

ARTICLE

# Innovative Mission Funding: Approaches Used by Assemblies of God Ghana in the Vision 3000 Initiative

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## Abstract

This study examines the innovative funding approaches employed by the Assemblies of God Ghana (AG Ghana) during their Vision 3000 church planting initiative (2015–19). Through analysis of semi-structured interviews with 14 key stakeholders and extensive document review, the research explores how AG Ghana developed funding strategies combining traditional church giving with modern technological solutions. The study reveals that AG Ghana successfully utilized mobile micro-giving programmes, corporate partnerships, diaspora networks, and systematic local church contributions. While achieving significant success in resource mobilization, the initiative encountered challenges including urban–rural economic disparities, and sustainability concerns in economically disadvantaged regions. The findings provide insights into contemporary mission funding approaches, suggesting the need for adaptive funding models that balance innovative financing mechanisms with traditional stewardship practices while remaining sensitive to local economic realities. The study also highlights the role of accountability and transparency, in mission fund mobilization and management. This contributes to ongoing discourse on sustainable mission funding in African Christianity.

**Keywords:** Mission funding, Vision 3000, Assemblies of God Ghana, Church planting, Resource mobilization

## 1 Introduction

The dramatic shift in global Christianity's centre of gravity towards Africa has fundamentally transformed mission work dynamics, particularly in funding approaches. This transformation is evidenced by Africa becoming the continent with the highest number of Christians, making up approximately 58% of the population in the year 2020 (Johnson and Grim 2020). As of 2024, Africa is home to approximately 734 million Christians, making it the continent with the highest number of Christians

globally (Gordon-Conwell Theological Seminary 2024). Within this context, the emergence of Africa-to-Africa missions represents a significant paradigm shift in how mission work is conceptualized, implemented and funded in contemporary times.

The financing of mission initiatives remains a critical challenge in contemporary African Christianity, as churches seek to balance local sustainability with global impact. The Assemblies of God Ghana (AG Ghana) provides an instructive case study through its Vision 3000 initiative (2015–19), which aimed to establish 3,000 new churches within a five-year period. This ambitious project exemplifies the innovative approaches African churches are developing to address mission funding challenges while maintaining indigenous agency and sustainability.

While missions have traditionally been associated with Western agencies' funding work in Africa, the rise of African churches taking leadership in mission work presents both opportunities and challenges in mission funding approaches. The complexity of mission funding involves various aspects, including generosity, poverty alleviation and financial sustainability (Myers, 2011: 130; Franklin and Niemandt 2015). Despite some scholarly attention to aspects of mission funding, Bate (2001: 50) asserts that there remains academic neglect regarding comprehensive research on money and missions, particularly in African-initiated projects.

Vision 3000 funding mechanisms present a particularly compelling case study in mission funding innovation for several reasons. First, it represents one of the most ambitious church-planting initiatives in contemporary African Christianity. Second, it emerged from African indigenous church leaders rather than a Western mission organization and leadership, offering insights into indigenous approaches to mission funding. Third, its implementation coincided with significant technological and economic changes in Ghana, allowing examination of how traditional funding mechanisms adapt to contemporary realities.

The relationship between mission expansion and financial sustainability has generated significant scholarly discourse. Alawode (2020: 2) emphasizes that successful African churches must balance global connection with local relevance in their financial approaches. Similarly, Short (2021: 4) argues that effective religious fundraising requires endowing fiscal transactions with spiritual meaning, highlighting the need for both practical and theological considerations in mission funding. Asamoah-Gyadu (2021: 158) notes that technological and economic advancement in African Christianity requires new approaches to financial systems and resource mobilization.

The complexity of mission funding in African contexts presents unique challenges that demand critical examination. The intersection of theological principles, cultural realities and economic factors creates a multilayered environment where traditional Western funding models may not be fully applicable. This article examines how AG Ghana addressed these challenges through innovative funding mechanisms

during their Vision 3000 initiative, focusing particularly on the integration of traditional stewardship practices with modern innovations.

