HISPANIC/LATINX PATHWAYS RESEARCH PROJECT

Mapping the Landscape of Hispanic/Latinx Theological Education

A RESEARCH PROJECT OF

The Association of Theological Schools

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LEADERSHIP CULTURE PRAXIS

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Hispanic/Latinx Pathways Research Project:
Mapping the Landscape of Hispanic/Latinx Theological Education

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Participating Schools

Asbury Theological Seminary	Orlando, FL
Austin Presbyterian Theological Seminary	Austin, TX
Berkeley School of Theology	Berkeley, CA
Boston College School of Theology and Ministry	Boston, MA
Catholic Theological Union	Chicago, IL
Centro Hispano de Estudios Teológicos	Compton, CA
McCormick Theological Seminary	Chicago, IL
Oblate School of Theology	San Antonio, TX
University of Notre Dame	Notre Dame, IN
Wesley Seminary at Indiana Wesleyan University	Marion, IN

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Executive Summary

Introduction

The Association of Theological Schools (ATS) launched a research project to understand better the landscape of theological education for Hispanic/Latinx communities. This report describes how select theological schools have been *presentes* in serving the Hispanic/Latinx communities. It narrates their contribution to the Latinization of theological education and aims to name what some communities need from theological schools. The report concludes with recommendations on how ATS can strategically partner with Hispanic-serving theological institutions.

Phases of Research and Participating Institutions

- The project was divided into three (3) phases. Sixteen (16) ATS schools that serve Hispanic/Latinx populations were invited to participate, of which ten (10) participated in the research study. Phase 1 analyzed content from documents and artifacts. Phase 2 relied upon qualitative data gathered from internal key stakeholders. Phase 3 engaged students, alumni, and external constituents.
- The primary focus areas throughout the research were cultural responsiveness, access to theological education, affordability, and student success. See the research framework in Figure 1.

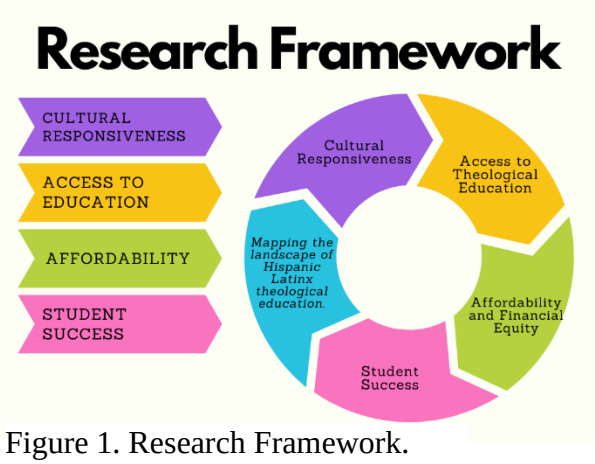

Figure 1. Research Framework.

¡Presentes! The Latinization of Theological Education

- One possible outcome of this research is making this presence more publicly known by articulating accomplishments and naming needs that, if addressed, can further advance the theological formation of Hispanic/Latinx ecclesial leaders.

Cultural Responsiveness

Culturally responsive education "refers to a multi-dimensional, student-centered approach that promotes equitable excellence and validates and affirms the experiences and contributions of students from all cultures and backgrounds."[1]

[1] Samuels, Amy J., et al. "Examining Perceptions of Culturally Responsive Pedagogy in Teacher Preparation and Teacher Leadership Candidates." 26.2 (2017) 50-60, p. 51.

Intergenerationality and Diversity Contribute to Belonging

- A vital part of the Hispanic/Latinx context is an appreciation for how diversity creates belonging. Such a welcoming space is essential to the success of a Hispanic/Latinx program. The freedom to switch between English and Spanish is one way of establishing belonging.
- Hiring Latinx staff, faculty, and adjuncts goes a long way to creating a culturally responsive community and affirming to Hispanic/Latinx students that they belong.
- An intergenerational presence in a theological setting is an imperative that will ultimately enable pastors and parents to bridge generational divides amongst Hispanics.
- The research identified three models of contextualized instruction:
    - The first model to consider is the Spanish-only program, where the curriculum and courses are in Spanish and taught by Hispanic/Latinx professors. Resources are available in Spanish. Students are typically first-generation Hispanics or serving Spanish-speaking churches.
    - The second model revolves around bilingual education. The program typically begins in Spanish and then transitions students into English. Some resources are available in Spanish or English only, while some are available in both languages for the student's choosing. Students choose the language they prefer to utilize for their assignments.
    - The third model identified by the schools participating in this project provides instruction only in English while the material and experience of the students are contextualized for Hispanic/Latinx instruction. The programs are designed with an "innate understanding of Latino/a theologizing."

Personnel: The Role of Hispanic/Latinx and Spanish-Speaking Faculty and Staff

- Across the schools, Hispanic /Latinx and Spanish-speaking staff heightened the sense of belonging. When asked about being welcomed, most students and alumni, regardless of the school, credited the support from the program's Latinx staff and faculty.
- Many students expressed a feeling of disconnect from the broader institutional community. The family-oriented approach of the Hispanic/Latinx faculty and staff lessened the impact of that disconnect and increased a sense of belonging to the institution.
- Hispanic/Latinx personnel end up carrying an extra load of attending to the needs of Hispanic students. Schools should recognize and mitigate this invisible load while moving to make the institution more adaptable and culturally responsive.
- For non-Spanish speaking faculty, some institutions provide relevant resources to augment the contextualization of their syllabi in support of their Latinx students. This resourcing includes training, immersive experiences, and field trips to equip the faculty to contextualize the instruction better.

Culturally Responsive Partnerships

- Another expression of the school's work towards cultural responsiveness was attributed to the partnerships with non-profit organizations that serve the Hispanic/Latinx communities.

