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Creating the conditions for thriving at a Catholic Hispanic-Serving Institution (C-HSI) through culturally engaging ministry

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Abstract
Authors discuss how educators have designed a cultural community service high-impact practice culturally relevant to Latine students at a Catholic Hispanic-Serving Institution and offer a series of recommendations for practice for faith-based colleges and universities while paying close attention to the institutional context.

INTRODUCTION

This article offers concrete examples of how Dominican University (DU) has actively worked to become a *Catholic* Hispanic-Serving Institution (HSI), acknowledging that becoming an HSI is a process (Garcia et al., 2019, 2021). We use the Catholic HSI (C-HSI) model developed by the authors to make sense of these changes, attending to high impact practices (HIPs) for faith justice developed by the University's division of mission and ministry. The principal practice, Ministry en lo Cotidiano (MLC), is a field-based fellowship that provides students with immersive engagement in Latine[1] faith communities on the southwest side and west suburban collar communities of Chicago. MLC is also linked to curriculum housed in the University's department of theology. Although MLC integrates elements of multiple HIPs including learning communities, service learning, diversity experiences, internships, and other field placements (Kuh et al., 2009), it primarily employs a service learning or community-based learning approach and is an example of what Museus (2014) describes as cultural community service. Cultural community service is about providing opportunities for minoritized students to engage with their own communities through service opportunities.

Throughout the article, we pay particular attention to members of the organization who have driven organizational change through their commitments to working with and for the population of Latine and people of color on campus and in the greater Chicagoland area, which is essential to *becoming* an HSI. We start with an overview of the context where MLC, a cultural community service HIP, was created since becoming a C-HSI is context specific (Garcia et al., 2021). We then describe MLC and other cultural community service HIPs that have emerged as culturally relevant HIPs at DU. We conclude with a series of recommendations for practice for colleges and universities while paying close attention

to the context from which we did this work, Catholic HSIs. Examples are based on our own experiences within the organization. John serves as the vice president for mission and ministry, and formerly as assistant vice president and director of university ministry. Gina collaborated with DU as part of an 18-month research practice partnership to learn more about the organizational identity transformation process (Petrov & Garcia, 2021).

INSTITUTIONAL CONTEXT: BECOMING A C-HSI AND IMPLICATIONS FOR UNIVERSITY MINISTRY

DU emerged as an HSI between 2011–2021. It is now one of less than 40 Catholic HSIs in the United States. HSIs are not-for-profit colleges and universities that enroll at least 25% Latinx and 50% low-income undergraduate students, making them eligible for federal designation and access to competitive capacity-building grants (Garcia & Koren, 2020). According to the only published list of Catholic HSIs, there were 32 such institutions in fall 2020 (see Garcia et al., 2021 for full list). Located in River Forest, IL outside of Chicago, DU was founded as a women's college and became co-educational in 1970. In just 20 years, the population of Latine self-identifying students at DU increased from 127 (12.1% of undergraduate census) in 1998–1167 (55.4% of undergraduate census) in 2018 (Office of Institutional Effectiveness [OIE], 2022c). It was eligible for the HSI federal designation in 2011 and received its first Title V HSI grant in 2017, which launched its efforts to embrace its HSI organizational identity (Petrov & Garcia, 2021). DU has since received three more Title V and III grants.

