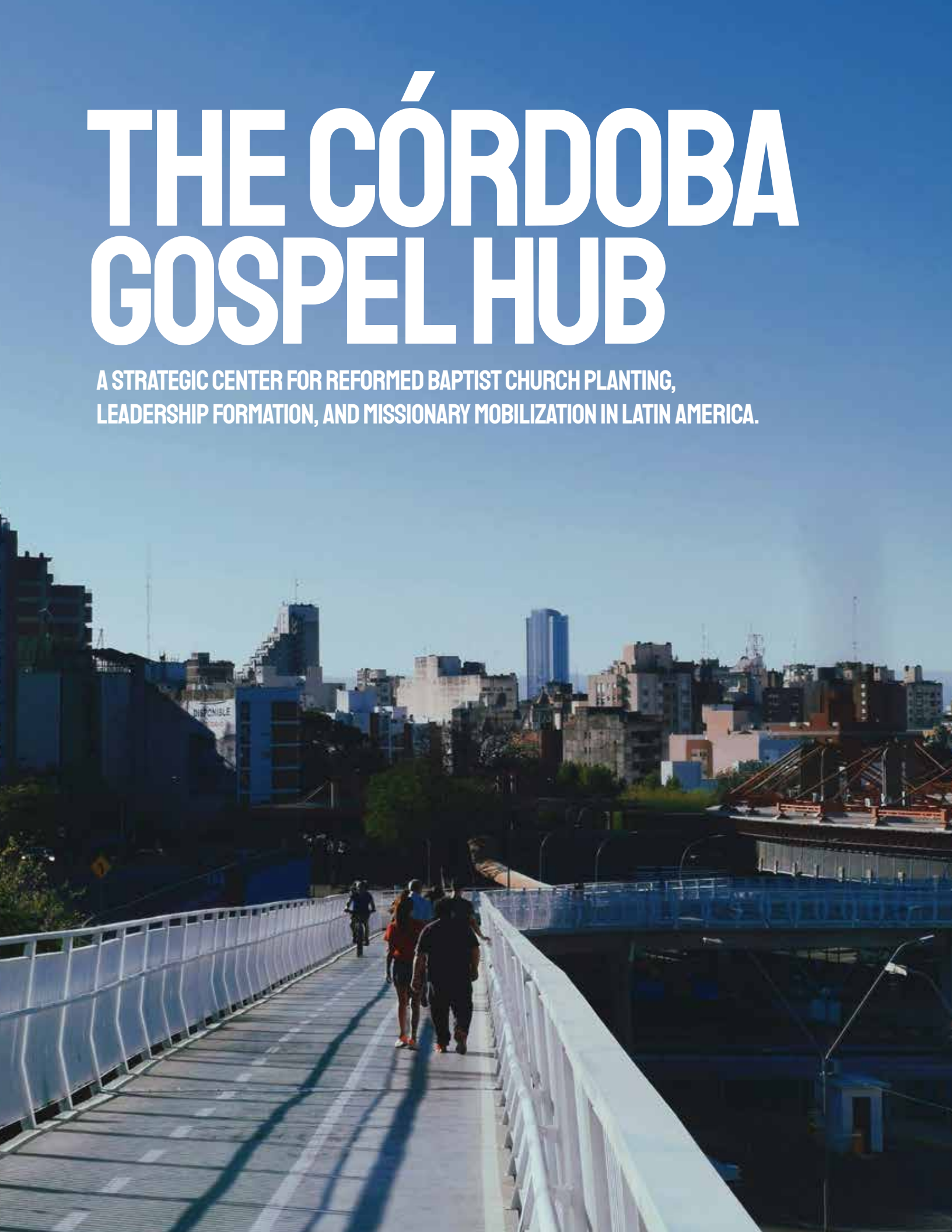
THE CÓRDOBA GOSPEL HUB

A STRATEGIC CENTER FOR REFORMED BAPTIST CHURCH PLANTING, LEADERSHIP FORMATION, AND MISSIONARY MOBILIZATION IN LATIN AMERICA.



Executive Summary

The global missionary movement is entering a new phase. In the nineteenth and twentieth centuries, missionary initiative flowed primarily from Europe and North America to the rest of the world. Today, however, churches in Latin America, Africa, and Asia are increasingly becoming missionary-sending communities in their own right. This transition presents a strategic opportunity: strengthening centers of theological formation and church planting in the Global South can significantly accelerate the next generation of global missionary expansion.