This article contributes to the growing body of literature on African mission funding by providing a detailed analysis of an indigenous initiative that successfully navigated the complexities of modern mission financing. Through examining AG Ghana's Vision 3000, this study offers insights into innovative funding approaches that may inform other African churches' mission strategies while maintaining cultural authenticity and financial sustainability.

## 2 Methodology

This study employs a qualitative methodology to assess the Vision 3000 initiative funding approaches within the Assemblies of God Ghana. Following Malhotra and Birks' (2006) approach to exploratory qualitative research, the study combined a historical and a phenomenological approach. Mustafa (2010) defines a historical approach as a methodology that enables the assessment of evidence to establish specific events and draw conclusions about past developments in the church's mission work.

Data collection involves semi-structured interviews with 14 participants; Rev. Professor Paul Frimpong-Manso (Immediate Past General Superintendent, Visioner of Vision 3000), Rev. Dr. Sam Ato Bentil (Chair of Vision 3000 Committee, Immediate Past General Treasurer, Senior Pastor of Liberty Centre AG Lapaz), Rev. Dr. Sylvanus Amegashiti-Elorm (Secretary of Vision 3000 Committee, Regional Director for OneHope Africa, Senior Pastor of Trinity Temple AG, Tema), Rev. Anthony John Doe (Current Foreign Missions Director, Seen as Operations Head for Vision 3000, Senior Pastor of North Kaneshie AG), two current Regional Superintendents, one former Regional Superintendent, one Regional Missions Director and six Senior Pastors from the 24 AG Ghana national regions. These participants were supplemented by an analysis of church documents and reports. The study utilizes purposive sampling, which Groenewald (2018) describes as identifying participants who can meaningfully contribute to understanding the phenomenon.

The data analysis followed Creswell's (2018) thematic analysis framework, where interview transcripts and document reviews were systematically coded and analysed to identify emerging patterns and themes. The coding process included open coding to identify initial themes, axial coding to link categories, and selective coding to refine and integrate core themes (Strauss and Corbin, 1998: 101–3; Saldana, 2015). NVivo software was utilized to manage and organize the large volume of qualitative data. The findings are presented thematically and structured around the key funding approaches identified: local church participation and traditional giving, technological innovation, corporate partnerships, and diaspora network mobilization.

Direct quotations from participants are integrated throughout the discussions to provide rich, detailed evidence supporting the theme. All participants consented to be named or anonymized and signed informed consent forms following Stellenbosch University's ethical protocols. Thus, this article forms part of a broader Missiological project approved under ethical clearance number REC: SBE 27453. Following the discussions on the methodology employed in this study, the discussion will now focus on discussing some existing literature on mission funding with special reference to Africa. This would therefore make room for discussions on the Assemblies of God Ghana's mission funding approaches for the Vision 3000 Initiative.

### **3 Mission Funding in the Contemporary Context of Africa**

The literature on mission funding reveals an evolving perspective on financial sustainability in church growth initiatives, particularly in the African context. Traditional approaches emphasize local church giving and foreign mission support, but contemporary scholarship advocates for more diverse and contextually appropriate funding mechanisms. This evolution reflects broader changes in global Christianity and the increasing importance of indigenous church development.

Bonk's (1991: 58) seminal work on mission funding highlights the complex relationship between financial resources and mission effectiveness. He argues that traditional funding models often create unhealthy dependencies, suggesting the need for more sustainable approaches. This perspective is developed further by Myers (2011: 130), who emphasizes that effective mission funding must address both spiritual and material dimensions of sustainability. Myers particularly notes that the complexity of poverty involves limitations across the physical, psychological, social, cultural and spiritual needs of mankind, which all impact mission funding dynamics. However, in AG Ghana's Vision 3000, a strategy was deliberately developed to mitigate dependency by designing micro-giving structures rooted in local participation and ownership.

