	8%	9%	13%	22%
Only Bible and church	11%	11%	18%	21%



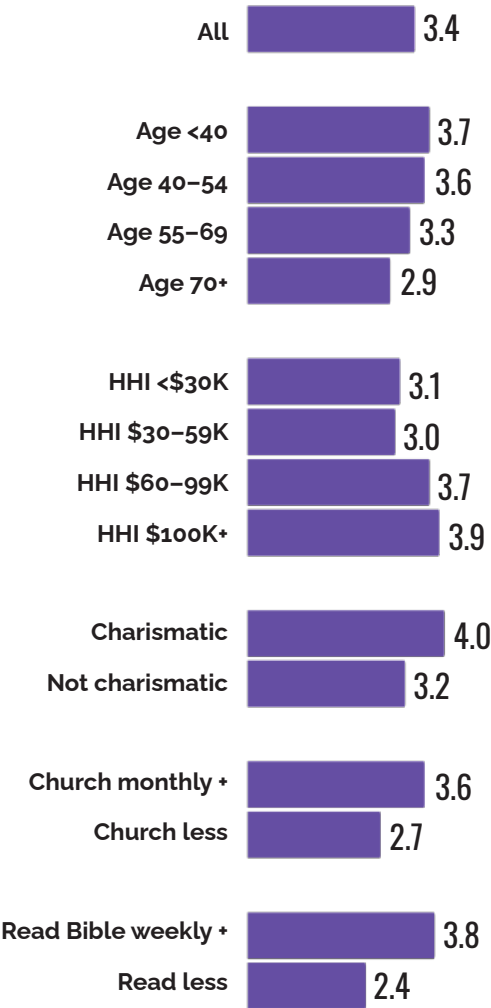
The gaps tend to be fairly large, too. The youngest evangelicals are more than twice as likely as the oldest group to use streaming video and websites, about three times more likely to use mobile apps and podcasts, over four times more likely to read blogs, and five times more likely to use satellite or Internet radio. The oldest group is almost three times more likely than those under age 40 to use printed magazines.

There is also an interesting dynamic in that **younger people are likely to use a greater variety of media formats for spiritual purposes than are older evangelicals.** This is not surprising. As new options are introduced, people often adopt these new options without necessarily discarding the old ones. Instead of replacing books with e-books, for example, they may replace *some* books with e-books, but continue to use both forms. Younger people are traditionally more likely to be early adopters of new technology.

This can be seen in the fact that younger adults are about as likely as older evangelicals to use traditional television, broadcast radio, CDs, and DVDs. Although they are less likely than older people to use printed books, this medium is still among the very top choices for younger people. So as new options such as podcasts or non-terrestrial radio emerged, younger adults adopted these options, but often continued to use more traditional formats. Older people simply are less likely to have adopted the new options.

It is also noteworthy that “older” in this case does not necessarily mean

Average Number of Formats  
Used for Spiritual Purposes







just senior adults. The 55 – 69 age group tended to adopt newer media more readily than did evangelicals 70 or older, but still nowhere near at the same rates as people under 55.

Another interesting, and somewhat surprising, observation is that **evangelicals 55 and older are about twice as likely as evangelicals under 55 to use *nothing at all* outside of church or the Bible** for spiritual purposes.

There are a few other differences of note in what evangelicals are using for spiritual purposes. Higher-income evangelicals (\$60,000 or more; particularly \$100,000 or more) who use something outside of church and/or the Bible generally use a wider variety of formats than do less affluent evangelicals.

Pentecostal/charismatic evangelicals use more formats than do others. And the more engaged someone is in his or her faith, the more formats that person tends to use for inspiration, teaching, and other spiritual purposes.