This document proposes strengthening one such center: the Córdoba Gospel Hub, a coordinated network of churches, training institutions, associational partnerships, and missionary initiatives based in Córdoba, Argentina. Over several decades, Iglesia Crecer and its related ministries have developed the essential components of a regional missionary platform, including church planting throughout the province of Córdoba, the formation of the Crecer Family of Churches, leadership development pipelines, the establishment of Seminario Carey, and the founding of the Asociación Bautista Reformada Argentina (ABRA), a national association of churches. Together, these developments position Córdoba as a strategic missionary-sending center for the Spanish-speaking world and beyond.

The proposals outlined here focus on several key areas: expanding facilities for Iglesia Crecer, the network's central sending church; strengthening the revolving Crecer Fund to support church property acquisition; supporting theological education through Seminario Carey; developing associational infrastructure within ABRA; expanding church-based university ministry as the entry point to the leadership pipeline; and strengthening training systems for future pastors, church planters, and missionaries. Together, these initiatives form a coordinated strategy to multiply leadership, strengthen congregations, and extend missionary reach across Argentina and beyond. They also advance three expanding horizons of ministry flowing outward from Córdoba: the Argentine Northwest, the global city of Buenos Aires, and the sending of missionaries from Argentina to the nations.

To support the next phase of expansion, the proposal envisions a strategic shift in mission financing from primarily operational support (OPEX) to targeted capital investment (CAPEX). Rather than sustaining isolated projects, capital investment strengthens the institutional structures that enable churches to become stable, self-supporting, self-reproducing, and missionary-sending communities. Investments in facilities, educational infrastructure, leadership development, and church-planting capacity create enduring assets that continue to bear fruit long after the initial funding is deployed. This approach builds long-term capacity while preserving meaningful partnerships between churches in North America and Latin America.

The total investment required to implement these proposals is outlined in the companion Strategic Implementation Plan.

Historically, integrated missionary centers such as the Serampore Mission, founded by William Carey, played decisive roles in shaping regional and global missionary movements. The Córdoba Gospel Hub offers a comparable opportunity for the present generation. Strategic investment at this stage will strengthen existing institutions and enable them to serve as platforms for future missionary expansion from Latin America to the nations.

What follows is a summary of a longer white paper that fully develops the executive summary above.

PART I

The Opportunity

Global missions has entered a new era. For two centuries missionary initiative flowed from Europe and North America outward — "the West to the rest." Today the pattern is "everywhere to everywhere." The majority of the world's Christians now live in the Global South, and Latin America has become a major missionary-sending force: from roughly 1,300 cross-cultural missionaries in 1987, the region now fields more than 30,000 serving in over 200 countries.

Latin American missionaries carry distinctive advantages: cultural and relational affinities with societies in Africa, the Middle East, and Asia; the global reach of Spanish and Portuguese; large diaspora networks; and the ability to serve on multinational teams where a non-Western identity is a strategic asset rather than a liability.

The most strategic way to accelerate this transition, the paper argues, is to strengthen proven ministry centers in the Global South. Over three decades God has assembled one such center in Córdoba, Argentina — the Córdoba Gospel Hub, built around Iglesia Crecer.

Four structural obstacles

The limiting factor in Latin America is no longer a shortage of missionaries but four structural gaps that keep churches from sustained global effectiveness:

1 **Church Facilities for Long-Term Growth**

Many churches face significant barriers to securing adequate facilities. Without stable, suitable spaces for worship, training, and community life, sustaining long-term growth or developing mature, sending congregations is difficult.

2 **Quality Theological Education**

There remains a critical need for high-quality theological education, grounded in a confessional understanding of the Bible and attuned to the Latin American context. Strengthening and expanding these institutions is essential to forming pastors and leaders equipped for both local ministry and global engagement.

3 **National Church Associations**

The development of robust, indigenous church associations is vital. These associations can support pastors through ongoing education and fellowship and provide structures for church revitalization, church planting, and coordinated mission efforts.

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4 **Mission-Sending Structures**

There is a clear need for mission agencies capable of establishing a reliable pipeline to send Latin American missionaries beyond their region. Such structures would facilitate training, deployment, and long-term support for cross-cultural missions.

The development of the Córdoba Gospel Hub aims to address this need by serving as a strategic center for theological training, church planting, and missionary mobilization in the Spanish-speaking world.