Building on these foundational insights, Walls (2002: 91) introduces the concept of the translation principle in mission funding, arguing that financial strategies must be meaningfully translated into local cultural contexts. This theoretical framework helps explain why some funding approaches succeed in certain contexts while failing in others. The principle particularly resonates in African contexts, where traditional communal resource-sharing practices often intersect with modern financial systems.

Furthermore, African scholarship provides crucial insights into contextual mission funding challenges. Bediako (1995: 187) argues that mission funding must resonate with African notions of community and self-reliance. This perspective is

further developed by Asamoah-Gyadu (2005: 226), who suggests that giving in African contexts often intertwines with deeper cultural and spiritual significance.

Tongoi (2015) builds on this by examining how poverty impacts giving patterns in African churches. He observes that in contexts of poverty, people often develop low self-esteem and may constantly look to others for their needs. This creates particular challenges for developing sustainable local funding models. Gathogo (2011: 133–51) further notes how corruption in both church and society can entrench poverty cycles that affect mission funding capabilities. Notwithstanding, Vision 3000 offers a counter-narrative by empowering local communities through structured innovative micro-giving rather than much reliance on external relief dependence.

Furthermore, some studies reveal several emerging approaches to mission funding. Pocock et al. (2011: 53–7) describe various models, including self-supporting, indigenous and partnership approaches. They particularly note how the self-supporting model has evolved from its early missionary roots to take on different interpretations in different contexts.

Franklin and Niemandt (2015) introduce the concept of a “missiology of generosity” that seeks to integrate theological and practical perspectives on mission funding. Their work suggests that effective funding approaches must be grounded in both sound missiological principles and practical financial realities.

Notwithstanding, emerging literature increasingly has raised concerns about the need for mission funding to focus on technology by scholars such as Mawudor (2016: 179–84), and Lederleitner (2010: 838–928). Asamoah-Gyadu (2021: 158–63) notes the growing importance of digital solutions in African Christianity’s financial systems. This technological integration represents a significant shift in how African churches approach resource mobilization and financial management.

Besides the call for technology and its usage in mission funding, recent scholarship also emphasizes the importance of appropriate funding structures. Clark (2005) analyses different structural approaches to mission funding among African Pentecostal churches, noting both the strengths and weaknesses of various models. Ezemadu (2012:12) provides practical examples of structured funding approaches, such as the case of Glory Tabernacle mobilizing significant resources for mission support. However, Lederleitner (2010: 838–928) cautions that technological solutions must be implemented with careful attention to cultural dynamics and local capabilities.

Oduro (2014: 86) offers a contrasting perspective, noting how some African Initiated Churches intentionally avoid formal funding structures, preferring more spontaneous, Spirit-led approaches to resource mobilization. This tension between structured and spontaneous approaches remains an important theme in contemporary mission funding literature. Van Rheenen (2001: 5) emphasizes the need for contextually appropriate models that avoid creating dependency while fostering

sustainable local resource mobilization. Stout (2008) argues for greater attention to long-term sustainability in funding approaches.

Analysis of the above discourse demonstrates the complex interplay between theological principles, cultural dynamics, practical constraints and emerging opportunities in mission funding. It suggests that effective funding approaches must navigate these various factors while maintaining a focus on sustainable kingdom advancement. Despite the comprehensive analysis of the existing literature, none have addressed the funding strategies associated with Vision 3000 in AG Ghana. Consequently, the following section aims to contribute to the discourse on funding approaches relevant to Vision 3000 in AG Ghana.

