



Who Controls the Wallet

Giving Decisions
Among Evangelicals



EXECUTIVE SUMMARY

- 1** Seventy-eight percent (78%) of **all evangelicals** gave some money to church or charity in the last 12 months. This percentage and the amount given can vary each year depending on the economy, personal finances, etc. Conversely, 22% of evangelicals gave no money to church or charity in the last 12 months.
- 2** Among **two-adult households** with at least one evangelical spouse/partner, 10% simply do not give money at all. Period.
- 3** Among **unmarried evangelicals**, men and women are equally likely to have given to church and/or charity. Unmarried men tend to give more, but also tend to have higher incomes. Generosity (the proportion of household income given away) is only slightly higher for unmarried men than for unmarried women.
- 4** Among **two-adult evangelical households**, 65% do all their giving together, as a couple. Another 17% do most giving together but some separately, while 6% give some together but most separately. Twelve percent (12%) operate as two independent giving units. In total, 88% do at least some giving jointly, while 35% do at least some giving separately.
- 5** Among **evangelical couples** giving at least some donations separately, 45% say they and their spouse/partner give about the same amount of money, 24% say the man tends to give more, and 32% say it is the woman.
- 6** Among **evangelical couples** making at least some gifts jointly, 52% say both adults have equal input to giving decisions, while 22% say the man has more input and 26% say it is the woman. The lower the household income, the more decisions are female-driven; the higher the income, the more they are joint decisions.

7 Among **evangelical couples**, 71% say they and their spouse mostly agree on what causes and organizations to support. Just 2% report significant disagreements in this.

8 Eighty-four percent (84%) of **evangelical couples** report being largely in agreement about giving to faith-based organizations; when there are disagreements on this, the woman is twice as likely as the man to push for supporting Christian organizations.

9 In **evangelical households** where at least some decisions are made jointly, usually, one adult is more likely to make the actual donations: 40% the woman and 30% the man.

10 While most **evangelical couples** take each of these giving steps together (making joint gifts, having equal input to decisions, giving equal amounts, agreeing on which organizations to support, and agreeing about faith-based organizations), when considered together, just 27% of couples are in total agreement and full joint action when it comes to giving.

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WHO DECIDES?

In the nonprofit world—particularly among faith-based ministries—**it has long been an accepted “truth” that women are more likely to give than men and that they tend to give more.**

Various studies have backed this up. At the same time, other studies have provided conflicting data, claiming men tend to give more. So, what is the truth?

A major reason for the confusion and conflicting data is that there are different definitions of “giving.” Studies can include or exclude volunteering, political giving, crowdfunding, workplace giving, and church or religious giving. As happens many times in research, **two studies can report very different numbers and both be correct because of sharply different definitions.**

One of the biggest challenges, however, is isolating giving in households with multiple adults. For instance:

- A woman really wants to support Saving Moses, and her husband is not particularly interested but does not have a problem with the gift. She writes a check from their joint checking account. Is that a gift from the wife or from the couple?
- A man learns about Fellowship of Christian Athletes, presents the idea to his wife, and she enthusiastically backs it. Since she handles

the family finances, she goes online and makes the gift on her credit card. Is that a gift from the husband, from the wife, or from the couple?

- A couple jointly sponsors a Compassion International child. The woman decides on her own to give an extra \$100 toward the sponsorship at Easter. Is that gift made by the woman or the couple?

One of the better-known studies on gender differences in philanthropy, a 2010 report from the Women's Philanthropy Institute, only analyzed giving by households headed by single men and women, because **“data on giving by married couples can obscure the effects of gender.”** While this is completely true, it also fails to include the majority of American donors in the equation.

In our series of studies on the evangelical Protestant population, [Infinity Concepts](#) and [Grey Matter Research](#) wanted to explore this issue among evangelicals. Are women more likely to give? Do men give more money?

Let's find out.

Setting the Stage

In a 2021 study ([The Generosity Factor](#)), Grey Matter Research and Infinity Concepts learned 74% of evangelicals gave money at some point during the last 12 months to a church, and 58% contributed to some other type of nonprofit organization, charity, or ministry outside of a congregation. Nineteen percent gave nothing at all financially in the 12 months prior to the study.

22%
of evangelicals
gave no money
at all in the last
12 months.

As this is a measure at a specific point in time, these numbers can change somewhat from one year to the next, depending on the economy and other factors. Some people give irregularly, or they may stop giving for a while due to a job loss, health problems, etc. When we remeasured this in 2023, giving outside of church is at 57%, **but giving to church in the past 12 months has fallen to 69%**. Therefore, the total proportion of evangelical Protestants who failed to give to church or charity during the last 12 months stands at 22% today.

Among evangelical Protestant adults, 54% are currently married, and another 6% are cohabiting with a romantic partner. This leaves 40% who are never married, divorced, separated, or widowed. Let us start with those who are unmarried.

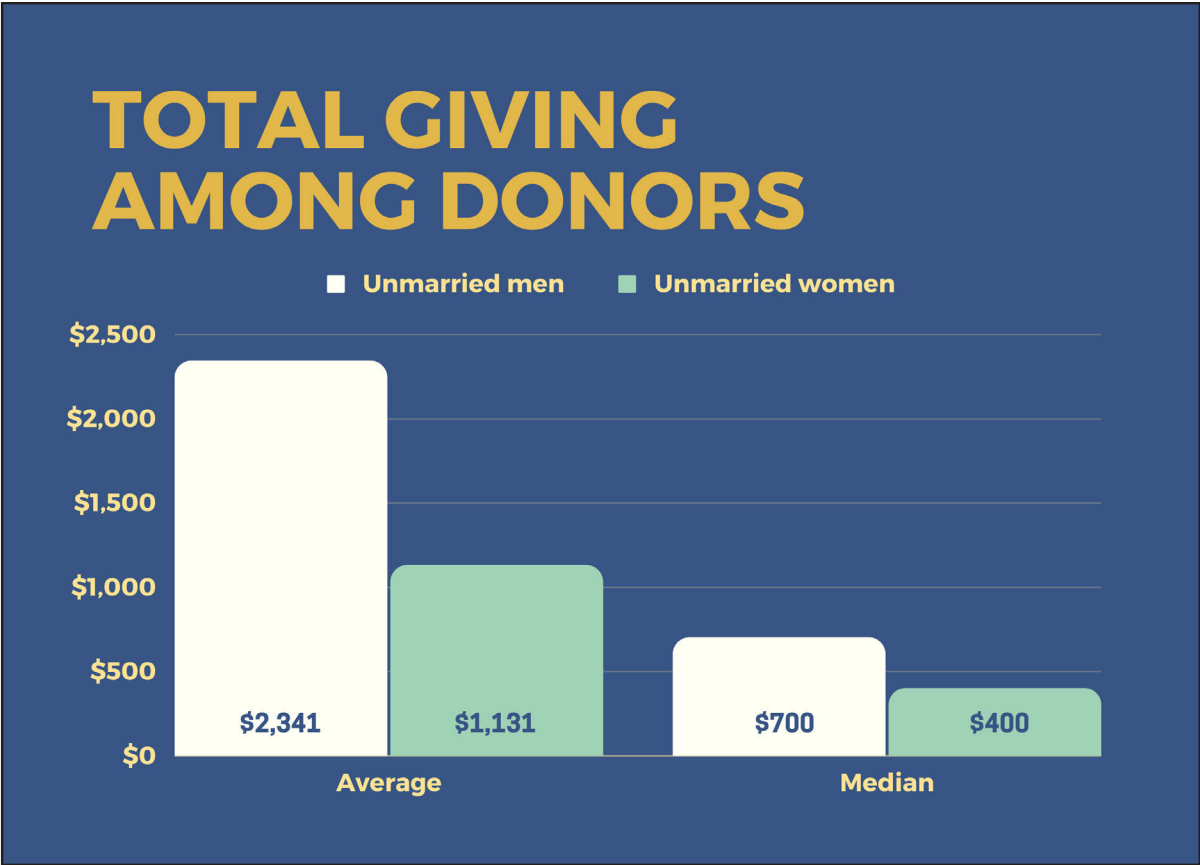
Are Evangelical Women More Generous than Evangelical Men?