PART 2

The Gospel Hub Model

A gospel hub is a sending church that has become the organizing center of a coordinated regional network of auxiliary ministries — theological training, publishing, associational cooperation, shared funding, and missionary mobilization. The historical prototype is William Carey's Serampore Mission in India, which surrounded a single congregation with schools, a seminary, translation work, a printing press, and an expanding web of church plants. Carey's genius was not any one institution but an integrated ecosystem.

The internal logic of a gospel hub follows a recognizable ministry pipeline that sustains and multiplies the work of the Great Commission:



Evangelism gathers · church planting establishes · discipleship matures · sending commissions.

The theological warrant for funding buildings

The full white paper anticipates the obvious objection — why fund property and institutions rather than evangelists — and answers it from Carey's 1792 sermon on Isaiah 54, the doctrine of the "use of means." God ordains the ends and also the means: education, translation, printing, financial mechanisms, and "especially auxiliary organizational structures." Borrowing the categories of "The Trellis and the Vine," the paper states plainly that the ministry would continue without permanent facilities; what the investment buys is durability, scalability, and reproducibility. The vine is the object; the trellis is what is being funded.

Why hubs decline — and what is designed against it

Four safeguards are therefore built in by design: structure the hub to outlast its founders; anchor it in confessional theology; avoid long-term dependence on external subsidy; and keep church life, ministerial training, and missionary practice tightly

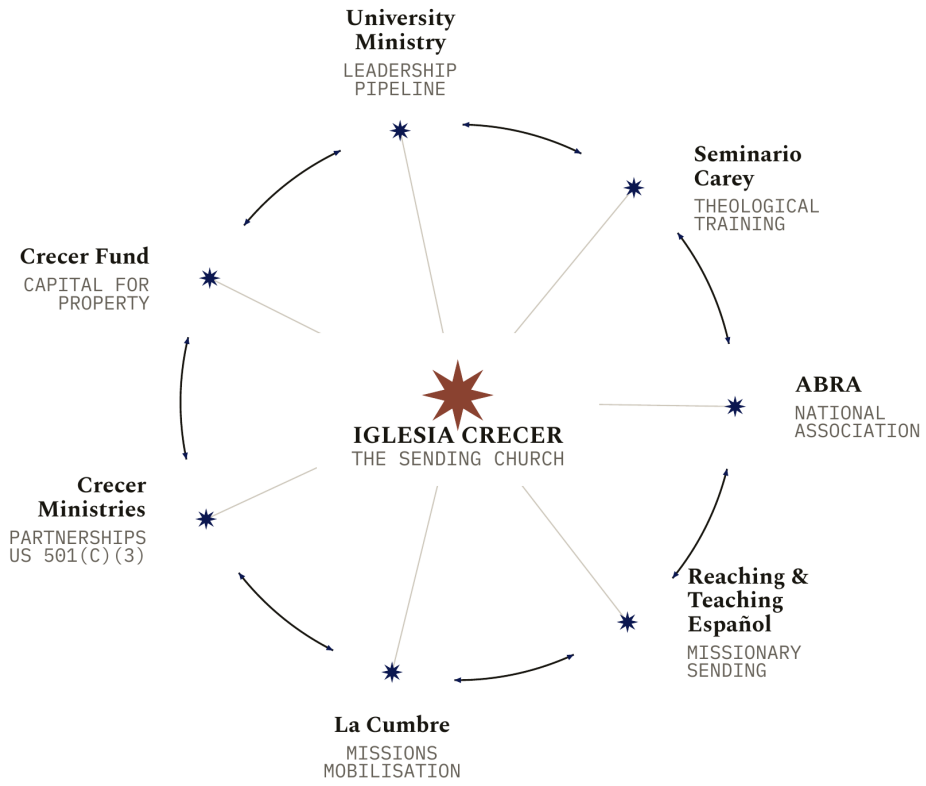
integrated. The stated ambition is not a permanent institution but "a generational engine," measured less by its own longevity than by the churches, leaders, and movements it produces.

PART 3

The Córdoba Hub Today

Córdoba — "La Docta" — is Argentina's intellectual crossroads: the National University of Córdoba with well over 100,000 students, more than a quarter-million students across the metro area each year, a growing technology sector, and a central position in the Southern Cone. Iglesia Crecer was planted downtown near the university in 1997 and formally constituted that August when twelve people signed its membership covenant. It now draws roughly 400 attendees across two Sunday services **in a facility built for 180.**

✷ FIG. — THE GOSPEL HUB ECOSYSTEM



A sending church at the centre of a coordinated network — the training, association, funding, and sending institutions that together multiply its reach.