## 4 Funding Approaches Used in the Vision 3000 Initiative

The implementation of effective funding strategies plays a crucial role in contemporary mission work, particularly in the African context, where innovative approaches are increasingly necessary. Vision 3000's funding strategy represents a significant evolution in African mission funding models, combining traditional ecclesiastical approaches with innovative technological solutions. This section of the article examines how the Assemblies of God Ghana (AG Ghana) effectively mobilized resources while maintaining local ownership and sustainability through their Vision 3000 initiative. Vision 3000's funding approach demonstrates how African missions can develop sustainable funding mechanisms that maintain local ownership while accessing broader resource networks. These funding mechanisms will be discussed further in subsequent subheadings.

### 4.1 Local Church Participation and Traditional Giving

One of the ways Vision 3000 raised its funding was through local church participation as a way of local church giving towards missions. The success of Vision 3000's funding strategy hinged on the active involvement of local churches, illustrating the vital interplay between community engagement and sustainable resource mobilization in the African church context. Oduro (2014: 86), in his reflection, noted that local church participation is a crucial element for African church sustainability, which represents the delicate balance between external support and local resource mobilization. As reported in the Assemblies of God Ghana *Documentary on Vision 3000* (2018), regular training events in each area provided opportunities for churches to share stories of God's goodness when they worked together toward fundraising at their local levels. This indicates that Vision 3000's financial model was not just structurally innovative, but also deeply embedded in Ghanaian ecclesial values of collective responsibility and storytelling.

However, the implementation faced certain challenges. Participants such as Yeboah, Adehenu, Ainooson and Apaloo noted that “grassroots support for the dedicated Missions Fund fluctuated due to competing initiatives such as other local churches seeing another project as a priority to them than Vision 3000” (personal interview with Yeboah et al., 2023). These fluctuations were also observed during national election years such as 2016 and 2020, where economic uncertainty impacted donation consistency.

Clark (2005) describes the essential balance needed in African Pentecostal missions between maintaining local ownership and accessing broader resource networks. Vision 3000’s approach achieved this balance through integrated digital and traditional giving systems that preserved local church autonomy while expanding resource access. This integration demonstrated how modern technology could enhance rather than replace traditional giving methods.

## 4.2 Technological Innovation in Fundraising

The integration of mobile technology into fundraising strategies heralds a transformative era in mission funding that redefines traditional giving dynamics. Vision 3000’s partnership with Airtel Ghana marked a watershed moment in leveraging mobile technology for mission funding in Ghana. According to Doe (personal interview, 2023), “Airtel at the time remained the sole network in Ghana possessing the technical capacity and platform infrastructure to support automatic mobile micro-giving programs.” This technological integration transformed traditional giving patterns, enabling consistent small-scale donations that collectively made significant impacts.

Bentil and Doe (personal interview, 2023) reported that “well-respected pastors were carefully selected as ‘Missions Fund Ambassadors’ to explain this innovative opportunity during visits to local churches nationwide. Interested members signed consent forms to automatically donate as low as GHS10 monthly from their registered mobile account towards AG Ghana headquarters for Vision 3000 church planting support” (personal interview with Anthony Doe, 2023). Lederleitner (2010: 838–928) emphasizes and encourages the importance of accountability and accessibility in mission funding through contemporary technological solutions.

The initiative faced initial challenges, as noted by an anonymous participant: “Many colleague pastors discouraged their congregation members from participating, and he did not know why” (personal interview with anonymous participant, 2023). Additionally, Doe (personal interview, 2023) acknowledged that “early smartphone technology limitations hampered seamless adoption across elderly members unfamiliar with menu settings for recurring payments.” Franklin and Niemandt (2015) identify mobile platforms as a crucial element of contemporary mission funding. They assert that digital transformation enhances donor engagement. The platform’s automated monthly contributions, instant tracking systems, and comprehensive

financial reporting demonstrated how appropriate technology could enhance both participation and administrative efficiency.

A significant innovation in Vision 3000's funding approach was its collaboration with mobile telecommunications networks. Short (2021: 1) observes that religious organizations adapting commercial strategies for sustainable operations is an innovation for mission funding. The initiative allowed for micro-contributions through mobile accounts, democratizing participation in mission funding.