The *Women Give* 2010 report from the Women's Philanthropy Institute came to two major conclusions:

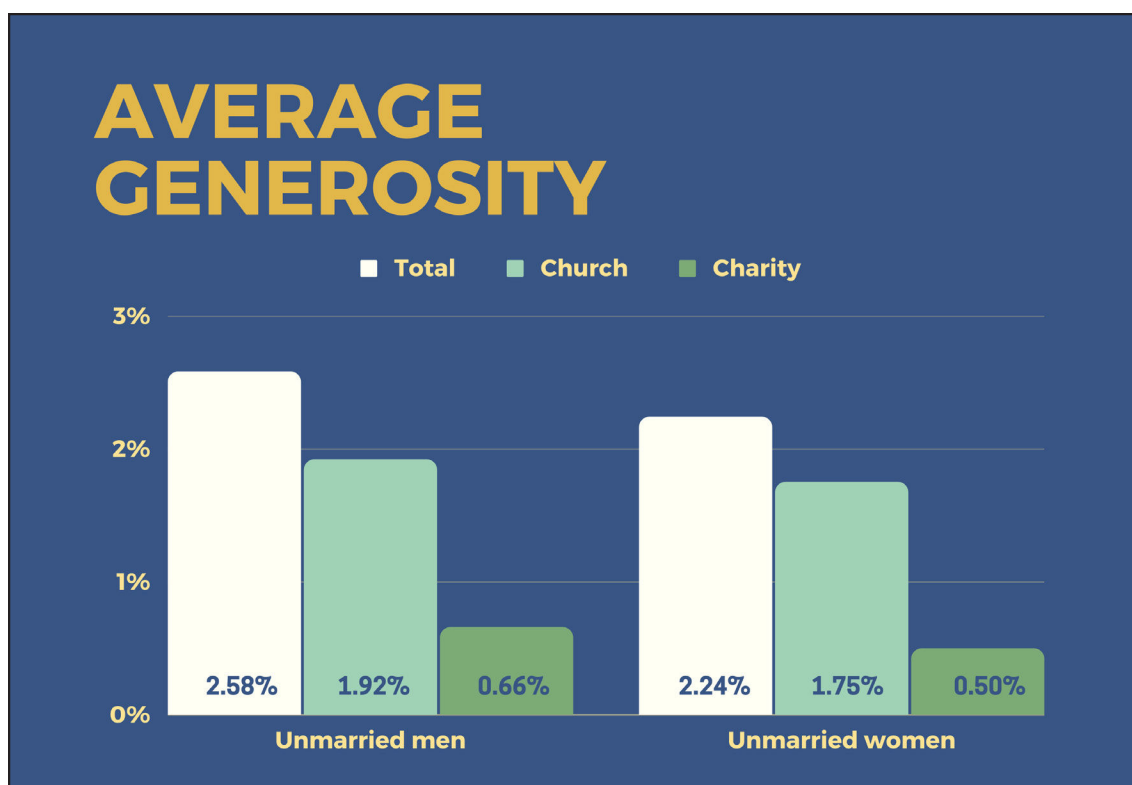
1. In every income category, households headed by an unmarried female are more likely to give to charity than are households headed by an unmarried male.
2. In four out of the five income groups, unmarried women give significantly more money than do unmarried men.



Keep in mind that in comparing our research to theirs, our research not only is looking just at evangelicals, but we are comparing 2023 data to a 2010 report. It is unknown how the 13-year gap may affect things, but our research finds there are not the same types of gaps in giving by gender among unmarried evangelicals as there are among unmarried Americans in general.



Among unmarried evangelicals, 51% have given to a charity or ministry outside of church in the past 12 months, with no difference at all between men and women. There is also no difference in having given to a church in the past 12 months (63% of men, 62% of women).



Unmarried men do give more money than unmarried women (among donors, averages of \$2,341 for men and \$1,131 for women; medians of \$700 for men and \$400 for women). However, much of this is driven by the fact that unmarried male evangelicals tend to have higher incomes than their female counterparts. While 29% of unmarried evangelical men are earning less than \$30,000, the same is true for 46% of women.

When we look at *generosity*—defined as the proportion of household income given away—the story is different. **Unmarried men are, on average, only slightly more generous than unmarried women.** However, even this is affected by household incomes, as generosity for both genders is lower among the lowest-income households (which skew female).

Among all unmarried evangelicals, males give an average of 1.92% of their income to church; among females, it is 1.75%.

Males give an average of 0.66% of their income to charities outside of church; females give an average of 0.5%. Combined, men give 2.58% of household income to church or charity, versus 2.24% for women. Generosity is slightly higher among men than among women, but giving is not exactly high for either group. For context, **the difference between men and women would amount to \$170 over a year for someone earning \$50,000.**

How Do Two-Adult Households Give?

Now we turn our attention to the 60% of evangelical households with two adults present (90% of whom are married, with 10% cohabiting).

While 22% of all evangelicals did not make any financial donations in a recent 12-month period, 10% of all evangelical two-adult households simply do not give. At all. They do not give anything together as a household, and neither adult gives anything individually. This is not a representation of what they have or have not done in the last 12 months—this is a matter of how they live their lives. They just do not give money away.