CRECER FAMILY OF CHURCHES

Where it stands: Mission churches with full-time pastors (Cachi, La Rinconada); self-supporting churches (Villa Dolores, Saldán, La Falda); a revitalization (Carlos Paz); plants in process (Salta city, Payogasta, Perico, Almafuerte).

SEMINARIO BÍBLICO WILLIAM CAREY

Where it stands: Founded by the church roughly 20 years ago. Over 600 students in 24 countries, 12 regional study centers, diploma and M.A. programs. Accreditation and partnerships: AETAL, Southern Seminary, ACBC, 9Marks, the Simeon Trust, and The Gospel Coalition. Publishing through Prensa Carey, Poimea, and the Bible Society of Argentina.

ABRA

Where it stands: Asociación Bautista Reformada Argentina, founded 2021 — now 43 churches and 50 pastors in 15 of Argentina's 23 provinces, with regional leadership and a partnership with the Pillar Network.

THE CRECER FOUNDATION (CRECER MINISTRIES)

Where it stands: The U.S. 501(c)(3) that facilitates church-to-church partnerships and the movement of capital between North America and Argentina. Named "Crecer Ministries" in the whitepaper.

SENDING INFRASTRUCTURE

Where it stands: The La Cumbre missions-mobilization conference, hosted in Córdoba in 2026; and Reaching & Teaching Español, formed in cooperation with Reaching & Teaching International to deploy Latin American missionaries globally. The first international missionary is in preparation.

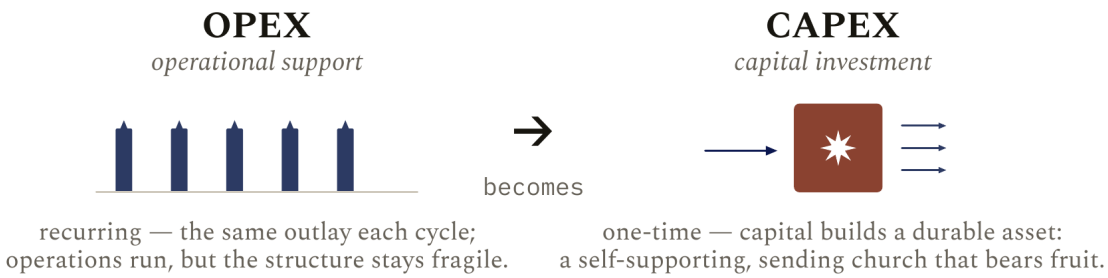
University ministry is the strategic hinge of the whole system.

It has been the front door through which most of the hub's pastors and planters first entered — many came to faith as students, joined the church, were trained, and helped plant churches. A missionary couple with deep experience in church-based university ministry is arriving to refine a model intended for replication in Salta and, ultimately, Buenos Aires.

PART 4

The Financing Paradigm Shift: From OPEX to CAPEX

At the heart of the proposal is a reorientation of missions funding: away from ongoing operational subsidy (OPEX) and toward one-time, targeted capital investment (CAPEX) in property and institutional infrastructure.



The shift from recurring subsidy (OPEX) to one-time capital investment (CAPEX).

The error of misdirected help

The paper names two opposite failures. The first is **no help at all** — plant-and-withdraw on artificial timetables, which leaves fragile congregations. The second, treated at greater length, is **misdirected help**, of which the most damaging form of which is long-term pastoral salary support from foreign donors. The objection is not primarily financial but structural: it shifts a pastor's accountability away from the congregation he serves, and it puts selection decisions in the hands of donors who decide out of compassion rather than sustained knowledge of character and gifting. As the paper puts it, this is a category confusion — **pastors are pastors, not missionaries.**

The Argentine realities



The constraint is access to capital, not generosity.
Many churches can support their own pastor the moment the burden of rent is lifted.