- Noted organizations included the Hispanic Summer Program, the Association for Hispanic Theological Education, the Hispanic Theological Initiative, and the Academy of Catholic Hispanic Theologians of the United States. These partnerships were recognized as contributing to the intercultural competency of the institutions.

Racial Concerns and Immigration

- Although some schools addressed racial concerns with students, many interviews expressed those issues particular to the Hispanic/Latinx students, and their communities were often neglected, leaving Hispanic/Latinx students feeling marginalized.
- Participants wanted to know where their schools stand on topics like immigration. Position statements are valuable, but students expressed that schools could do more to share their views and invest in responding to these issues.

Women in the Programs

- Multiple schools have intentionally developed instruction and programs that directly value and support women at their schools. These programs are primarily at a certificate level. Topics are addressed from a woman's perspective. Many participants recognize the need for more women in higher leadership roles in the schools.

Creative Strategies

- Many schools display an abundance of creativity in their programs, including Spanish-speaking instructional designers, pedagogical assistants, lists of translators, and dual tracks for English or Spanish instruction. They embraced traditional community-building strategies like providing Hispanic snacks or hosting "café con leche" gatherings.

Access to Theological Education

Student access refers to how educational institutions strive to ensure that education is available to all. It includes awareness, admissions, and the availability of stackable degrees and multiple modalities. The forerunners of Hispanic theological education opted to launch Hispanic/Latinx programs within predominantly white institutions.

Admissions, Ease of Access, and Matriculation

- Schools are addressing admissions and ease of access by providing videos or webinars to help Hispanic/Latinx students navigate admissions processes. Beyond staffing that speaks Spanish, many applications are also available in Spanish. Some schools go beyond translation to contextualize the application, removing barriers like making zip codes and social security numbers optional as they do not apply in all contexts.
- Schools are also addressing ease of access by presenting programs in Spanish in primary or easy-to-find locations on websites. The La Familia approach was again recognized as essential to the successful application process for Hispanic/Latinx students.
- Hispanic/Latinx-serving schools have increased accessibility by offering stackable diverse programs in multiple modalities. Many institutions, through programs,

equivalencies, or partnerships, allow students to transition to various degree levels. A few have created stackable degrees that can take students from certificate to doctoral programs. Some non-accredited opportunities lead to an accredited degree.
- Accredited degrees are far less accessible than non-accredited degrees.

Partnership and Community Engagement

- Community engagement and partnerships are highly valued in the Hispanic/Latinx context, including within ecclesial communities. While recruiting new students, such partnerships also raise the profile of the schools' programs as they serve to empower the communities.

Books and Library Resources in Spanish

- The difficulty of finding academic resources in Spanish is exacerbated because the identification, acquisition, reproduction, availability, and digital or print access of such resources are typically dependent on the professors rather than the institution.
- Various schools rely upon AETH for academic resources or paid subscriptions.
- Access to Spanish library resources does not seem equitable across degree types.
- Those without access to Hispanic/Latinx resources bear the burden of contextualizing.

Communications and Marketing

- Interviewees described institutional communication as consistent, accessible, and caring but typically only in English. It usually comes via email, and every so often face-to-face, or on websites. Face to face is valued.
- Marketing of Hispanic/Latinx programs is done primarily by word-of-mouth and through presentations at congregations or parishes. Many programs that focus on serving Hispanic students seem to be siloed from the institution and received minimal marketing support from the institution. Only a few schools reported utilizing professional marketing services.
- Congregations seem aware of the schools but less informed about individual programs.

Affordability and Financial Equity

Affordability is among the most significant barriers to accessing education for Hispanic/Latinx students. It impacts retention and student success. Financial equity is vital for Hispanic/Latinx students. Many of the participating schools have been creative in addressing program costs.

Affordability

- Schools are discounting tuition, providing scholarships, leveraging partnerships, cutting expenses, and providing alternative payment structures to defray the cost of education.
- Immigration, the cost of technology, and the general cost of education create a need for new affordability models as respondents recognize unaffordability remains.

Student Success

Participating schools utilize spiritual formation, job placement, furthering education, and academic support strategies to advance student success.

Spiritual Formation

- Students and alumni across several schools reference the value of spiritual formation for Hispanic/Latinx communities. Many expressed a desire for access to fervent spiritual communities within the academic setting of the school. Most students appreciated chapel services at their schools but would have valued further inclusion of Hispanic elements in the worship and spiritual life of the school.

Job Preparedness, Placement & Co-Vocational Factors

- Interviewees recognized the importance of job preparedness for Hispanic/Latinx students. Many of these serving in pastoral ministry are co-vocational, and a balance of studies, church, family, and work is essential. Schools addressed these needs with available courses based on the student's schedule and extended timeframes for degree completion.

Furthering Education

- Many students shared dreams to further their studies. However, five significant concerns appear as obstacles to advancing their education: the language barrier, awareness of other Hispanic/Latinx programs, the co-existence of academic pursuits and ministry practice, academic levels, and undocumented status coupled with the financial burden.
- It is worth stating, however, that the vision for access to a doctoral program was almost non-existent even though various of our schools offer doctorates in ministry.

Academic Advising, Writing, and Research Support

- Students involved in diverse programs, from certificates to master’s degrees, all expressed interest and need for writing and research support. Multiple schools provide dynamic responses to the need, including resource and writing courses, handbooks, and contracted bilingual support for writing centers.
- Even with these efforts, most students rely on Latinx faculty, including adjunct professors, for academic support and guidance on furthering their education. This reliance was often due to a lack of information and the uncertainty of what to ask and where to go for advice.

Trauma, Mental Health and the Impact of COVID-19 and the Racial Tensions

- Students, staff, faculty, and administration are physically exhausted and searching for outlets and opportunities to re-energize. There is evidence of the need for respite in many communities after the trauma of the pandemic and racial tensions.

Contributions, Needs, and the Recommendations

The final section of this document highlights the contributions and needs of the Hispanic/Latinx community and recommendations for ATS to better partner with these schools.