Many of these complete non-givers are from lower-income households. Forty-three percent (43%) have household incomes below \$30,000; another 32% are at \$30,000 to under \$60,000.

But this leaves **25% of the people giving nothing at all who earn \$60,000 or more as a household**. It is difficult to position households making this much money as suffering from such financial hardships that giving is simply impossible; this is a lifestyle choice.

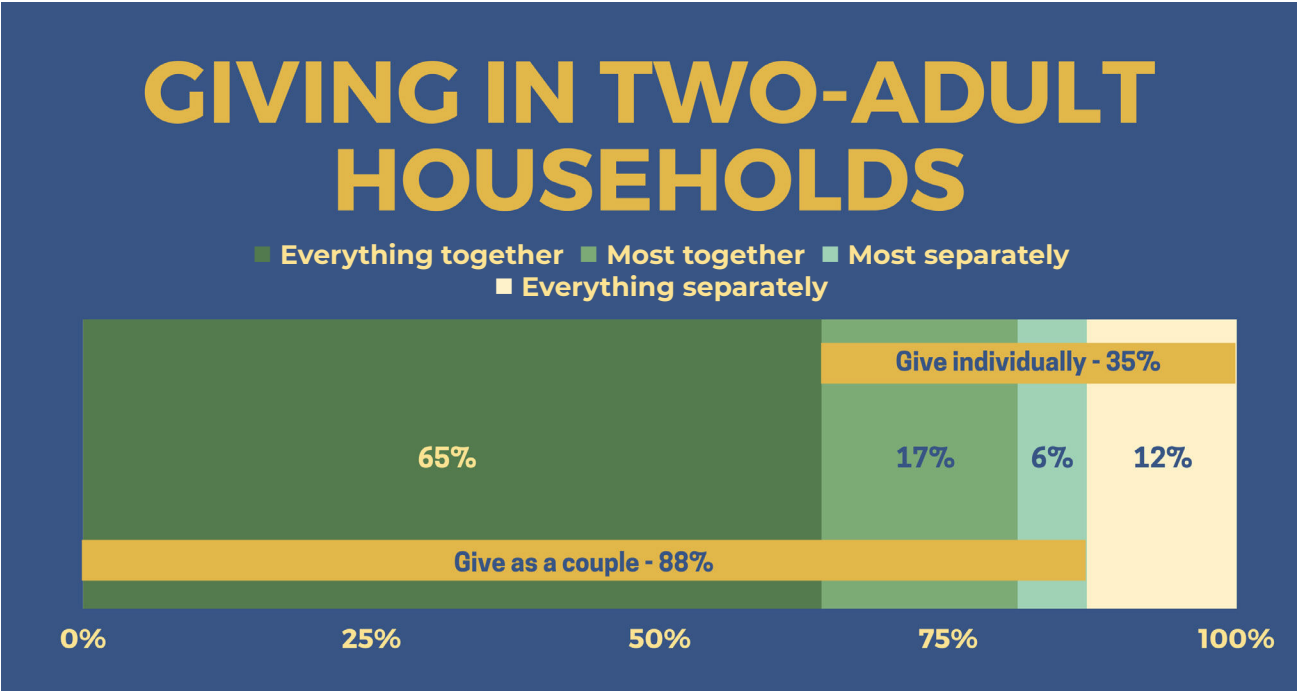
10%
of two-adult
evangelical
households never
give money—
anywhere.

35%
of married
evangelicals do at
least some giving
separately from
their spouse.

Within the 90% of two-adult evangelical households who do give, **65% do all their giving together as a couple**. Another 17% do most of their giving together, but give some gifts separately. Six percent (6%) do some giving jointly but most separately, while **12% operate as two independent units**, making separate decisions and gifts. In total, then, 88% of couples do at least some of their giving jointly; 35% do at least some of their giving as individuals.

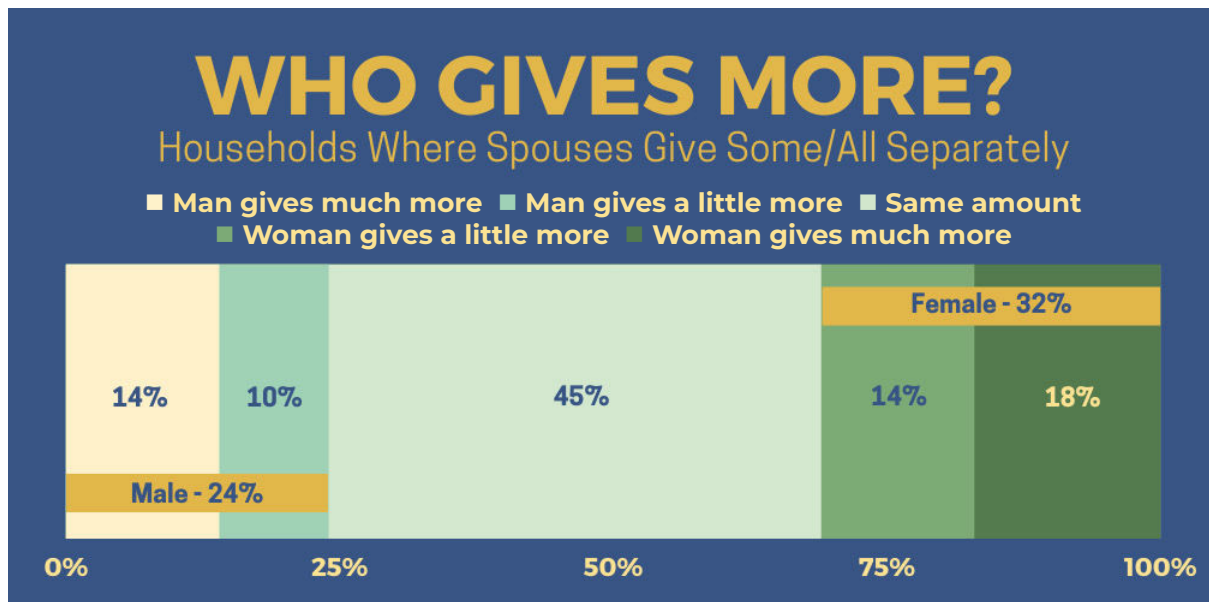
In this, evangelicals are similar to American donors overall. The study *Women Give 2021*, also from the Women's Philanthropy

Institute, shows 62% of American couples make giving decisions jointly, while 27% have one spouse or the other generally making decisions for the household, and 11% make these decisions separately.