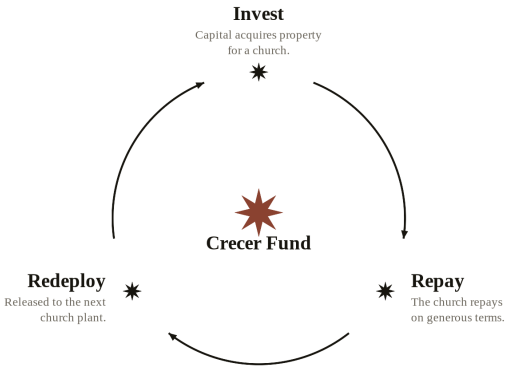
- Mortgage financing has been largely unavailable to churches, and long-term loans for church buildings do not currently exist. Property purchases require cash.
- Volatile rental markets leave congregations structurally fragile; chronic economic instability makes long-term planning difficult.
- Most churches can support their own pastor once the burden of rent is lifted. A single capital investment therefore converts a permanent operating expense into a durable asset — and can be structured as a loan repaid into a revolving fund rather than as a grant.

Proof of concept: the Crecer Fund

Iglesia Crecer met about eighteen months in rented space before an opportunity arose to buy a permanent property on Calle Lima. It could cover the rent — about $800 a month at the time — but had no access to credit and no capital. A U.S. businessman lent the funds with repayment set at the same monthly rate as the rent, converting a recurring operating expense into a capital investment. After roughly two years he offered to forgive the balance. The congregation declined full forgiveness and redirected the payments into what became the Crecer Fund.

That capital has since been recycled twice, financing property and facilities for two church plants in areas of significant poverty. Every investment is governed by repayment terms, formal MOUs, and "pay-it-forward" covenants, so each cycle enlarges the fund's capacity. Participation is now a defining commitment of membership in the

Crecer Family of Churches: each congregation sets aside a percentage of its monthly offerings into its own fund account, and members with construction skills form cooperative building teams that substantially reduce project costs.



The fund's constraint is scale, not soundness. Argentine property falls into three tiers — rural (Cachi, La Rinconada), medium-sized cities (Jesús María), and major urban centers (Córdoba capital) — with roughly a tenfold spread between the cheapest and the costliest. The fund has functioned effectively in the first tier only. Reaching tiers two and three requires significantly greater capital capacity, and that in turn requires Iglesia Crecer itself to grow — which is why adequate facilities for the Córdoba church is the first domino in the entire strategy.

Precedent

Two cases are offered. R. G. LeTourneau, the American industrialist who with his wife Evelyn practiced a reverse tithe, funded in the mid-1960s the purchase of a property on Avenida Arequipa in Lima's Lince district — the first facility owned by the C&MA in the Peruvian capital. It became the seedbed of the "Lima al Encuentro con Dios" movement, launched in 1973 with a congregation of roughly 120–130 people that reached 1,000 within two years, and today numbers more than 80 congregations and approximately 47,000 members, with parallel movements in Arequipa, Trujillo, and Iquitos. Rudy Johnson's Lima ministry, begun in the early 1960s and built on the same three-part structure Córdoba now uses — a healthy mother church, a training institute, and a construction capability — has seen more than 200 churches grow out of it.

Missionaries, and the one exception

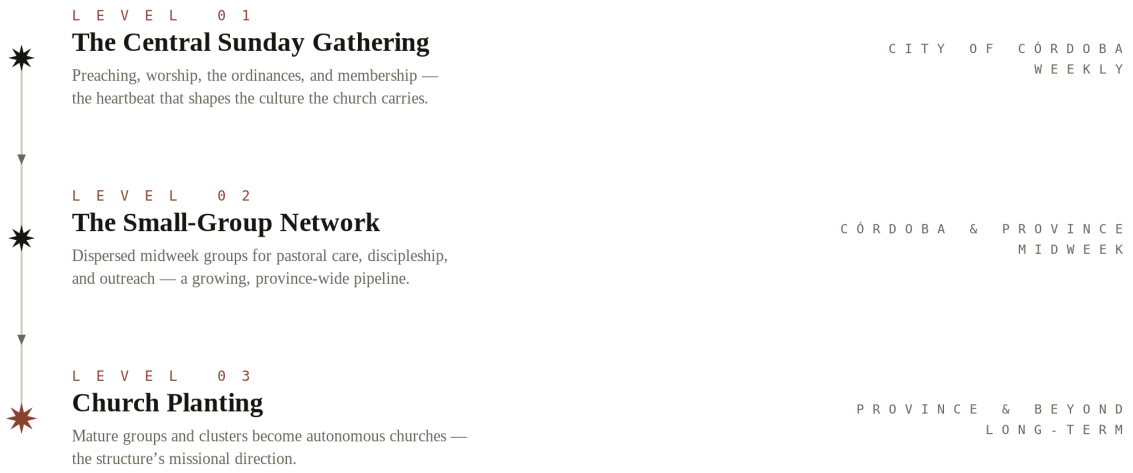
Missionaries who function as multipliers — church planters, institution builders, theological educators — are treated as capital investments, akin to endowed chairs. One deliberate exception is made to the caution against operational support: North American churches sharing the support of Latin American missionaries sent globally,