Significant Contributions of the Hispanic/Latinx Community to Theological Education

1. The diversity within Hispanic/Latinx communities is an asset.
2. La Familia culture leads to belonging and contextualized admissions and enrollment processes.
3. The presence of Hispanic/Latinx leaders automatically improves the cultural competency of the schools.
4. Schools are creatively cultivating a strong sense of Hispanic/Latinx culture amongst students.
5. Diverse curriculum models exists within different schools.
6. Hispanic/Latinx-serving schools have increased accessibility by offering diverse programs that are stackable and available in multiple modalities and pathways.
7. Utilizing discounts, scholarships, partnerships, and payment structures for affordability.

Hispanic/Latinx Community Needs from Theological Schools

1. Increased representation and support of Hispanic/Latinx staff, faculty, and administration.
2. Further changes in the institutional culture to embrace cultural responsiveness.
3. Equipping for Hispanic contexts with fervent and Hispanic-oriented spiritual experiences.
4. Increased and contextualized resources for Hispanic programs.
5. Clear communication and action about racial concerns and immigration.
6. Support addressing the students' significant concerns about access to further education.

Recommendations: Ways ATS can strategically partner with Hispanic-serving Theological Schools

1. Recognize the exceptional contributions of Hispanic/Latinx theological education.
2. Resource and train for increasing Hispanic/Latinx faculty and adjunct representation.
3. Resource Diversity, Equity, Inclusion, and Belonging efforts with a specific emphasis on Hispanic/Latinx communities.
4. Communicate and train about the challenges and solutions to immigration.
5. Conversation and education on immigration, COVID-19, women, and racial justice.
6. Train and communicate around best practices for admissions and affordability with Hispanic/Latinx communities.
7. Create diverse educational resources for schools serving Hispanic/Latinx populations.
8. Create strategies and best practice for schools to engage with culturally responsive partners.
9. Model and emphasize spiritual fervor that includes Hispanic cultural identity and flavor.

Other CaminoRoad Recommendations for ATS

1. Staff and faculty leading these programs are excellent resources and potential consultants.

2. There is no clear pathway to obtain a Ph.D. or Th.D. ATS has an opportunity to bring awareness and encourage more Ph.D. and Th.D programs and help students utilize these programs to be future faculty and leaders.
3. Further examining the landscape of Hispanic/Latinx theology in the United States to learn more about the gaps where this education does not exist.
4. Explore how Latinx loyalty contributes to a more significant pool of candidates of students, staff, and faculty at institutions.
5. Conversation and education on immigration, COVID-19, women, and racial justice. Honor the forerunners of Hispanic/Latinx theological education and their communities. Add to the list of honorees the participants of this research study who are the true pioneers.
6. Support the design of a system that allows multiple institutions to partner and share Hispanic authored and/or Spanish library resources housed at different schools but accessible to all schools with programs designed for the Hispanic/Latinx communities.
7. Create a network that collaborates to virtually offer academic and research support for Hispanic/Latinx students.

The list of institutions offering programs for the Hispanic/Latinx community includes thirty-six institutions, not including those later funded by the Lilly Foundation. Geographically located across twelve states, Canada (1) and Puerto Rico (3), the participating schools and their program offerings are captured in Image 1.

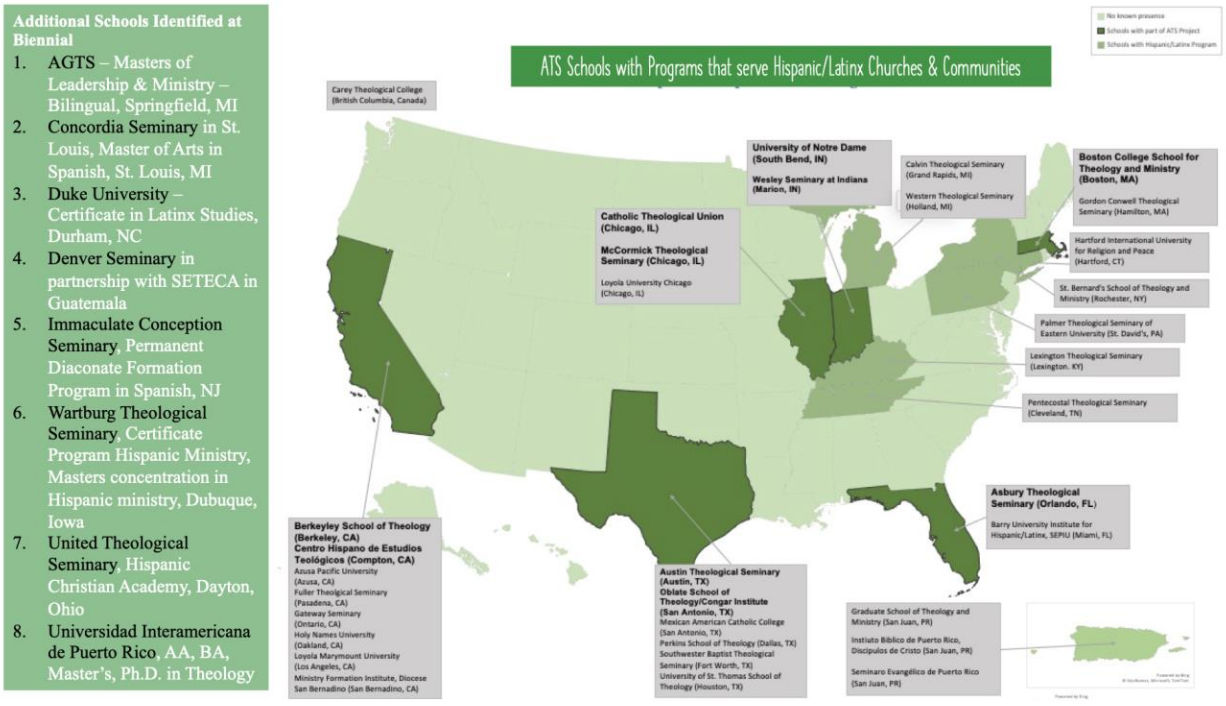

Image 1. ATS Hispanic/Latinx-serving institutions.