However, the funding approaches faced significant challenges, particularly in rural sustainability. Ainooson (personal interview, 2023) highlighted that "deprived regions' economic limitations hinder providing sufficient tithes or donations to cover long-term budgetary needs, especially during vulnerable early stages." Alawode (2020: 2) broadly observes that there are difficulties in providing monetary support to native churches in rural areas without fostering unhealthy dependency.

### 4.3 Corporate Partnerships and Strategic Alliances

Vision 3000's innovative approach to mission funding showcases the power of collaborative partnerships, demonstrating how strategic alliances with organizations revolutionize resource mobilization beyond conventional ecclesiastical methods. Rev. Dr. Sylvanus Amegashiti-Elorm, Secretary of Vision 3000, reported that "a large para-church organization like OneHope financed vital evangelistic equipment and tricycle acquisition for rural pastors and Indigenous missionaries lacking transportation within the 5 years of Vision 3000 enrolment" (personal interview with Elorm, 2023). This collaboration yielded approximately 1.5 million Ghanaian Cedis in direct funding alongside material resources. Such partnerships suggest a shift in ecclesial funding imagination, where external organizations are not donors but co-architects of mission. This model repositions mission as a shared responsibility, not a handout economy.

The partnership with International Christian Ministries (ICM) further exemplifies what Bate (2001: 50) terms "collaborative mission funding". As Rev. Professor Frimpong-Manso highlighted, "ICM provided specialized architectural and structural engineering consultations to design optimized durable rural church sanctuaries, offering \$10,000 grants to supplement construction costs for churches that could furnish land documentation" (personal interview with Frimpong-Manso, 2023). Short (2021: 3) observes that Protestant organizations effectively use investor capitalism language and tactics, presenting financial contributions as "investments" in the Kingdom of Christ.

### 4.4 Diaspora Network Mobilization

Vision 3000's leadership engagement with Ghanaian diaspora networks represented an innovative approach to transnational resource mobilization. Frimpong-Manso



engaged in the “mobilization of some Ghanaian diaspora Assemblies of God churches across Europe, Canada, and America to contribute towards the Vision back home” (personal interview with Frimpong-Manso, 2023). Myers (2011: 130) identifies that leveraging global networks while maintaining local ownership and direction is an important rudiment for contemporary mission funding.

Ezemadu (2012: 12) notes that such diaspora networks provide not just financial resources but also valuable technical expertise and international connections. The initiative’s digital platforms facilitated continuous diaspora engagement, enabling real-time project updates and immediate response to emerging needs. This relationship-based approach ensured sustained support while creating channels for knowledge transfer and professional networking.

After analysing the strategies utilized in Vision 3000’s funding approaches, the next section will focus on the distribution of resources within these funding mechanisms.

## **5 Vision 3000’s Funding and Resource Allocation**

Vision 3000’s funding approaches demonstrated both innovation and complexity in resource allocation for church planting initiatives across Ghana. The initiative employed multiple funding streams while attempting to maintain local church ownership and sustainable development. According to Bentil, Doe, and Elorm, “to steward the resources entrusted for the Vision 3000 missions project, a governing Missions Fund committee that worked with the Vision 3000 national committee scrutinized funding applications before disbursing monies to verified emerging churches or missionaries” (personal interview with Bentil, Doe and Elorm, 2023). Franklin and Niemandt (2015: 389) emphasize the importance of proper fund management in missions as a structured oversight mechanism. This practice affirms a growing maturity in African church financing governance. It moves beyond informal trust towards documented procedures, reflecting a broader ecclesial shift towards institutional credibility.