The rhythms and pulse of life at DU have followed the cultural expressions of the largest student populations. Predominantly white, female self-identifying undergraduates of European descent born and raised in affluent and middle-class suburban environs gave way to populations of working class and lower middle-class students after the university became coeducational. Over time, the population of immigrant and first-generation college students living in the city of Chicago and surrounding suburbs grew[2]. Today, DU undergraduates are predominantly working class Latine and students of color. DU has also seen changes in religious norms, a unique aspect of its identity as a Catholic HSI. In the latter half of the 20th Century, religious disaffiliation also unfolded at DU as it did in every other institution that claimed some kind of faith root. Many students at the University in 1998 claimed Roman Catholicism as their tradition and attended weekly Mass or religious services more regularly. According to Dominican University's historical CIRP Freshman Survey data, 73% of incoming students self-identified as Roman Catholic in 1998 ($N = 195$), while only 5.8% reported no religious affiliation. In 2020, only 45.4% of incoming students self-identified as Catholic, whereas 23% reported non-belief or no belief agnostic (6%), atheist (3.6), or unaffiliated (13.4%) ($N = 364$) 2022c (Office of Continuous Improvement). Affiliation with religious traditions and institutions have declined; yet many students who continue to value and engage in religious practices come from minoritized communities.

In university ministry, this has meant adapting to an entirely different set of cultural and communal rhythms and expectations. Latine Catholics have become the largest group of self-reported religiously affiliated students at DU. They are followed very shortly behind by students that do not affiliate with a particular religious tradition (so-called, "nones"). Moreover, students engaged in campus ministry expect a values orientation to be expressed across the range of faith and justice practices. The Springtide Research Institute, a think tank that studies the faith lives of 13- to 25-year-olds in the United States, affirmed this desire for justice-based religion and faith in their annual report released in October 2021. In a data set that includes more than 10,000 people 13–25 years old, 58% indicated that they viewed protest as a religious or spiritual practice; approximately half of those

who identify as "very spiritual" or "very religious" reported engaging in protest monthly, compared to 24% of those who claim no faith tradition (Packard et al., 2021). In the case of DU, the markers of faith and activism that Springtide described are appropriate. Students' social locations have summoned a deeper commitment to the issues of oppression that impact their lives daily. Whereas other, non-religious HSIs grapple with what it means to serve a racially, ethnically, and economically diverse population, DU has struggled to embrace and enact an HSI identity as a moral and ethical expression of its Catholic mission and values.

THE C-HSI MODEL AND HIGH IMPACT PRACTICES

As formerly white-enrolling institutions lean into their evolving organizational identity as HSIs, there are numerous dimensions to consider. Garcia (2017) proposed a two-dimensional typology of HSI organizational identities that institutions can use to understand their current and evolving HSI identity, which includes student level outcomes and organizational culture. She argued that the organizational culture must be centered on the ways of knowing of Latine students, including a positive campus climate that validates and elevates their identities and experiences and support programs specifically for Latine students; moreover, outcomes such as persistence and graduation must be equitable for Latine students.

Garcia et al. (2021) extended these concepts. They specifically argued for an HSI organizational identity that intersects with Catholic mission and identity because these dimensions heavily impact much of institutional history and culture. Drawing on decolonial theory and Latine theologies, they proposed a Catholic HSI (C-HSI) model that centers *lo* cotidiano (the daily) and traditioning, two concepts that emerge from Latine theologies (Espín et al., 2014; Nanko-Fernández et al., 2015). They suggest that the curriculum integrate experiences and epistemologies of historically underrepresented communities, especially those linked to the students' own social locations. This is an important element of the interdisciplinary pursuit of truth and justice. One outgrowth of this can be the connection of critical theory to Catholic Social Teaching. The co-curricular dimension calls for engagement in religious and spiritual development that is with and for the Latine community and other minoritized communities. They also proposed that service to the Church and world be a part of a C-HSI educational identity, which can occur both inside and outside of the classroom.

Ministry en lo Cotidiano (MLC) is an example of a HIP that operationalizes the C-HSI model. It engages students of color in meaningful ways and ultimately affects their persistence and success in postsecondary institutions (Kuh et al., 2009). This field-based service learning or community-based learning practice allows students to apply learning from the classroom in real settings and with the goal of addressing social issues (Kuh et al., 2009). MLC is more precisely a form of cultural community service (Museus, 2014). The thick descriptive examples that follow are practices at DU that simultaneously bring the C-HSI model to life and counter the tendency in discourse on HIPs to emphasize universal, a cultural, or race-neutral commitments. We also provide examples of how faculty and staff are called on to elevate a Catholic education that centers students' identities, histories, contexts, and ways of knowing. We provide examples of faculty and staff who are knowledgeable of social justice pedagogies and who advance scholarship grounded in the pursuit of equity and justice for minoritized communities. In using the C-HSI to guide our analysis, we show how the iterative development of cultural community service contributed to organizational transformation at DU.