Introduction

The Association of Theological Schools (ATS) launched a research project to understand better the landscape of theological education for Hispanic/Latinx communities. This report describes how select theological schools have been *presentes* in serving the Hispanic/Latinx communities. It narrates their contribution to the Latinization of theological education and aims to name what some of these communities need from theological schools. The report concludes with recommendations on how ATS can strategically partner with these Hispanic-serving theological schools.

The objective is for ATS and ATS-accredited schools to offer more significant support to those programs serving the Hispanic/Latinx communities within and beyond the academy, making theological education more accessible and attainable to those *en los margenes*.

This project is funded by the Association of Theological Schools (ATS) through the New Century Fund and was led by Dr. Elsie Miranda, director of accreditation, and Dr. Jo Ann Deasy, director of institutional initiatives and student research at the Association. ATS contracted CaminoRoad as research consultants. Dr. Joanne Solis-Walker served as the lead researcher for this project, along with a team of co-investigators and research analysts.

This appreciative project celebrates pioneering schools and explores ways to provide the support they need to serve the diverse Hispanic and Latinx communities better.

Phases of Research and Participating Institutions

The project was divided into three (3) phases. Sixteen (16) ATS schools that serve Hispanic/Latinx populations were invited to participate, of which ten (10) participated in the research study.

Phases of Research

Phase 1 analyzed content from documents and artifacts provided by each participating school. Phase 2 relied upon qualitative data gathered from internal stakeholders of these Hispanic/Latinx serving institutions, including faculty and program administrators. Phase 3 engaged students, alumni, external constituents, and stakeholders to gain insight from their experience (Figure 2).

This research is not an exhaustive account of the data collected from ten (10) of sixteen (16) schools invited to participate in the research project (see Table 1). The report highlights commonalities, distinctions, and opportunities for further research. Whereas

Figure 2. Phases of Research

anonymity and confidentiality were critical determinants of the integrity of the study, there are instances where the unique contributions of particular schools might render them identifiable.

Participating Schools

School Name	Location
Asbury Theological Seminary	Orlando, FL
Austin Presbyterian Theological Seminary	Austin, TX
Berkeley School of Theology	Berkeley, CA
Boston College School of Theology and Ministry	Boston, MA
Catholic Theological Union	Chicago, IL
Centro Hispano de Estudios Teológicos	Compton, CA
McCormick Theological Seminary	Chicago, IL
Oblate School of Theology	San Antonio, TX
University of Notre Dame	Notre Dame, IN
Wesley Seminary at Indiana Wesleyan University	Marion, IN

Table 1. Participating Schools

The primary focus areas throughout the research were cultural responsiveness, access to theological education, affordability and financial equity, and student success (see Figure 3).

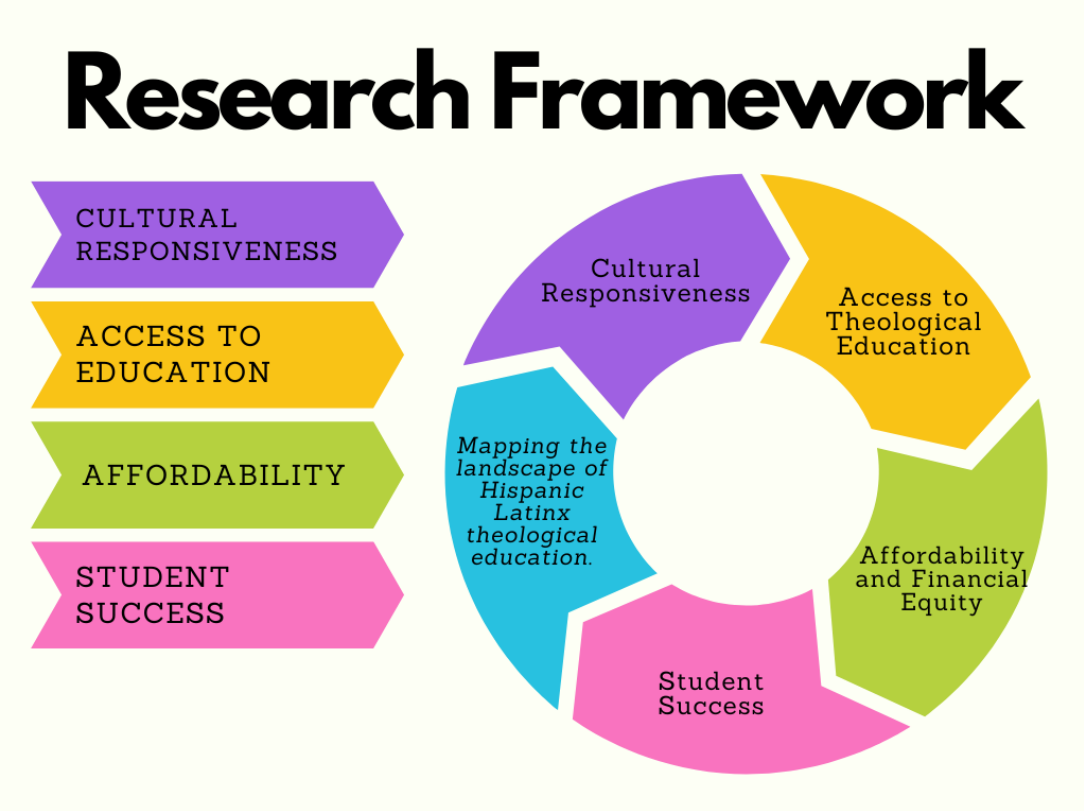

Figure 3. Research Framework

¡*Presentes*! The Latinization of Theological Education

The 2022 ATS Biennial meeting featured a workshop titled *¡PRESENTES! A Glimpse into the Landscape of Hispanic/Latinx Theological Education. It preliminarily explored undocumented but entrenched practices of theological education in Hispanic/Latinx theologians at ATS-accredited schools.* By the end of the biennial, the initial list of seminaries offering programs in Spanish for a Hispanic/Latinx community grew to thirty-six institutions, not including those later funded by the Lilly Foundation. Geographically located across twelve states, Canada (1) and Puerto Rico (3), the participating schools and their program offerings are captured in Image 2 below and further introduced in Appendix 1.