**21%**

who are 70+ use  
nothing outside of  
church and the Bible

# The Printed Word

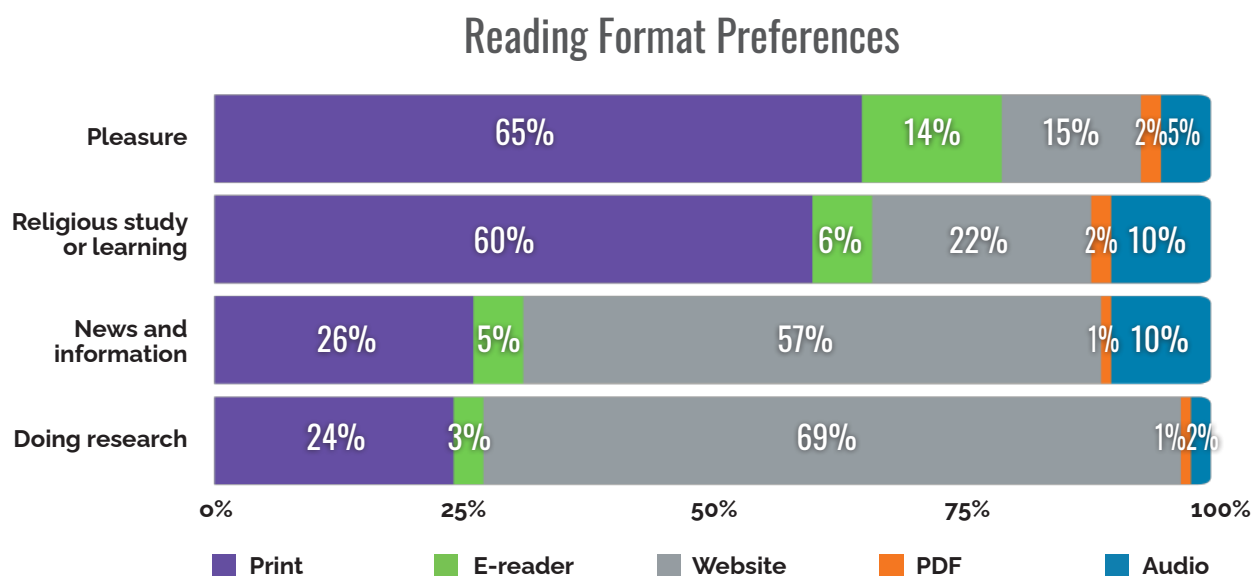
Finally, we asked a few questions about how evangelicals prefer to read. In various situations, would they rather have something in print, on a website, in a PDF, in e-reader format, or skip all those and go with an audio copy of the information?

What we learn is that **preference varies significantly by what type of reading they are doing.**

For **news and information**, 57% prefer reading websites, while 26% would opt for a printed copy of the information (magazine, newspaper, etc.). They also prefer the web when **doing research** (69% prefer the Internet, with 24% wanting the printed page).

However, for **pleasure reading**, it is exactly the opposite. Sixty-five percent would rather hold “treeware” in their hands than read a website (14%) or an e-reader (14%).

For **religious study and learning**, six out of ten prefer the printed page, with 22% favoring websites, and few wanting to use an e-reader for this.