TURN TOWARD CULTURALLY ENGAGING MINISTRY: MINISTRY EN LO COTIDIANO

DU's turn toward culturally engaging ministry emerged from an honest assessment that the ministry practices that had once worked needed new energy and approach for a new generation of students. Identifying potential in the University's recently secured federal HSI status, the University's president and vice president for mission secured funding from a private donor. I (John) was concurrently enrolled in doctoral study and discerned a specialization in Hispanic theology and ministry, which informed the approaches embedded in the first set of philanthropically supported, culturally engaged ministry practices. It was intended to translate a successful peer ministry program that engaged students in voluntary ministry on campus into a HIP grounded in scholarship and lived experiences from their communities.

In fall 2014, university ministry launched Ministry en lo Cotidiano (MLC), a ministerial fellowship for Latine students that provides stipends for service placements with community partners and creates avenues for small group reflection. The term *"Lo cotidiano"* describes the starting place for knowing and understanding God—for doing theology (Aquino et al., 1999; Isasi-Díaz et al., 1996, 2009; Nanko-Fernández et al., 2010, 2015). The program's leadership development and faith formation happen in Latine communities on Chicago's Southwest Side and West Side suburban communities. MLC places undergraduate students in churches and faith-based not-for-profit organizations for nine hours per week at these internship sites.

Through MLC, fellows have participated in the daily work and missions of eighteen community partner agencies and parishes all geographically located in predominantly Latine communities. Fellows come from a variety of majors and regularly integrate classroom learnings into their service work. Organizations like Catholic Charities, Saint Joseph's Services, the Quinn Center at Saint Eulalia, and Casa Esperanza invite fellows into direct service to provide for client's material and educational needs. Other organizations invite students into community-led efforts to address systemic injustice. For example, the Coalition for Spiritual and Public Leadership has birthed a community organizing model that integrates the Catholic social and spiritual traditions with practice and tactics originated by Saul Alinsky in Chicago's Back of the Yards neighborhood in the mid-20th Century. Taller de José, a community-based organization in Little Village, describes its mission as a ministry of accompaniment. It helps residents and clients navigate the complex systemic realities of social services in the City of Chicago such as housing, healthcare, and the law. Student fellows help to translate the language of these systems (using their dual language skills), but they also demystify social service systems and accompany community members as they navigate the vast complexities of those realities.

The significance of the neighborhoods and organizations that are involved with MLC cannot be understated. DU students come from these neighborhoods. Their identities mirror those they serve. Students need little introduction to the ministry of accompaniment or the necessity of community organizing in under-resourced communities (Goizueta et al., 1995). Their families and neighbors are the direct beneficiaries. Instead, they deploy culturally relevant knowledge, which is often cultivated in their own homes and communities (Museus, 2014). Yet, it is undervalued in the research on service learning and community-based learning approaches. The skills utilized in cultural community service often emerge from the fellows' own assets—translating systems and services for parents and grandparents whose native language is Spanish and whose experiential context for social services was shaped in another country.