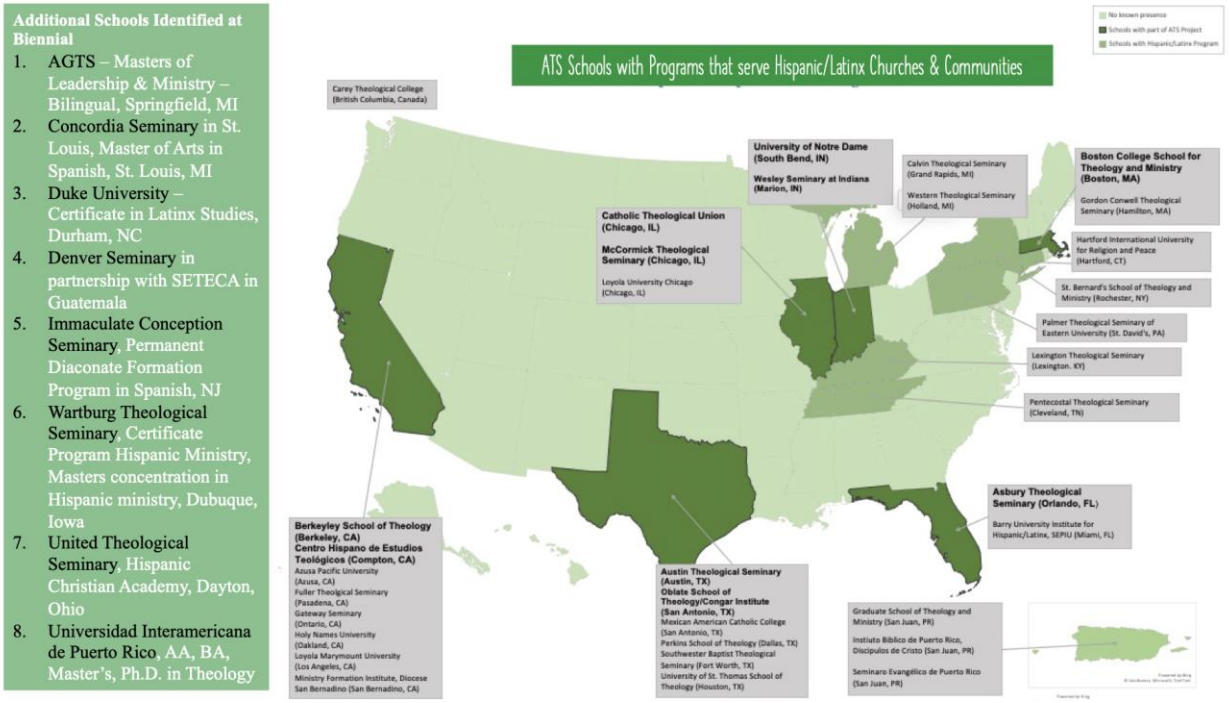

Image 2. ATS Hispanic/Latinx-serving institutions.

The workshop revealed fascinating expressions of distinctiveness and creativity in making theological education accessible to their *gente*. Notably, Hispanic/Latinx theological education has been and is *presente.* One possible outcome of this research is making this presence more publicly known by articulating accomplishments and naming needs that, if addressed, can further advance the theological formation of Hispanic/Latinx ecclesial leaders.

Cultural Responsiveness

Culturally responsive education "refers to a multi-dimensional, student-centered approach that promotes equitable excellence and validates and affirms the experiences and contributions of students from all cultures and backgrounds."[2] The taxonomy of cultural responsiveness is a tool used to determine the climate of an institution's organizational, individual, and instructional domains. It ranges from *compliance* to *responsiveness* and assists with discerning the institution's readiness to design curricula and develop courses that best serve diverse communities. It also seeks to align the organizational systems, processes, and policies to fulfill the mandate of helping all students.

Intergenerationality and Diversity Contribute to Belonging

The data collected reveals distinct contributions to the Latinization of theological education and how ATS can strategically invest in these communities to increase constituent belonging.

Diversity and belonging

A crucial part of the Hispanic/Latinx context is an appreciation for how diversity creates belonging- a fact not always acknowledged in theological education. For example, Hispanic/Latinx students relished the opportunity to engage students from other Latin American and Spanish-speaking Caribbean Islands as well as the Latines born in the United States. One [certificate program] student reports, "I have learned various interpretations of the same words pronounced differently in the Spanish language depending on the country."

Central to student's experience at another institution was,

> "…that opportunity to interact and engage and embrace. It's a very familial feel. Beginning with the faculty to the staff to the receptionist, from India, Japan or Korea, or whatever country [represented], they greet everybody."

From a third context emerged the following reflection:

> "There were times we'd meet at a little Mediterranean restaurant down the street. The President of our school would sit down and have lunch with us. You can't go to many seminaries and expect to sit down with the president at lunch."

Such a welcoming space is essential to the success of a Hispanic/Latinx program. These are mere examples of the value of a space where students feel embraced regarding shared physical space, contact, and acceptance of diversity.

[2] Samuels, Amy J., et al. "Examining Perceptions of Culturally Responsive Pedagogy in Teacher Preparation and Teacher Leadership Candidates." 26.2 (2017) 50-60, p. 51.