White donors are particularly likely to make every gift together as a couple (68%, versus 53% among others). The more money the household gives, the more likely the couple does all giving jointly: 52% when the total given in the last 12 months is under \$100, 60% when it is \$100–\$499, and 73% when the amount is \$500 or more.

Do Spouses Differ in How Much They Give?



Among couples who do at least some giving separately, 45% of evangelicals say they generally give about the same amount of money. In 24% of the cases, the man tends to give more, while for 32% it is the woman.

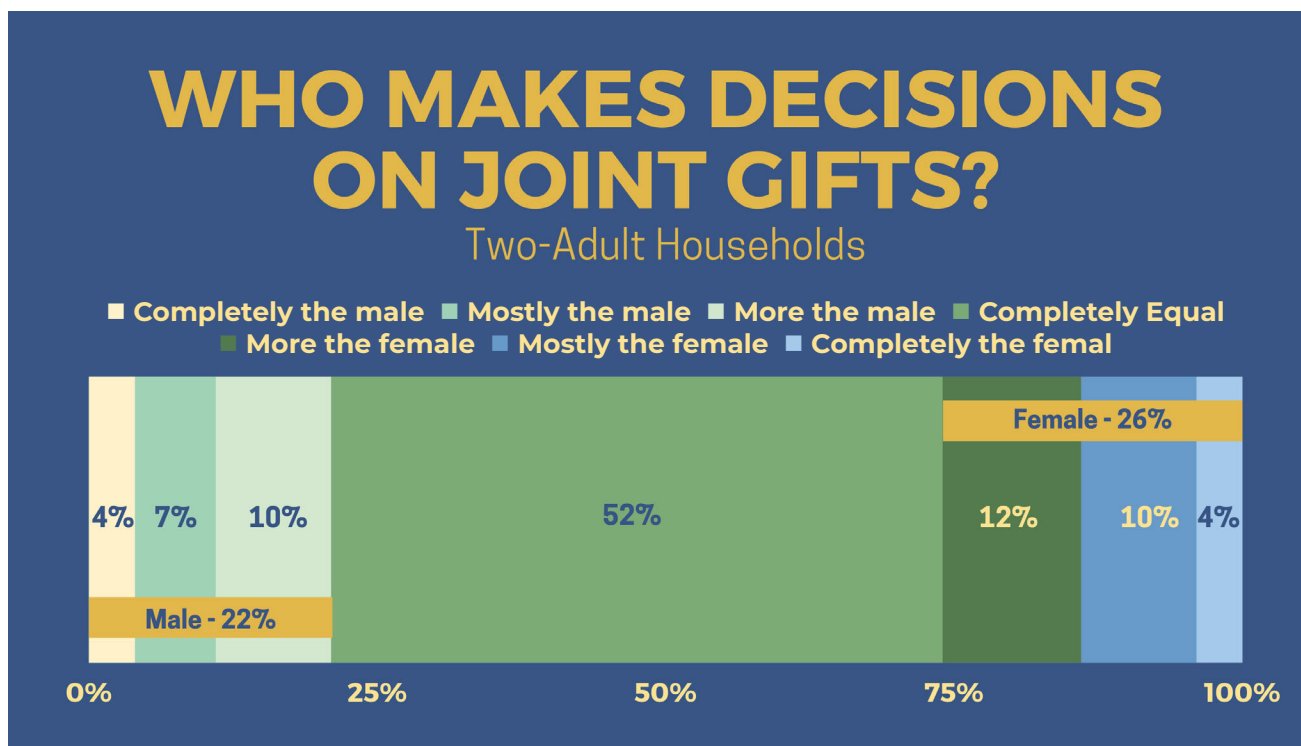
Each gender tends to believe they are the ones doing more. When men are asked, 38% claim they give more than their spouse; only 17% tell us their wife tends to give more than they do. But when women are questioned, 43% say they give more than their husband, while just 12% admit their husband is the bigger giver.

Why the disconnect? Possibly some of it is ignorance. A woman might know exactly what she has given, but not be certain about her husband, and simply underestimates his giving (or the other way around, of course). Some of it also may be a natural human desire to see oneself in a positive light. Either way, this is a consistent theme in the research: both genders tend to see themselves as the bigger givers, the more influential decision-makers, and the implementers of giving decisions.

Among all married evangelical donors, then, 81% either give everything jointly as a couple or they do some giving separately but give about the same amount of money. For 8% of couples, the man tends to give more money, while for 11% it is the woman. Those numbers are close enough to be accounted for by potential sampling error, so in essence there is little gender difference on this point.

Which Spouse Has More Influence on Giving Decisions?

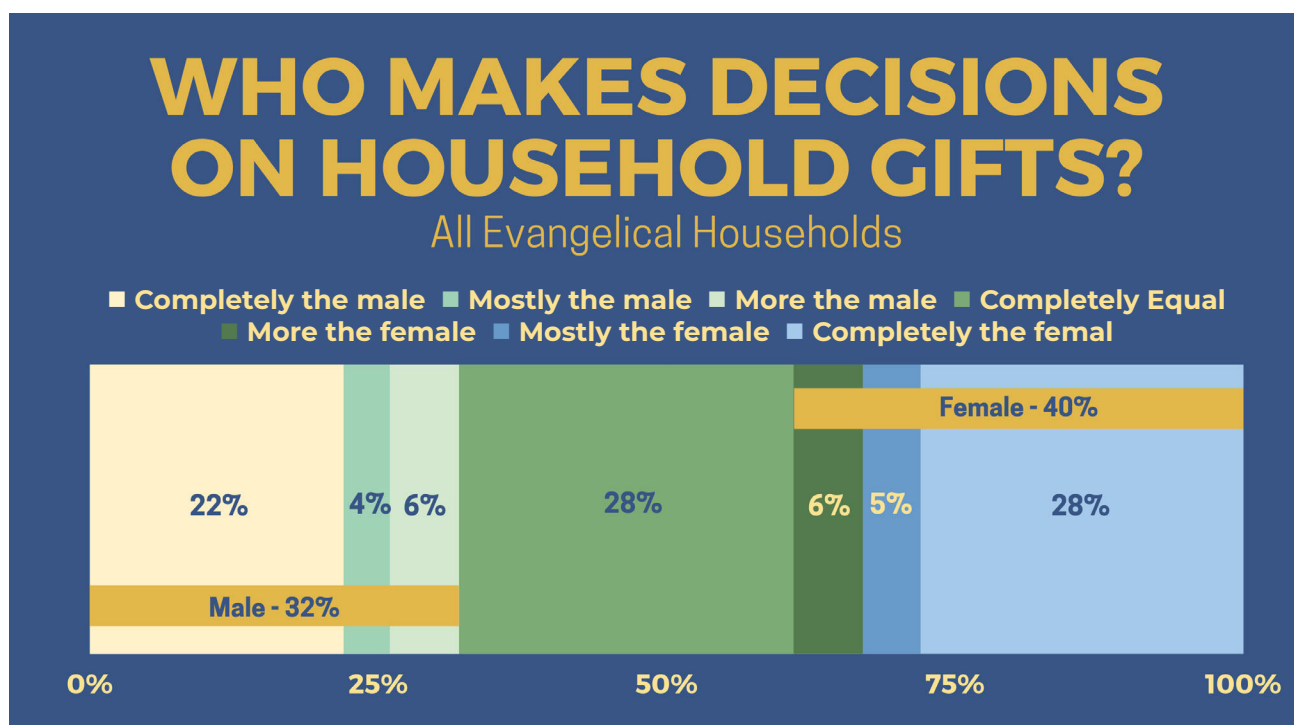
Just because a couple donates together does not necessarily mean the decisions are made equally by both parties. On joint donations, just 52% say both adults have equal input to the giving decisions. In 22% of the cases, men have more influence on the decision than women, while in 26% of the cases, women have more input in the decision than men.