The initiative also revealed disparities between urban and rural resource allocation. Elorm and Doe noted that “OneHope contributed approximately 1.5 million Ghanaian Cedis in direct funding alongside material resources” (personal interview with Elorm, 2023), yet the distribution of such resources often favored urban areas, as noted by several anonymous participants in the study. This urban–rural divide echoed Mtukwa’s (2014:98) concerns about equitable resource distribution in African church development. However, further analysis showed that ICM-US support and other grants eventually prioritized rural churches, reflecting a phased allocation strategy responding to infrastructure readiness.

Furthermore, Frimpong-Manso highlighted the “collaboration with International Christian Ministries (ICM), a US-based organization that provided specialized architectural and structural engineering consultations to design optimized durable rural church sanctuaries” (personal interview with Frimpong-Manso, 2023). Short (2021: 3) has shown that Protestant organizations effectively leverage investor capitalism language and tactics for kingdom advancement. Doe asserts that “the infrastructural buildings sponsored by ICM-US benefited more rural churches than urban churches. Thus, the ICM-US partnership was allocated to more rural churches” (personal interview, 2023).

After examining the allocation of resources within these funding mechanisms, the subsequent section will explore the accountability measures implemented in relation to the mission funding strategies of Vision 3000.

## **6 Accountability and Transparency Measures**

The implementation of accountability and transparency mechanisms represents a fundamental component in the stewardship of missionary resources, particularly exemplified in initiatives like Vision 3000. Franklin and Niemandt (2015: 401) emphasize that extensive consultation and discernment processes are essential for the responsible management of mission funding. Their research examining the Wycliffe Global Alliance’s approach demonstrates how structured oversight through representative committees can enhance financial accountability while preserving missionary agency.

The establishment of formal governance structures through mission fund committees serves multiple purposes in upholding financial integrity. This principle was practically demonstrated in Vision 3000’s funding strategy, where a governing Missions Fund committee worked in conjunction with the Vision 3000 national committee to scrutinize funding applications before disbursing monies to verified emerging churches or missionaries (personal interview with Bentil, Doe and Elorm, 2023). Drawing from biblical principles of stewardship outlined by Hussein (1998: 14), such oversight bodies help ensure resources are utilized effectively for kingdom purposes while maintaining donor confidence. According to Doe (personal interview, 2023), “there were times we wrote a request letter for funds and the Governing Mission Fund reduced the amount we requested or denied it at that particular time, telling us to go and bring some documents before the funds were released.”

The biblical foundation for such accountability measures stems from principles of faithful stewardship. Wright (2004: 147) articulates that resources are held in trust, requiring responsible administration and distribution. Wright’s view provides the framework for developing practical accountability systems suited to African contexts while upholding universal standards of transparency and integrity

in mission funding. Kunhiyop (2008: 183) argues that African churches must develop robust systems for managing resources as they take increasing ownership of mission initiatives. However, the sustainability of accountability mechanisms presents ongoing challenges, particularly in contexts with limited administrative infrastructure. While Vision 3000's initiative brought much-needed infrastructure to optimize future resource flows for maximized stewardship and impact (personal interview with Bentil, 2023), sustainability remained a persistent challenge. An anonymous participant (a mission officer) stated that "during our meetings, we asked questions about finance, but proper answers with accounts were never provided for us." Mtukwa (2014: 98) asserts that African churches must balance spontaneity and pragmatism with establishing enduring structures for missionary support.

Integration of local church governance with broader accountability structures remains vital. Johnson (2017: 52) emphasizes that the centrality of local churches in missionary endeavours needs proper channels of accountability. This helps prevent the development of parallel systems while strengthening indigenous ownership of both resources and accountability processes. As demonstrated by Vision 3000's approach and supported by Alawode's (2020: 4) research, the principles of accountability and transparency are not merely administrative requirements but fundamental components that ensure the responsible handling of financial resources in mission work.

This integrated approach to accountability in mission funding demonstrates how theoretical frameworks and practical implementation can work together to create effective oversight mechanisms while maintaining focus on the ultimate goal of supporting mission work effectively and responsibly.