The critical innovation of MLC is lived out in the tenth hour during weekly theological reflection (TR). In small groups, a university minister facilitates a dialogue on the daily

lived experiences of those they encounter in their fellowships. Together, they interrogate their own experiences using the lenses of theological madrinas y padrinos (godparents) like Ada María Isasi-Diaz, Roberto S. Goizueta, Justo Gonzalez, Pope Francis, and Jeanette Rodríguez. Deeper exposure to theological voices promotes a deeper sense of belonging both at the university and among the student cohort because they experience cultural validation within a collectivist cultural orientation (Museus, 2014). In prayer, accompanying one another, students participate in spiritual practices. In some cases, they lend their own life experiences and spiritualities to the creation of those practices at their fellowship site. One former fellow put it this way in a public reflection given at a conference at Dominican University in 2018:

> It was important to me as a brown woman to be able to serve my community, especially in regards to faith. My cultural lens and social location helped me to understand the complex faith Latinx have because it is not only faith, but also an identity, and I knew the difference between that. I knew how to relate with the students because we shared a similar background and I knew how to work with parents, because I saw my parents in them. Knowing how to relate our faith back to students of color, meaning that many terms, and ideas, in our faith, are not necessarily catered for Latinxs, made me appreciate my MLC internship even more. Our theological reflections also gave me the proper tools to educate others in Latin@ theology and implement some aspects of that in Cristo Rey's campus ministry. Figuring out a way to connect students with our faith in terms they could understand made me content and this to me was thriving, this to me, was the purpose of my education. I loved that I could empower students with the work I was doing. (Vásquez Moreno et al., 2018, pp. 2–3).

At Dominican, the TR model that emerged from iterative practice has a few key elements. First, it is facilitated by a professional minister who has training from several different sources—their lived experience as a member of Latine communities, their academic formation as a theologian, and their pastoral preparation as a minister. The relationships that develop between minister and fellow in these contexts are an indicator of what Museus (2014) refers to as a humanized educational environment. Second, it integrates at least two different "texts"—the experiences of the fellow at their community partnership site (as text) and the theological vision and insight of Latine theologians who are writing about these same experiences (literally texts selected by the minister to aid in unpacking these experiences). Third, the scaffolding for TR occupies the intersection of restorative justice frameworks and theologies that emerge from the students' communities. Again in both content and structure, TR is an element of this HIP that prioritizes culturally relevant knowledge. Finally, weekly TR is supplemented by trainings in community organizing (offered by one of the community partners), campus speakers and other critical moments of praxis that synthesize learnings and lived experience.

These approaches to mutual accompaniment, the development of critical consciousness, community-led engagement in social problems, and theological reflection are all part of the sense-making that student fellows and university ministers do together. These actions disrupt historical inclinations of institutions of higher education to colonize and extract wealth, knowledge, and narrative from marginalized communities (Santiago-Ortiz et al., 2019). Instead, they center non-profit supervisors, clients, abuelas, aunties and uncles, parents and godparents as those that pass on faith and knowledge through what theologian Orlando Espín names "traditioning" (Espín et al., 2014). This is the dynamic process that involves the student in naming religious faith and social action as an integrated whole, as "real lives that are lived compassionately" (Espín et al., 2014, p. 120).

This process not only reorients the student's expectations about the sources and ends of their learning, it positions the social location of the institution and the programmatic community of learning (in this case, MLC) differently too.

EXTENDING CULTURALLY RESPONSIVE MINISTRY

Dominican learned through the early iterations of this program that it is not enough to simply align these interventions with culturally engaged theological reflection if there are barriers to students' access and participation in MLC and ultimately to their academic retention and success in the University. Student fellows receive modest stipends, a critical replacement for the time dedicated to employment that would otherwise be needed to pay tuition and contribute to their families' livelihood. That tuition burden is often only the tip of the iceberg for students responsible for personal and familial financial stability. Barriers to students' success and engagement add to or are caused by financial stressors including housing and food insecurity, challenges with immigration status, and other legal concerns. The theological reflection space creates an environment of belonging where students can name those significant challenges, talk about their impact on mental, physical and spiritual health, and receive support from professional ministers to navigate them. At times, trauma that occurred prior to entering the program surfaces again as students balance academic demands, work life, and civic engagement. Professional ministers that accompany fellows in the program must be aware of and connected to holistic student supports that range from human wellness to academic advising. This is an expression of proactive and holistic support, which are indicators of cultural responsiveness (Museus, 2014).