Percentages are rounded and may not add to exact summary numbers

Again, both sexes believe *they* do more to influence joint giving decisions in their household than their spouse. When we ask women who influences joint giving decisions more, 42% say they do, 46% say the input is equal, and just 11% say their husbands have more input on these decisions. But when we ask men the same thing, 33% say they have more influence, 59% say it is equal, and only 8% say their wife has more input.

We can also evaluate this among *all* giving evangelical Protestants, including single-adult households, to assess the full impact of gender on giving decisions. Twenty-two percent (22%) of giving households have their giving decisions made exclusively by men, and a total of **32% are influenced more by men than by women**. On the other side, 28% of evangelical giving households have their giving decisions made exclusively by women, and a total of **40% are more influenced by women's decisions**. Twenty-eight percent (28%) are two-adult households where the giving decisions are jointly and equally made by both adults.



These numbers do not vary much according to age, but they vary considerably by household income. In 80% of all low-income evangelical households, giving decisions are made by one person, and that person is usually a woman. A large part of this is that 64% of these households have only one adult present (never married, widowed, or divorced), and households headed by an unmarried female are especially likely to be low-income.

The higher the household income, the more likely the giving decisions are to be made equally, by two adults. Two factors are at work here. First, 83% of more affluent households have two adults present. Second, higher-income spouses are more likely than others to work together equally to make giving decisions.

GENDER INFLUENCE ON GIVING DECISIONS

By Household Income

	<\$30,000	\$30,000–\$59,999	\$60,000–\$99,999	≥\$100,000
Only a male deciding	25%	28%	17%	17%
Greater male influence	2%	7%	16%	16%
Equal male/female influence	14%	25%	35%	44%
Greater female influence	4%	12%	15%	16%
Only a female deciding	55%	29%	18%	8%

At the same time, **the higher the income, the more likely men are to impact giving decisions**. Women are the greater influence in low-income households (59% to 27%). In households with \$30,000 to \$59,999 of income, women are still slightly more likely to influence decisions (41% to 35%). In the next step up (\$60,000 to \$99,999), it is equal (33% for each gender). But in evangelical households earning at least \$100,000, men are more likely to influence or make giving decisions (33% to 24%).

Since higher-income households tend to give larger amounts of money, these differences also mean smaller donors tend to have decisions made and influenced by women, while larger donors are more likely to be equal decisions between both adults.



Gender influence among evangelicals also varies by race/ethnicity. White evangelical donors skew older, and are considerably more likely than others to be in a two-adult household. When we look exclusively at two-adult households, white donors and other donors show no significant differences regarding gender influence. But there are far more unmarried females than unmarried males donating in non-white households. While white donor households are almost equally divided among male-dominant, female-dominant, and equal giving decisions, in non-white households equal decisions are less common, and female-influenced decisions are more common.

GENDER INFLUENCE ON GIVING DECISIONS

By Race/Ethnicity

	White	All Other
Only a male deciding	21%	25%
Greater male influence	10%	9%
Equal male/female influence	32%	18%
Greater female influence	12%	9%
Only a female deciding	25%	38%

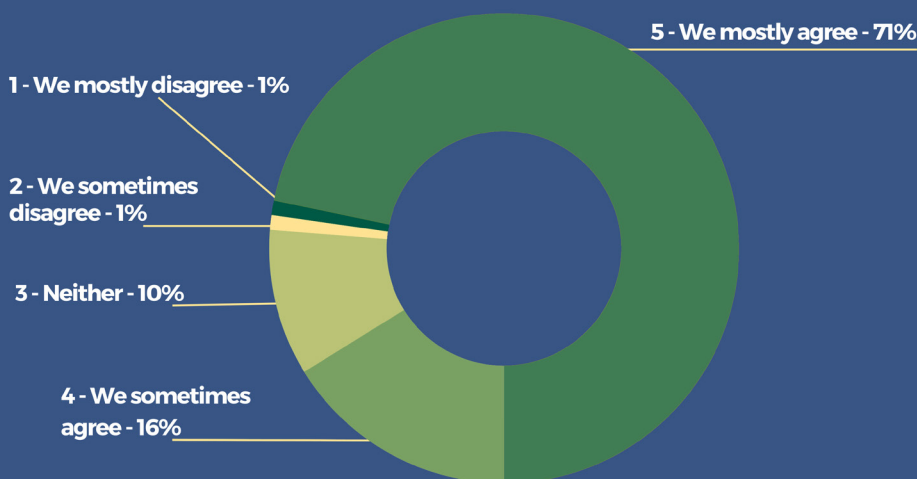
How Much Do Spouses Agree on Giving?

Quite a bit, actually. Seventy-one percent (71%) say they and their spouse mostly agree on what causes and organizations to support. On a five-point scale, another 16% rate their agreement level at a 4, with 10% right in the middle of the scale. Only 2% say they and their spouse somewhat or mostly disagree regarding their donations.

29%
of married
evangelical givers do
not fully agree with
their spouse on
where to give.

Men tend to be more optimistic about the level of agreement with their spouse; 77% say the two mostly agree, while only 66% of women have the same perspective.