Other reflections pointed to how the freedom to switch between English and Spanish to articulate and communicate the best choice of words to express one's sentiments is one way of establishing belonging in a community. For one student, this meant freedom to learn and share "without worrying about repercussions or [getting] hate mail."

Learning without the fear of ostracism or punishment contributes to a strong sense of belonging that promotes diversity and grows the cultural responsiveness of academic communities. It is the reason that, in the words of one student, "They're [the school administration and professors] intentional to correct offensive words or behaviors that come out along the way."

The Hispanic/Latinx communities are collective, often seen in the belonging that comes from shared conversations around a meal. At the same time, there is an honor and shame culture. Having a meal with the President is considered an honor, but as the student shared, there are not many seminaries where this would be acceptable. Genuine efforts at such an authentic connection are not the cultural norm within most theological institutions but can have far-reaching effects on the Hispanic/Latinx constituents.

Diversity and belonging are just as crucial for faculty as for students. A former student and constituent working at another institution observed that,

> "The African American contribution [at] our school has been amazing and has given our institution an identity, but that same care, attention, and commitment is lacking for the Latinx community. For instance, the hiring of Latinx staff and professors is non-existent. The faculty is composed of all White or Black professors, with one Korean, which is great – but there is no Latinx full-time professor." This leader said, "they are talking about hiring a Latinx scholar, but I don't understand why no one has consulted me for recommendations."

The disregard for the Hispanics and Latinx was also evident during the interviews.

Intergenerational presence

The value of the intergenerational nature of Hispanic/Latinx cultures for theological education is another interesting topic that surfaced. In one context, the youngest student of the cohort was observed to be a late-thirties bicultural student who, living in the U.S., was of Mexican descent. Other students in the cohort were in their 50s to 60s and lived outside of the United States. Another cohort skewed younger, with students mostly in their 20s and various women in their 40s to 50s. While students appreciated the generational differences, there was also the sense that the extent of the benefit of intergenerational presence largely depended on the professors. In the words of one student,

> "The task of the professor is to be certain those very different contexts are not dismissed" said one student.

An intergenerational presence in a theological setting is an imperative that will ultimately enable pastors and parents to bridge generational divides amongst Hispanics. In many households, for example, Abuela and Abuelo only speak Spanish. Mom and Dad are bilingual, while the children primarily choose English as their preferred language. Ecclesial leadership in response to this reality requires contextualized training. Seminary experiences in which intergenerational presence is the norm prepare emerging ecclesial leaders to incorporate intergenerational approaches in their congregations, some of which cannot be derived from the formal curriculum.

If their seminary experience includes ways to welcome each other into the space, students have an example of how they can bring this to fruition within their congregations. The programs serve as models for how a church can address generational differences. This example is another reason why bilingualism is essential. It communicates "you belong" and helps prepare ministerial students for Christian service.

Contextualized Instruction and Curricular Language

Pedagogy is an important component of cultural responsiveness and was a significant concern throughout the research. Schools that use different models to deliver contextualized instruction can be models for institutions launching or aspiring to launch programs that serve the Hispanic/Latinx community. As an example, one school, according to their alum, requires,

> "[Master] students to enroll in two classes during their first year: a) Pilgrimage in Faithfulness, and b) Leadership across Diversity. The seminary does this strategically in order to emphasize the importance of promoting different perspectives and faith traditions, and this increases cultural awareness."

For Hispanic/Latinx students, bilingualism- the concurrent use of English and Spanish or Spanglish- is normative. Many think critically in their native tongue despite their mastery of the English language. As such, learning resources in their native tongue can be advantageous. Attention to such curricular language as part of the contextualized instruction, based on the data collected, might result in using one of three models.

Three models of contextualized instruction

The first model to consider is the Spanish-only program. In this instance, the curriculum is in Spanish, and courses are taught in Spanish by Hispanic/Latinx or *Latin@s de Corazón* professors- that is, non-Hispanics fluent in Spanish and familiar with the culture. Academic resources and required readings are also available in Spanish. The students in these programs may be first-generation Hispanics or serve Spanish-speaking churches where the preaching occurs in Spanish. It must be emphasized that some opt for Spanish programs because it is the language they best think and process. Wesley Seminary at Indiana Wesleyan University and CHET are participating schools that use this model. Students from these schools highlighted the benefit of Spanish curricular language. For one student, "Each course begins focused on the needs of the Hispanic community." From another context, it meant being guided to become a pastor in "the Latino way," that is, being equipped to prepare sermons, lead worship services, and offer pastoral care in ways that were "immediately applicable" to the Hispanic community. The courses were also practical, which included learning how to engage in political and governmental structures.

For some schools, having Spanish as the curricular language for delivering theological education is tied to their mission. For instance, CHET reported enrolling second and third-generation Hispanic students to equip as effectively as possible the Spanish-speaking generations of Latinos/as. A note of emphasis for this school was that,

> "As long as there are people migrating from different parts of Ibero-America into the U.S., there will be a need for schools like CHET who are committed to the Spanish-speaking portion of the Latinx Church."

The second model revolves around bilingual education. Asbury Seminary, for example, offers a program that begins in Spanish and then transitions students into English. Some resources are available in Spanish or English only, while some are available in both languages for the student's choosing. One creative approach includes the option to submit assignments in their language of preference, a popular model at McCormick Seminary and Oblate School of Theology.

Another expression of this bilingual model included courses with English-only speaking faculty. In such instances, it is possible to submit all assignments (except a thesis) in Spanish. Assistance was available if the professor was not bilingual so the Spanish submission could be read and graded. In the case of a thesis or capstone project, the student is responsible for presenting the final assignment in English. This latter requirement placed an unwelcome burden on the students, including financially. They appreciated the flexibility of choosing their preferred language for the other assignments. Still, they suggested combining both options to allow students to ease into writing from Spanish to English.