whose viability is otherwise exposed to currency collapse. The paper cites a couple Iglesia Crecer sent to India whose ministry was going well until peso depreciation threatened their ability to remain. This, it argues, is not subsidy but reciprocity — investment in a genuinely polycentric missionary movement.

PART 5

Strategic Direction

Iglesia Crecer grew into a provincial footprint largely without planning, drawn by its teaching. The paper is frank that an informal provincial presence will either be consolidated into something durable or dissipate. The plan consolidates it into a deliberate three-level structure:



Three interconnected levels, each at a different scale — the citywide Sunday gathering, province-wide small groups, and church planting beyond.

LEVEL ONE: THE CENTRAL SUNDAY GATHERING

Preaching, the ordinances, formal membership, and the culture everything else carries forward. Currently constrained by the Calle Lima facility, where demand already exceeds space.

LEVEL TWO: THE SMALL GROUP NETWORK

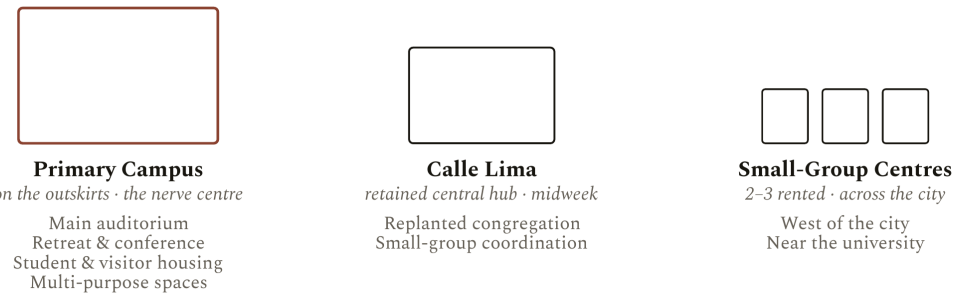
A network across the city and province, organized by geographic region with regional leaders under a small-groups director.

LEVEL THREE: CHURCH PLANTING

A cluster becomes an autonomous church when it has grown large enough, developed sufficient leadership, and achieved financial sustainability. The result delivers multi-site benefits while preserving genuinely autonomous local churches rather than permanently dependent satellites.

Facilities strategy

The most urgent practical priority is breaking the facilities ceiling. Three components:



A two-part strategy — a large multi-purpose campus on the outskirts, with Calle Lima retained and small-group centres distributed across the city.

THE PRIMARY CAMPUS: A MULTI-PURPOSE PROPERTY

A new primary campus on the outskirts of Córdoba, where land buys far more capacity per dollar: a main auditorium with room to expand, a retreat and conference center for training events and multi-church gatherings, dormitory-style student and visitor housing, and flexible multi-purpose space. This property is intended as the nerve center of the whole three-level structure.

CALLE LIMA: RETAINED AS A MIDWEEK HUB

Calle Lima retained as a central midweek hub, small-group coordination center, and — because ownership is retained — a site where a congregation could be replanted almost immediately, preserving a strategic urban presence.

SMALL GROUP CENTERS: URBAN DISTRIBUTION

Two or three rented small-group centers distributed across the city, following the same logic as the seminary's decentralized study centers. One near the university would double as the base for campus ministry.

Partnerships, ABRA, and leadership

Partnerships between Pillar Network churches and ABRA churches are framed as multi-year covenantal relationships, deliberately distinct from episodic gifts and mission trips, and target three situations: new church plants, revitalizations, and "breakout" projects — healthy churches capped by inadequate facilities. Two governing

rules are stated explicitly: significant funds follow relationship and proven faithfulness, never precede them; and where operational assistance is given at all, it follows a defined tapering schedule that declines to zero. Eligibility turns on confessional clarity, proven leadership, participation in recognized training systems, and a record of faithfulness, with every arrangement governed by formal MOUs.