Following early learnings from MLC's design, university ministry reimagined *all* of its ministerial HIPs to feature the key innovation of theological, culturally grounded reflection. After staff members witnessed the value and importance of compensation in lowering barriers to student engagement through the innovative structure of MLC, peer ministry was reimagined as paid employment and the Sr. Melissa Waters Internship was established with a similarly structured TR component. As a peer ministry program, the Waters Internship focuses students' paid campus work on the University community itself. Students work alongside professional ministers to innovate practices that align with the socio-cultural identities of the student body itself. The Beloved Community Fellowship was piloted and developed in 2018. The seed funding for this initiative came, again, from philanthropic partners. It grounds fellows' experiences in Black and African American communities and their theological reflections in theologies and spiritualities of the Black church and African diaspora. Beloved Community is now in its third cohort. Taken as a whole, these programs engage 20–30 students per year in 100–150 h of service or employment off-campus or on-campus. They comprise core student leadership and ministerial formation programming in university ministry's student engagement model.

The replicable structure and community partnerships of MLC and Beloved Community scaffolded a key DU response to the public health crisis in communities of color in Chicago during the COVID-19 pandemic. In spring 2021, the Interfaith Youth Core issued a request for proposals for interventions that could creatively engage students in faith-based efforts to build confidence in communities particularly reluctant to embrace vaccines. University ministry partnered with the University's division of student success and engagement, office for civic learning, and Borra College of Health Sciences, and various other faculty partners to develop the Faith in the Vaccine internship.

Under the leadership and facilitation of the assistant director for university ministry and the assistant director of the Center for Cultural Liberation at Dominican, twelve

interns worked 20 h per week at community partner sites, received a $4,500 stipend, and gained valuable professional development experience in public health, communications and outreach, nonprofit marketing and other areas. One student ran vaccine clinics at office buildings off-campus where she and her family members worked stating, "I've had so many people in my family impacted by COVID. It was important to me to talk with people in my community to help them understand how to stay healthy" (Nathaly Valdivia Oberto Besso, STEM major with plans to go on to graduate study in public health).

These parallel efforts at DU and in the community demonstrate what can happen when Catholic mission and identity are aligned with strategic, equity focused practices. These critical practices foreground the struggles and joys of Latine students and other students of color, their families, and their communities. More importantly, they enhance the institution's ability to make good on the moral and ethical commitments of the social justice traditions embodied in Catholic social teachings. Finally, they align with the meaning-making process around becoming Latinx-serving (Garcia et al., 2017).

(CO)CURRICULAR COLLABORATION FOR THEOLOGICAL FORMATION

Collaborations between university ministry, a co-curricular department on campus, and the Department of Theology, which is the curricular space on campus where students learn theology, have grown and flourished through these HIPs. The connection between theology and university ministry has expanded as both units have sought to creatively accompany and meet Latine and students of color in their lived experiences of faith. These efforts have focused on amplifying classroom learning through ministry collaboration and developing meaningful academic and pastoral experiences of vocational and career discernment. Another critical factor has been the theology department's need to address waning faculty presence and declining interest in curricular offerings (a trend widely seen across the humanities) through inventive course development and aligned experiences with university ministry.

Collaborations have taken many forms. One professional minister mentored several theology majors and minors who have had a particular interest in liturgical music. Many of these students self-identified as Latine, Black and African American, and/or queer or non-binary, with these identities being an important part of these mentoring experiences. University ministers have also mentored capstone projects and employed several theology majors and minors as peer ministry interns. The University-wide altar for Día de los Muertos came to life as a collaboration between the MLC program coordinator, a lecturer in theology, and a liturgist. Students in a course in Latine theology and students in university ministry created a themed altar and blessing for the whole campus. This invited wider participation from all students and developed into a moment that the University has increasingly claimed as a sign of its own servingness.