Oblate School of Theology offers yet a different version of the bilingual model. Oblate strategically made some changes to address bilingualism in ministry settings. One of the administrators said,

> "Texas has some unique realities. For instance, there are Hispanics by heritage who have not learned Spanish in their homes, even though they heard their grandparents or even their parents speak the language. Castilian is not their first language, so they feel more comfortable speaking and writing in English. However, parish life creates opportunities for bilingual and bicultural exchanges."

To avoid alienating Hispanics/Latinx because of language preferences, the Master of Practical Ministry at Oblate is intentionally bilingual. All the course materials are in Spanish and English. While the teaching is predominantly done in Spanish, every PowerPoint is bilingual, and every professor needs to be proficient in bilingual instruction. Students can write, read, and interact in their language of preference but should not be reluctant to be in a bilingual setting since that is what they face in ministry life.

> "By the time students get to the third year of the program, they have a degree of comfort and proficiency in bilingualism for ministry."

Oblate does not see multi-language as a barrier but as an opportunity. In this model, "the classroom reflects the make-up of our society, aiding students to engage each other instead of withdrawing or forming ghettos."

The third model identified by the schools participating in this project provides instruction only in English with specializations in Hispanic ministries. According to the content analysis, this model is found at the Catholic Theological Union, whose Latino Theology degree programs were designed with an "innate understanding of Latino/a theologizing." In these schools, the focus is on providing support services as the needs of students arise. Much attention is given to ensuring academic success and building relational capital, as in the case of retreats that provide skills and competencies to expand cultural responsiveness to Hispanic students. One administrator's admission affirms this.

> "Even though we would like to be more accessible, we lack the resources to offer courses in Spanish."

Regardless of the curricular language model used, responses from most schools strongly affirmed the incorporation of courses that address cultural similarities and differences amongst Hispanics and Latinx in the broader curriculum. Such cultural awareness can help student preparedness and enrich the learning experience.

Another form of ensuring cultural responsiveness is by engaging Latinx scholars as visiting professors or guest lecturers. In one student's experience, the benefit was a deeper appreciation of how to read "the Bible through a Hispanic lens." Reflecting on a class with visiting professor Dr. Justo Gonzalez, the student could see "Jesus being an immigrant, [and] his location on the social hierarchy of his day."

This expression of culturally responsive teaching highlighted perspectives on contextualizing ministry for Hispanics and migrant workers that the student found accurate and applicable. Another certificate student fondly recalled a class on immigration taught by visiting professor Dr. Nancy Bedford, from which lessons about the history of migration in Latin America and the consequent patterns are still relevant today.

The practical aspect of culturally responsive theological education cannot be discounted. Many interviewees reported feeling better equipped to serve as pastors and ecclesial leaders within their context. Some schools did this by offering contextual field educational experiences or coordinating internships. The lasting impact of such contextual field educational experiences was noted by a certificate program graduate, who was significantly impacted by a course on eco-theology, which took place at a nearby farm.

Personnel: The Role of Hispanic/Latinx and Spanish-Speaking Faculty and Staff

At every participating institution, there was praise for faculty and staff that supported the Spanish program, some of whom made extensive efforts to create a supportive community. As noted by one student,

> "…the staff and adjunct Spanish faculty work together, often going above and beyond to assist students and to create a high-quality student experience."

Hispanic/Latinx and Spanish-speaking staff

Staff from this school also felt this was distinctive of their program and a necessity for a program within a seminary embedded in a university. Across the schools, Hispanic /Latinx and Spanish-speaking staff heightened the sense of belonging. When asked about being welcomed, most students and alumni, regardless of the school, credited the support from the program's Latinx staff and faculty.

Across the institutions, most students, staff, and faculty demonstrated a clear sense of belonging. Notably, this sense of belonging revolved around the Hispanic/Latinx staff, faculty, mostly adjuncts and other Latine students. Various interviewees expressed a disconnect from the broader community, but the family-oriented approach of the program lessened the impact and closed the gap. One alum stated,

> "When classes were on campus, I used to stop into the Latinx Center's office on the way to class to get a snack, be prayed for, or have a laugh because there was always a physical presence." She said the same staff people were still accessible when they went virtual, and this camaraderie is what kept her engaged.

In the experience of another student,

> "This [seminary] is my second home…A couple months later, I received an email informing us that the location of the campus was going to be at a different place. That was kind of a little saddening for me as a student."

The importance of having Hispanic/Latinx personnel in these schools is incontestable. However, such personnel end up carrying the load of attending to the needs of these students. As funding grows to support designing programs intended to serve the Hispanic/Latinx communities, strategic planning must account for how the institutions embrace and engage this portion of the population. The schools recruited the right personnel, and it has led to the success of many programs. However, the following steps must include making the institution more adaptable so students feel welcomed within and beyond the Hispanic/Latinx spaces intended to provide services to them as students.

Adjunct professors and faculty

The importance of Latinx and Spanish-speaking faculty within these programs has been noted as an area of interest. Most certificate programs rely on adjunct faculty, while most graduate programs were also launched with part-time faculty. At the time of this research, Berkeley has five bilingual full-time faculty members. Boston College has six Hispanic bilingual full-time faculty members and two others fluent in Spanish but are not Latinos. One said,

> "When we began all these big moves, it was necessary to have Latinos on the faculty. Without Latinos on the faculty, we will not be attracting Latinos. We are the Catholic university with the largest number of Latino theologians in the country."

All the professors in CHET's program speak Spanish, but this is to be expected given their curriculum targets first-generation and Spanish-speaking students. These instructors represent the diversity within Latin America.

Most of the faculty members at CTU are not proficient in Spanish. To equip them, they pursued a grant to contract eight Latin@ scholars and teachers and a Latin@ chef to do a three-day training to prepare the faculty to talk about Latino biblical hermeneutics, Latino ministry, and Latino liturgy. The non-Spanish speaking faculty were given relevant resources to augment the contextualization of their syllabi in support of their Latino/a students. A visit, for example, to the National Mexican Museum of Art in Pilsen in Chicago as a group became an immersion activity from which English-speaking faculty could teach with some understanding of what Latin@ theologizing means at CTU. Those professors still refer to such experiences.