Following an examination of the accountability and transparency measures in the stewardship of missionary resources by Vision 3000, a comprehensive discussion and analysis will ensue. This will include insights derived from the evaluation of Vision 3000's mission funding mechanisms, coupled with pertinent lessons learned and recommendations for future practices.

## 7 Discussion and Analysis

The Vision 3000 initiative by Assemblies of God Ghana represents a significant evolution in African mission funding approaches, demonstrating the successful integration of traditional church-giving mechanisms with modern technological solutions. This initiative's multi-faceted funding strategy underscores the necessity of balancing technological innovations with cultural authenticity in contemporary African contexts. Notably, the partnership with Airtel Ghana for mobile micro-giving exemplifies how traditional giving patterns can be enhanced rather than replaced by

modern technology. However, initial resistance from some pastors and technological limitations among elderly members posed notable challenges.

Furthermore, the initiative's approach to corporate partnerships and diaspora network mobilization highlights the potential for African churches to access broader resource networks while maintaining local ownership and direction. Nevertheless, the urban-rural disparity in resource allocation emerged as a significant challenge, with economically disadvantaged regions struggling to achieve long-term sustainability. This tension between rapid expansion and sustainable development remains a critical consideration for future mission funding initiatives.

The research indicates that successful mission funding in African contexts requires more than just financial mechanisms; it demands robust accountability structures and cultural sensitivity. Vision 3000's experience suggests that while technological solutions can enhance giving and transparency, they must be implemented with careful attention to local capabilities and cultural dynamics. The initiative's challenges with providing comprehensive financial reporting to all stakeholders indicate the ongoing need for improved accountability systems.

Looking forward, the Vision 3000 experience suggests that future mission funding initiatives in Africa would benefit from greater attention to rural sustainability mechanisms and more equitable resource distribution systems. A balanced approach that combines innovative funding tools with traditional giving practices, while maintaining strong local church ownership, appears most effective for sustainable mission funding in African contexts. Future initiatives should consider developing specialized support structures for economically disadvantaged regions while maintaining the technological advantages demonstrated through mobile giving platforms and corporate partnerships.

The findings indicate that mission funding strategies must evolve beyond simple financial transactions to encompass comprehensive approaches that consider spiritual, cultural, and practical dimensions of sustainability. This suggests the need for funding models that can adapt to varying economic contexts while maintaining consistent support for mission work across both urban and rural settings. Future mission funding initiatives would benefit from establishing more robust mechanisms for rural church sustainability while continuing to leverage technological innovations and global partnerships for resource mobilization.

## 8 Conclusion

Vision 3000's innovative funding approach demonstrates the potential for African churches to develop sustainable, locally-owned mission funding strategies while leveraging modern technology and global networks. The initiative's multi-faceted funding strategy, combining mobile micro-giving platforms, corporate partnerships,

diaspora networks, and traditional church giving, provides a model for contemporary mission funding in Africa. However, the challenges encountered, particularly regarding urban-rural disparities and sustainability in economically disadvantaged regions, highlight the need for more nuanced approaches to resource allocation and long-term sustainability planning. This study's conclusions were drawn from a thematic analysis of 14 purposively sampled participants, enabling a nuanced exploration of context-driven funding strategy.

The initiative's experience emphasizes that successful mission funding requires more than just financial mechanisms; it demands robust accountability structures, cultural sensitivity, and adaptive technological solutions. The findings suggest that future mission funding initiatives would benefit from developing specialized support structures for economically disadvantaged regions while maintaining the technological advantages demonstrated through mobile giving platforms and corporate partnerships. Vision 3000's successes and challenges provide valuable insights for future mission funding initiatives, highlighting the importance of balancing multiple funding streams, maintaining strong accountability measures, and addressing sustainability challenges in diverse economic contexts. Future research could explore similar indigenous mission strategies in a post-colonial setting across Africa, identifying patterns in sustainable resource mobilization.

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