What Causes or Organizations to Support

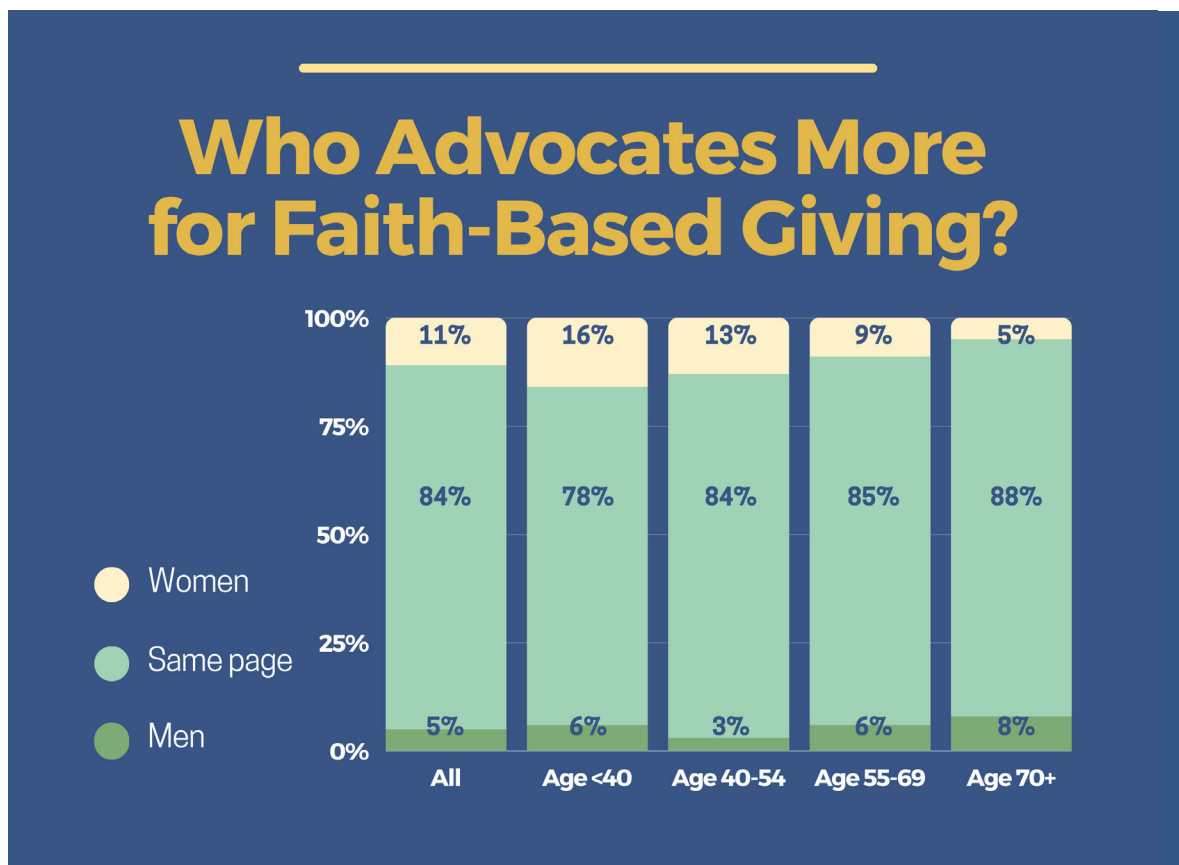


The more households give, the higher their level of spousal agreement. Among those giving under \$100 per year, 62% mostly agree on where to give. This rises to 69% among those giving \$100 to \$499 annually, and to 81% when they are giving \$500 or more.

The *Women Give 2021* report shows numbers for all American couples which are similar: 78% claim they and their spouse or partner generally agree on where to give their funds.

The vast majority of married couples share the same perspective when it comes to supporting faith-based organizations versus those which are not faith-based (84%). In 11% of households, the woman pushes for Christian organizations more than the man does. In just 5% of the situations does the man advocate for faith-based giving more than his wife.

The woman pushing more for faith-based giving is especially common among younger people. In the under-40 age group, 16% of the households have the wife pushing more for faith-based giving, compared to 6% which have the husband extolling this (78% have the same perspective). This disparity essentially disappears once couples get into their mid-fifties.

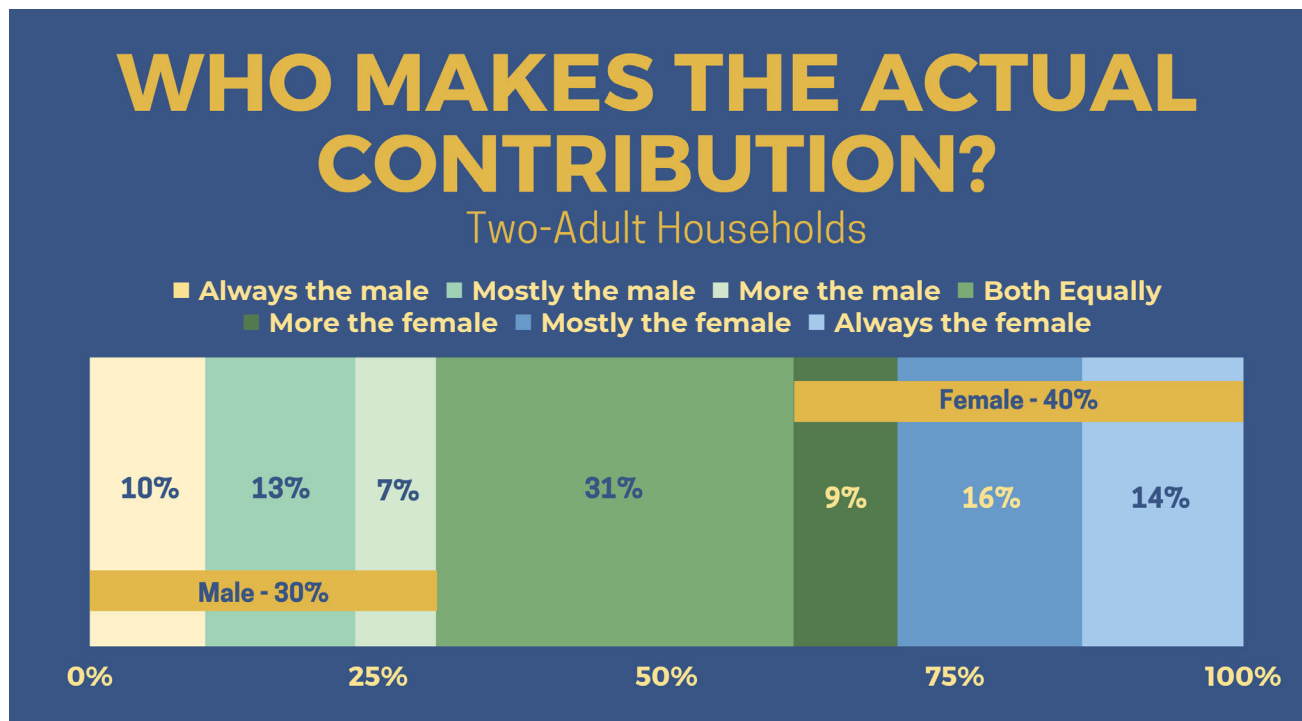


Who Writes the Check...