University ministry and theology jointly crafted two national conferences, one in-person and one virtual, called ¡El Futuro Is Here! Constructed as dialogue spaces for student leaders, pastoral ministers, theologians and administrators, the conferences drew participants from 47 institutions to DU in 2018 and convened more than 65 institutions online in 2021. The conferences build ministerial and theological communities of practice and introduce student leaders to vocational pathways in Hispanic theology and ministry. These conferences and the practices that catalyzed them attracted support for DU to create a national network to convene student leaders, ministers, administrators, and faculty to think together about creative approaches to culturally engaging ministry in Catholic campus ministries across the country.

REPRESENTATIVE DIVERSITY OF PROFESSIONAL STAFF AND THE LIVED EXPERIENCE OF MINISTERS

Like departments across many HSIs, university ministry staff have not fully mirrored the lived experiences of the students whom they serve. In launching MLC, intentionality in staffing practices were prevalent, with greater alignment of backgrounds between staff and students. Six of the seven staff that have worked with the program self-identified as Latine and all have spoken Spanish. In addition, two white staff speak Spanish, though not as native speakers. Spanglish is a frequent and welcome intersectional mode of communication in the university ministry center.

Although it is important for educators and decision makers at HSIs to be people of color and to possess other minoritized identities, Garcia & Natividad (2018) argue that all educators and decision makers at HSIs, including white people and those with other dominant identities, must become a part of the process of moving the institution towards a Latinx-serving identity. White staff working across difference played a critical role in shaping and supporting the development of culturally relevant faith practices such as the annual ofrenda (offering) for Day of the Dead. Student leaders in university ministry collaborate annually with students in theology, Spanish and even nutrition and food service programs to construct an altar[3]. White staff also supported and professionally mentored the temporary staff facilitating these programs. They learned deeper cultural knowledge through the collaborations and relationship building with Latines and peers of color at the institution. Together they co-created prayer moments and other practices that highlighted the communal wealth of students, their families, and communities at the University.

The recruitment and retention of site supervisors attuned to the goals and learning outcomes of the program as well as the cultural, financial, and academic needs of the students was also essential. Site supervisors are paid employees of community partner organizations and provide critical guidance as co-educators in the community, professional mentors, and psychosocial resources and support. For example, a student who disclosed a matter of housing insecurity to their site supervisor first received monetary rent support from the very program that they administered and helped to facilitate. The site supervisor deftly inquired with ministry professional staff about how to manage the dual relationship, and the collaborative, open working relationship was essential in maintaining the student's confidentiality and sustaining support within the University's structures.

Although hiring educators and engaging with community partners who have similar racial/ethnic identities, histories, and languages as students is an essential part of servingness (Garcia et al., 2019), financial constraints are common at HSIs where a significant dedication of resources to enroll and ensure purposeful completion often leads to mission-critical gaps when budget constraints loom (Petrov & Garcia, 2021). To date, there have been seven staff engaged in the day-to-day operation of MLC, with two specifically hired in 2021 to co-facilitate this program and other activities within university ministry. In the history of the MLC program, no staff member has executed this as a full-time responsibility and two of the seven were graduate-level practicum students and one additional staff member engaged in a pastoral practicum prior to his ordination to the priesthood. There have been two primary reasons for the inconsistent programmatic leadership—funding and planned staff turnover because of time-limited commitment (graduate placements, ordination candidate). When one staff member departed for other employment pursuits, university ministry was unable to replace the staff line due to budgetary constraints. Yet, relationships are a critical pathway to innovation, and for an HSI, that includes relationships that are centered on racial, cultural, linguistic, and ethnic identities (Garcia et al., 2017).