The Crecer Family of Churches operates as a voluntary "network within a network" inside ABRA — member churches retain full autonomy and may withdraw at any time — governed by a pastoral council drawn from across the member churches rather than directed from Córdoba.

On leadership: Sam Masters will transition from lead pastor to Executive Director of the Córdoba Gospel Hub, taking responsibility for strategic development, partnership cultivation, institutional growth, fundraising, and regional coordination. The transition is made possible by a mature elder team of Argentine nationals and missionaries, developed over many years, who will continue to provide pastoral oversight of the congregation. The paper states that the hub has been designed from the outset to be larger than any single individual.

PART 6

Expanding Horizons

The Córdoba plan exists to enable a widening movement in three phases, unified throughout by three commitments — evangelism, university ministry, and church planting.

1 **Complete the Córdoba hub**

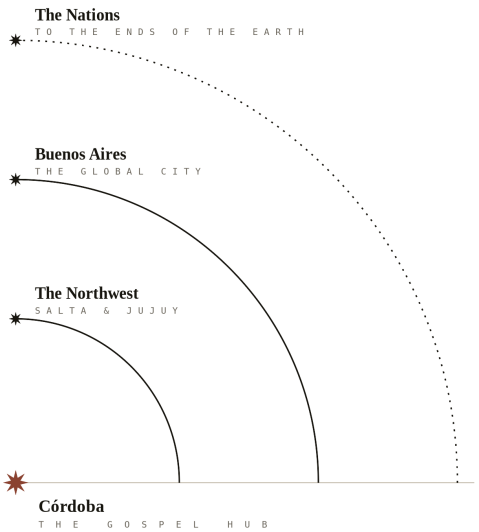
Complete the Córdoba hub as prototype and national coordination point: expanded facilities, a capitalized fund, a growing seminary, a functioning sending structure. The success of every later phase depends on the strength of this center.

2 **Reproduce the model**

Reproduce the model in two strategic regions. The Salta and Northwest Initiative builds on more than seventeen years of work in Cachi, Payogasta, and Perico toward a Northwest Gospel Hub: a Reformed Baptist church in the city of Salta, a university ministry to its roughly 50,000 students, Cachi developed as a missionary training center, and expansion in Perico, Jujuy, where a group of about twenty is already being discipled under an intern from Córdoba. ABRA has recently joined Iglesia Crecer in this regional effort. The Buenos Aires Global City Project then addresses a metro of more than fifteen million — over a third of Argentina's population, more than twenty universities — through a network of four or five interconnected hubs rooted in existing ABRA churches. The need there is measured not in a handful of congregations but in scores.

3 **Replicate hubs**

Replicate hubs in further provincial capitals and, through ABRA, Seminario Carey, La Cumbre, and Reaching & Teaching Español, send Argentine missionaries to the nations.



CONCLUSION

From Receiving Fields to Sending Centers

The global church is experiencing one of the most significant missionary transitions since the modern missionary movement began. Increasingly, the center of gravity is shifting from regions that once received missionaries to those now preparing to send them. Strengthening proven ministry centers, such as Córdoba, through patient, strategic investment is among the most effective ways to accelerate that transition.

The Serampore Mission shows what sustained cooperation and sacrificial leadership can build: not just congregations, but lasting infrastructure for theological education, translation, publishing, leadership formation, and church planting.

Today offers a similar opportunity. Many Global South churches have matured past their early stages and are now ready for theological depth, institutional strength, and missionary-sending capacity. The Córdoba Gospel Hub—built over three decades through congregations, leadership development, theological education, and partnerships—is one such center. The proposals here aim to strengthen and integrate this existing work, extending its impact throughout Latin America, and beyond.



This strategy marks a shift in both perspective and practice. Missions in Latin America can no longer be understood primarily as resources flowing from North to South. Latin American churches are increasingly positioned to send missionaries themselves, and

strategic investment now accelerates nationally-led missionary initiatives. The goal is partnership, not dependency—combining resources and experience for greater shared impact.



The Serampore vision cannot be confined to one place or one generation.

The Serampore vision cannot be confined to one place or one generation. It set a pattern that can be replicated wherever churches are willing to invest patiently in the organizations, institutions, and leaders that sustain missionary advance. The development of the Córdoba Gospel Hub—and its future expansion through regional hubs across Argentina—offers an opportunity to participate in that same pattern today. What began two centuries ago, with missionaries from the Global North carrying the gospel to the nations, now continues as churches planted through those efforts take their place in the global missionary advance.