...or clicks the Donate button, or arranges for automatic debit, or enters the credit card numbers?

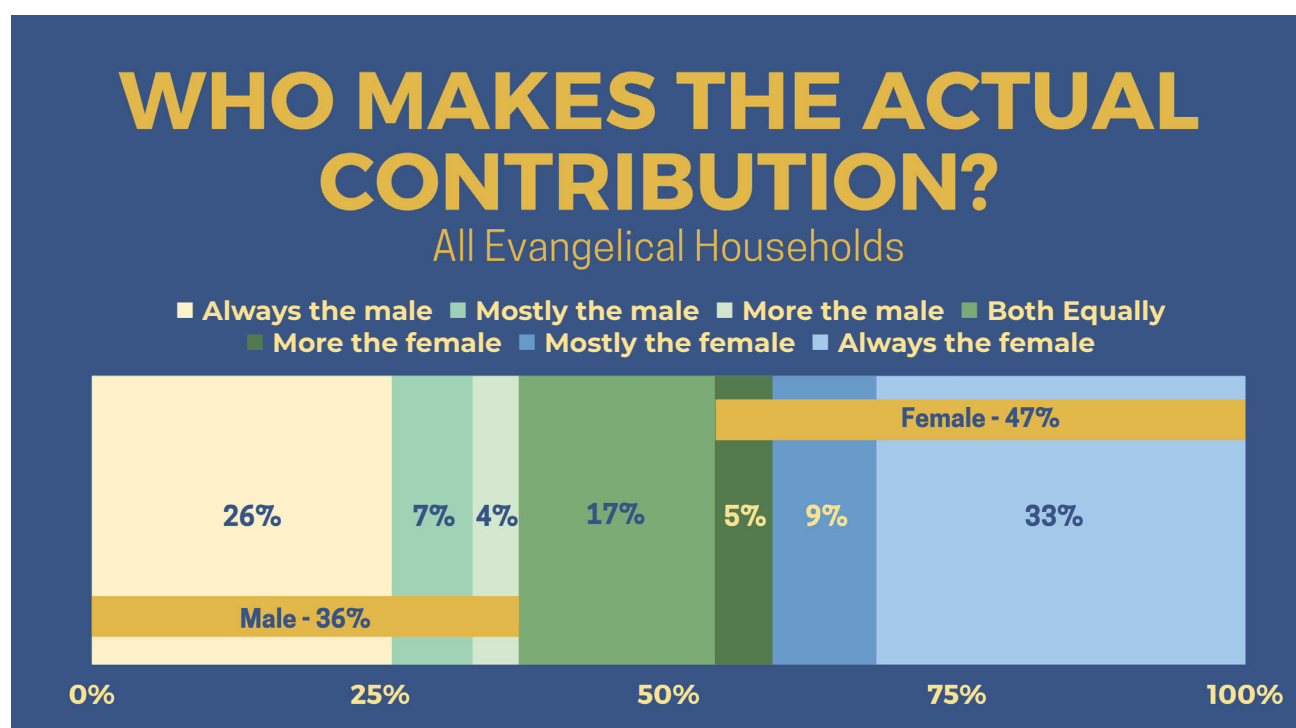
A challenge for most charitable organizations and ministries is that the **name on the check, credit card, or bank account may not be the actual decision-maker**. Sam Hernandez may make most of the giving decisions, but his wife Grace may write the checks. Sam and Grace may make all their decisions jointly, but the gifts are charged to Grace's credit card.

In two-adult evangelical donor households where at least some donations are joint decisions, only 31% say they tend to make all donations jointly (no matter who had more influence on the decision itself). Thirty percent (30%) are households where the man is more likely to make the actual contribution (including 10% where it is always the man). Forty percent (40%) are households where the woman is more likely to make the contribution (including 14% where it is always the woman).





Once again, we can take the data from two-adult households and combine it with the data from single-adult households, or households where there are two adults but they do all their giving separately. **Eighty-three percent (83%) of all evangelical donor households have contributions that are exclusively or more frequently made by one gender or the other:** 36% men, and 47% women.



The same age factor that influences which gender makes the *decisions* on giving also influences who makes the actual *contribution* to the organization(s). In lower-income households, it is usually a female giver. The higher the household income, the more likely there are two adults who are both making these contributions, and the more likely a male is making more of the contributions than a female.

WHICH GENDER MAKES THE ACTUAL CONTRIBUTIONS

By Household Income

	<\$30,000	\$30,000-\$59,999	\$60,000-\$99,999	\$100,000+
Only a male making the gifts	25%	30%	22%	23%
More often the male	4%	8%	15%	17%
Equal male/female	10%	16%	19%	23%
More often the female	5%	12%	20%	18%
Only a female making the gifts	57%	33%	24%	19%

Are Spouses Giving Units or Individual Givers?

The quick answer is “both.”

Among married/cohabiting evangelical donors (which only means our survey respondent is evangelical—the spouse/partner may not be):

- 65% say they give everything together, and 82% give all or most together.
- 74% say joint gifts have input from both parties, including 52% who call the input “completely equal.”
- 81% say they and their spouse give the same amount of money or everything jointly.
- 71% mostly agree on what causes and organizations to support.
- 84% tend to have the same perspective about supporting Christian organizations.

Clearly, there is far more agreement and teamwork than disagreement. Only on the actual act of donating the money—the payment, essentially—is it more common for one spouse or the other to take a lead role (69%).

At the same time, with so many different steps and considerations, there is ample opportunity for divergence from a lock-step agreement. When we look at all six of these areas (giving together or separately, who drives decisions on joint giving, how much each spouse gives, the logistics of giving, and agreement on causes/organizations and faith-based giving), only 12% of all married evangelical donors say they and their spouse truly do everything together, equally, and with full agreement.

Even when we remove the logistics of payment from the equation (as it is common for one spouse or the other to take a lead role in the payment aspect), still, **only 27% of married evangelical donors are in total agreement and full joint action** on the remaining five areas. Seventy-three percent (73%) report some disagreement, some inequity of giving or perspective, some area where one spouse or the other tends to take a lead role in decisions, or simply separate giving.

Diversity in giving between spouses is more common among younger adults (82%) and those who are Black, Hispanic, Asian, or American Indian (83%). It is also more common when faith is not the number one priority in their lives (78%), and among those who give very small amounts to charity (89%).