RECOMMENDATIONS FOR PRACTICE

The activities described are a snapshot of historical and ongoing efforts to shift practices and personnel as DU actively moves towards embracing its identity as an HSI while maintaining its core identity as a Catholic institution. The organizational changes and cultural shifts described are limited by university budgets, staff and faculty attrition, and the misalignment of lived experiences between students and educators that emerged from a rapid change in enrollment demographics. The C-HSI model can be used to make sense of these shifts, although these shifts occurred as a series of opportunities converged. University ministry's shift towards culturally engaging ministry, curricular collaborations with theology, and staffing deployment in both units are just a few examples of activities that have occurred at DU as part of the transformation process. MLC's iterative design over eight years has increased impact and created stronger pathways for students to apply learning from the classroom in real settings and pursue career and vocational trajectories in service to their ethnic and cultural communities. Curricular and co-curricular shifts have been well documented as essential aspects of an institution's process of becoming a HSI (Garcia, 2019; Garcia et al., 2019).

We offer four recommendations emerging from the development of culturally responsive ministries at DU and reflecting upon them in light of the C-HSI model:

1. Financial opportunities can catalyze new growth and create opportunities for experimentation and iterative design for culturally relevant HIPs at HSIs. Private philanthropy can strategically extend the use of federal funding provided through HSI grants. We recommend creative partnerships with advancement departments to identify new sources of revenue particularly for those departments that are outside of federal funding parameters and that often directly address Catholic mission and identity.
2. Attending to the lived experiences of students while centering their racial, ethnic, linguistic, cultural, and social realities can reveal critical insight for program development, accompaniment, and experience structure. We recommend regular assessment to complement iterative design and the frequent engagement of students in such assessment.
3. Attending to the lived experiences of the community, especially the communities that students at HSIs come from, can reshape practices within the university and counter the university's inclination to extract wealth, knowledge and experience from the leaders and people within those communities (Latinx-informed purpose, reciprocal process, and asset-enhancing outcomes, Franco et al., 2020). We recommend a broad inventory of community partnerships with a particular attention to the ways that university resources (time, talent and treasure) are directed into relationships with community-based organizations and businesses.
4. Partnerships between mission-integration units (university ministry) and academic departments and programs (theology department) can yield culturally and linguistically attuned career and vocational pathways for students. Students can come to see themselves as protagonists in their own communities, building up the communal wealth (social, cultural and financial welfare) of their own neighborhoods and peoples, which is an essential aspect of a HSI identity (Garcia et al., 2016). We recommend finding partners and energizing collaborations on which to build. Start small with one practice and then extend as an iterative approach.

CONCLUSION

MLC and other HIPs articulated here are salient efforts to operationalize Catholic mission and identity within culturally engaging and liberatory frameworks. They demonstrate the benefit of strategic mission integration, leadership, and governance in creating the ideal conditions for change. Finally, they marshal resources and expand institutional practices in management and finance to sustain them. Reflections offered in the chapter go beyond validation of students and their communities' ways of knowing within the confines of the campus. They point to the kind of liberation that culturally responsive ministry can achieve when students return to the epistemologies and lived experiences of their families and communities where they re-encounter them as valuable places of meaning and as sites where new skills and dispositions developed in the academy can be utilized to address social injustices. Students encountering the purpose of their education and, most importantly, their own thriving is the goal of the Catholic HSI.

ENDNOTES

[1] The authors acknowledge the wide linguistic expression of the way people with roots in Latin America and the Carribean name themselves in the United States – Hispanic, Latino/a, Latinx, Latin@, to name a few. Yet, we favor "Latine" because in the context of DU this is the preferred language of students and educators at the time of writing.

[2] Approximately 60% of the undergraduate study body commutes and the percentage of Pell eligible students, a measure of lower socio-economic status, is over 45%.

[3] The practice, which emerges from ancient Mesoamerican practices, and was reinterpreted and redeployed through its colonial contact with Roman Catholicism has become a common and widely adopted practice in the United States.

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