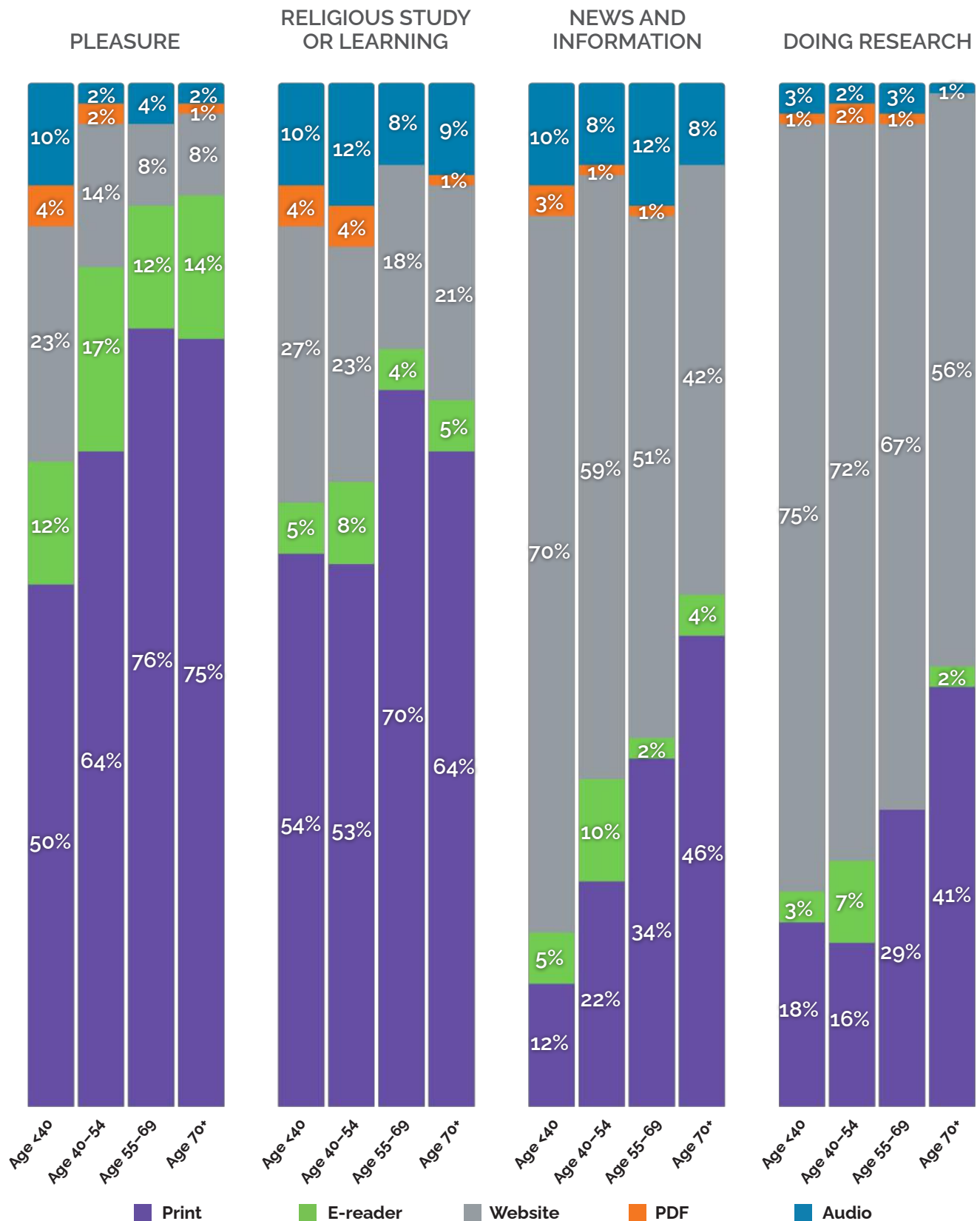


Here again, we see a large digital divide—but maybe not as large as some might have you believe. For instance, when it comes to reading for pleasure, the youngest evangelicals definitely are less likely to show preference for the printed page than older evangelicals. Still, **50% of evangelicals under age 40 would rather hold a book or magazine in their hands when reading for pleasure**, which is double the next-most-popular option (websites, at 23%).

Despite the stereotype that younger adults want to do everything digitally, **among evangelicals under age 40, print is preferred to Internet two-to-one for religious study or learning** (54% to 27%). The disparity is even stronger among older evangelicals (64% to 21% for print over websites).

The situation is reversed with news and information. The oldest evangelicals are about four times more likely than the youngest ones to want to get their news and information in print. However, **even among evangelicals 70 and older, print and web are almost equally popular for news and information** (46% print, 42% websites).

## Reading Format Preferences, by Age



# What Does It All Mean?

**In addition to all the individual findings that will be useful to media planners, advertisers, content creators, and others, there are a few broader lessons we can take from the data on how evangelicals use media.**

## BEWARE OF PREDICTIONS

**Only God knows the future.** New media trends and media preferences are essentially unpredictable. Just when trends start to emerge, a change in technology or a change in user preferences can change the future.

When e-readers were introduced, they were going to be “the death of the printed page.” There were prognostications that this is how we would get all of our books, magazines, and newspapers.

NPD Group estimated in October 2021 that “When combining print and e-book sales across all categories, e-books account for 18% of sales, or more than one in six books sold.” The same report notes that “2020 marked the first time since 2013 that annual e-book unit sales from leading U.S. publishers grew,” explaining that this likely occurred because e-books were simply easier to obtain during the height of the pandemic, and that sales had already fallen off again in 2021.