How Does This Impact Ministries and Nonprofits?

Donor-supported organizations often make assumptions about current and prospective donors:

- “This donor just gave \$500, so she has that capacity next time as well.”
- “This donor has given three times, so he is truly ‘our’ donor and committed to our cause and organization.”
- “Women are more important to our organization than men, as women are more likely to give.”
- “This gift came from Jamal and Jen Miller, so the husband and wife are both on board with our organization.”

The reality is far, far more complex than this.

Among evangelicals in two-adult households, three out of four are either unequally involved in giving decisions, make at least some separate donations, do not fully agree with their spouse about giving perspectives, or in some other manner are not operating as a fully equal joint giving unit.

A check from the Millers might really be a gift just from Jamal, who gives separately from his wife. A donation charged to Jamal’s credit card might be him handling the household finances, but the decision to give was made by Jen. A gift from the two of them might be something that excites Jen but leaves Jamal disinterested even though he agreed to it.

Think about what assumptions your organization may be making about donors.

When you receive a gift from a joint account, do you automatically format the address with “Mr. and Mrs. Jamal Miller?” Jen might not take kindly to that, especially if she was the one driving the decision.

Do you routinely assume both are equally passionate about your mission, equally on board with your work, and equally knowledgeable about your approach? Many times,

Grey Matter Research has contacted donors for a study, only to be told, “Oh, you need to talk to my wife about that—it’s on my credit card, but she’s the one who’s giving.”

Is communicating with one half of a couple good enough? With so many couples deciding and giving jointly, **being satisfied with just one email address for communication may be reaching only half of the giving unit.** Do you ask the donor on record whether his or her spouse wants to receive email or text updates about your impact, or just hope the person on record will at least occasionally forward those to the other adult in the household?

Does your CRM system even have a way to send messages to multiple people on the same account? If the man is the donor of record and the woman signs up separately for emails, do you have a way to household them together, so they both are treated as valued donors, receiving the same communication stream?

Are your communications created more for women than for men, assuming women are the stronger, more passionate donors? There are organizations such as Joyce Meyer Ministries, Promise Keepers, and Susan G. Komen which are obviously more focused on one gender, but does that describe *your* organization? If you believe your donors are weighted heavily toward one gender, do you believe this because the names on your file are more likely to be Dawn and Rhonda than Don and Ronald? As we have seen in the data, that may not tell the whole story.

In short, whether the question is about gender or about anything else related to your donors, **you need to assess carefully how much you assume versus how much you actually know.** And if your assumptions are wrong, what impact might that have on your ability to build solid, long-term relationships with the people who support your mission?

We call these assumptions *me-search* versus *research*.

Understanding your donors is crucial for effective fundraising and building lasting relationships. Instead of making assumptions about their preferences, passions, and commitment to your mission, taking the time to learn about them can lead to more personalized and targeted engagement. By understanding their interests, values, and motivations, you can tailor your communication and fundraising strategies to resonate with them on a deeper level.

Learning about your donors allows you to create meaningful connections, demonstrate that you value their support, and provide them with opportunities to engage in ways that align with their interests. This knowledge not only helps you strengthen existing relationships but also enables you to attract new donors who share similar values.

Methodology and Definitions

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.

This is the definition favored by the National Association of Evangelicals, which [Grey Matter Research](#) and Lifeway Research helped create.

Further, we limited this study to exclude those who identify with a non-Protestant group, such as Mormon, Roman Catholic, or Orthodox. This is a study of evangelical Protestants, a group representing 23% of American adults, or about 59 million people.

The study was conducted online, through a blend of research access panels. Stringent quality control was used to eliminate any responses from bots, click farms, and disengaged or fraudulent respondents. A demographically representative sample was screened for evangelical beliefs and lack of non-Protestant affiliation. Data was gathered in early 2023. A total of 1,010 evangelical Protestants participated in this study.

ADDITIONAL REPORTS

from Infinity Concepts and Grey Matter Research

If you found this report beneficial, Grey Matter Research and Infinity Concepts offer additional reports on evangelical Protestants:

FUNDRAISING INSIGHTS:

- [*The Generosity Factor: Evangelicals and Giving*](#)
- [*The Generation Gap: Evangelical Giving Preferences*](#)
- [*The Favorite Charity: Evangelical Giving Priorities*](#)
- [*The Sustainers: Exploring Monthly Donor Partnerships*](#)
- [*Race & Gender in Fundraising: Exploring Potential Bias Among Evangelicals*](#)

CHURCH INSIGHTS:

- [*The Ripple Effect: Congregations, COVID, and the Future of Church Life*](#)
- [*The Congregational Scorecard: What Evangelicals Want in a Church*](#)
- [*The Renewalists: Pentecostal and Charismatic Evangelicals*](#)

ISRAEL INSIGHTS:

- [*The Jewish Connection: Evangelicals and Israel*](#)
- [*The Holy Land Journey: Evangelicals and Israel Travel*](#)

MEDIA INSIGHTS:

- [*Media Matters: Evangelicals and the Media*](#)

WELLNESS INSIGHTS:

- [*Faith and Wellness: Evangelical Insights on Healing and Physicians*](#)

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Infinity Concepts is an integrated marketing-communications agency inspiring people of faith to action that specializes in the following:

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- **Branding:** We help you develop a strong and memorable brand.
- **Creative:** We provide effective and memorable creative including superior quality graphic design, copywriting, websites, direct mail, logos, and much more.
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- **Public Relations:** Through proven strategies, effective communication, and media relationships, we will put your organization on center stage.
- **Media:** We will help maximize your media investment through optimized media planning, placement, management, and reporting.
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For over 20 years, Infinity Concepts has helped its clients *think more strategically, operate more efficiently, and communicate more effectively.*

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Faithful Central Bible Church • Faith Life Now • Foursquare Missions International
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Holocaust Remembrance Association • International Christian Embassy Jerusalem
Israel Ministry of Tourism • The Jewish Agency for Israel • Marilyn Hickey Ministries
Metro World Child • Mission Eurasia • NRBTv • One Voice Ministries • Open Doors USA •
Proclaiming Justice to the Nations • Total Living Network (TLN) • ZOE 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

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 and 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*, and 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.

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.

Additional FREE 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 FREE 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.

■ Uneven: Success, Stagnation, and Delusion in Spiritual Growth

Spiritual growth and maturity among American evangelicals is a mixed bag. Some are highly engaged and growing, while others have almost completely checked out. [Click here.](#)

■ 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.](#)

■ Understanding Evangelical Mid-Level Donors

This small but critical group is not well understood because not much research has been done on them—we help put that right with this report. [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.](#)



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