Certainly e-readers have impacted how publishing is done. But the printed page is very far from dead, despite all the joyful predictions from the e-reader promoters and all the calamitous predictions from printers and bookstores.

## BE AWARE OF NEW OPTIONS

**New options are often adopted as additional options rather than as replacements for existing options.** E-readers have not replaced printed books. Podcasts have not replaced radio, just as television did not replace movies. Replacements are most



likely to happen when a new technology does the same thing as an old technology, only better (such as CDs replacing cassette tapes).

This does not mean legacy technologies remain unaffected when a new technology is introduced—for instance, the number of films released during Hollywood’s “Golden Age” of 1930 through 1945 was about 500 per year. Due to television but also other factors, this fell to just over 100 released in 1980, but it was up to 736 in 2016. That is a 47% increase over the “Golden Age.” Obviously TV did not kill film, but film was forced to change and reinvent itself.

So it seems the real question with any new technology is not so much “what is it going to replace?” as it is “how do we adapt what we are doing to remain relevant?” and “how do we incorporate this new option in order to emerge even stronger?”

## BEWARE OF THE EVERYONE/NO ONE SYNDROME

We see this used a lot: “everyone” is switching to online church. “Everyone” prefers fundraising e-mails to direct mail.

**Of course, the flip side of “everyone” is “no one.”** “No one” wants to buy from a car lot anymore. “No one” responds to telemarketing. “No one” participates in surveys.

The **everyone/no one syndrome** is frequently applied to population subgroups. If you listen to some “experts,” young adults want to do everything online—shop, attend church, give money, read, watch videos, play games, interact with others. Yet research firm Euromonitor International saw “the tabletop gaming industry reach new heights (in 2020), with the hobby expected to keep growing in 2021.”

Why are in-person puzzles, role-playing games, and strategy games such as *Azul* and *Ticket to Ride* so popular? Euromonitor attributes the growth to “a weariness among some older players when it comes to video games and other digital hobbies” (and in gaming, “older players” does not refer to those 50-plus).

Seniors supposedly do not like technology—yet for doing research, **senior evangelicals prefer websites to printed material** 56% to 41%. Young people

supposedly prefer technology—yet for pleasure reading as well as religious study or learning, **young evangelicals would rather use the printed page than the screen.**

Yes, there is a tremendous digital divide by age in the US, at least among evangelicals. And these usage patterns should absolutely impact your marketing strategies. But that divide does not apply to every type of media in every situation. Large minorities and sometimes even majorities are behaving in ways that are the exact opposite of what “everyone” in that age group supposedly prefers.

The final broader theme to consider is **the strength of specifically Christian media among evangelicals.** Three out of four who watch TV watch at least some Christian television. Eight out of ten who stream videos stream at least some Christian video content. Nine out of ten who listen to the radio listen to at least some Christian radio. And so on.

That said, **there is still ample opportunity for growth,** not just among those who do not engage with any Christian content through various channels, but also among those who do. Specifically Christian content still makes up the minority of what evangelicals are consuming through television, streaming video, magazines, and websites, providing substantial opportunity for those with the vision, talent, and resources to capture the attention, and help address the needs, of today’s evangelical Protestant population.

# ADDITIONAL REPORTS

## from Infinity Concepts and Grey Matter Research

If you found this report beneficial, Grey Matter Research and Infinity Concepts also offer six 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.
- **The Generation Gap: Evangelical Giving Preferences**  
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. Many organizations are concerned about their long-term viability as their donors age, and eventually die off.
- **The Holy Land Journey: Evangelicals and Israel Travel**  
The types of evangelicals especially interested in visiting Israel are those who are more engaged in their faith, those who believe that the Jews are still God's chosen people today, and Pentecostal or charismatic evangelicals. In addition, the younger they are, the more likely evangelicals are to be extremely interested in travel to Israel.

# 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 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.](#)



5331 Triangle Lane  
Export PA 15632

724.733.1200  
[www.InfinityConcepts.com](http://www.InfinityConcepts.com)



**GREY MATTER**  
RESEARCH & CONSULTING

2654 West Horizon Ridge Parkway  
Suite B5-122  
Henderson, NV 89052

602.684.6294  
[www.GreyMatterResearch.com](http://www.GreyMatterResearch.com)