Culturally Responsive Partnerships

Another expression of the school's work towards cultural responsiveness was attributed to the partnerships with other non-profit organizations that serve the Hispanic/Latinx theological communities.

Hispanic Summer Program

One such partnership frequently mentioned by interviewees was the Hispanic Summer Program (HSP). The HSP is a multi-institution collaborative education initiative that brings together graduate Hispanic/Latinx students from all the ATS-accredited schools. Hispanic/Latinx students are invited into a collaborative space that allows them to take courses for credit at the host institution taught by Hispanic/Latinx scholars in Spanish and English. Austin is a sponsor of the Hispanic Summer Program, as is McCormick. Boston College, Berkeley, Catholic Theological Union, and Oblate also sponsor HSP schools. Participants mentioned they believed their school was more interculturally competent because of programs like HSP.

Students and faculty shared how vital this was to their learning experience. Alumni interviewed also thanked their schools for partnering with HSP. HSP, in the opinion of one alum, "dives more into social issues and engages in critical thinking through an academic lens, and this is very beneficial."

For another student, HSP was credited for the continued enrollment in their degree program. Whereas not all the participating schools partnered with the HSP, those that did affirmed the value of the partnership and its contribution to recruitment and retention. In addition to training available for Hispanics, "Through Hispanic Eyes" is a training for non-Hispanic faculty facilitated by HSP, which has proven beneficial.

Association for Hispanic Theological Education

The Association for Hispanic Theological Education (AETH) was also mentioned as a valued partner. In 2013, ATS recognized the valuable contributions of *Institutos Biblicos* (Bible Institutes) and partnered with AETH to create a process for certifying Bible Institutes. Despite variances in their curricula, each school went through a process of certification approved by ATS. CHET shared the benefits of being on the list of those certified. The Latino Formation Program at Asbury Seminary also went through the AETH certification process, which allows graduates from these programs to apply for admission to any theological institution accredited by ATS. AETH Bible Institute certification is one of the most forthcoming growth and academic excellence opportunities for advancing Latine students.

The Hispanic Theological Initiative

Oblate School of Theology was the only member school of The Hispanic Theological Initiative (HTI), another significant partner for those training Hispanic/Latinx leaders. This initiative primarily supports doctoral students' academic journey within a Westernized educational structure. The HTI empowers and guides member schools concerning the appropriate support mechanisms for HTI scholars to excel. They also offer mentorship and academic support, which has contributed to the success of these students.

Academy of Catholic Hispanic Theologians of the United States

For the Catholic schools involved in the research, emphasis was placed on the unique space available within the Academy of Catholic Hispanic Theologians of the United States (ACHTUS), where Hispanic Catholic theologians gather annually. From these gatherings, some schools, like McCormick, partnered with Seminario Evangélico de Puerto Rico.

Other schools like Wesley Seminary, McCormick, and CHET have strengthened their denominational ties and welcome many students from their traditions.

Racial Concerns and Immigration

Concerning the question of each institution's responses to some of the relevant issues in society, several interviewees highlighted the language of the communications (newsletters, emails, etc.), the degree of integration, and consistency concerning the Hispanic/Latinx community. Although some schools addressed racial concerns with students, issues particular to the Hispanic/Latinx students and their communities were often not considered.

Racial concerns

One alum pointed out their school's heavy involvement in the Black Lives Matter movement in their area. In the view of another constituent, the school's overall communication of racial and political issues was also applaudable. Quite striking, however, was the observation of one alum that even though his school was progressive and active in advocacy, the "Latinx student body was on the margins."

One student remembers receiving communications about current events, such as the Uvalde shooting, "...in English and Spanish, as an effort to keep everyone informed."

Contrastingly, one student from another seminary bemoaned a minimal sense of integration as experienced by students on the Spanish track. Citing the pandemic, for example, the immediate switch to offering the program entirely online meant a greater sense of disconnection for Latinx students and fewer opportunities to address racial concerns as they arise.

While it should not be the responsibility of the Latinx student, an alum of the school, now a professor, encourages local students to attempt a hybrid model to increase in-person presence and engagement. However, the hybrid model is complicated for most students whose priority is to balance family, work, and ministry along with a program of study. Even though this is not free from challenges, the professor insists we must not grow weary in trying to make our presence known on campus.

A D.Min. alum commends McCormick's frequent communications that inform the community about their official stances. According to him, this communication reflects McCormick's tendency to face each situation head-on, communicate clearly about who they are, and raise awareness for critical issues. These types of communications continue to have a ripple effect in many ways, including denominational headquarters reflecting on questions like:

> "What's OUR official stance? Why aren't WE pushing a letter or publishing an op-ed?"

These are questions that every leader of higher education institutions should be asking.

Immigration

According to a stakeholder, one school works closely with a non-profit to respond to the needs of immigration. Another interviewee mentioned a program called ~~*Un*~~*documented Stories,* which has published a book about those untold stories and will offer a course.

One alumna and constituent, having shared about the recent journey of becoming a legal resident, underscored the importance of support from the institution even when she "didn't yet have papers."

A student found their pastoral care course's attention to the dynamics of immigration practical and applicable. From this course, the student, who resides in Mexico City, found tools to address migration in their city (migrants from Veracruz, Oaxaca, Chiapas, etc.). Although clear statements about immigration in one school were meaningful to students, one student felt that more could be done to share information about the political situations at the border. Having witnessed the strong support for the African American community, the school's silence concerning the Hispanic community at the border was notable and reflected a disconnect from the Latinx community.

Another alum remembers receiving communication from their institution following Hurricane Maria and other ecological disasters. The communication included highlights of children separated from their parents at the border. It was the infrequency of such communication that she found confounding. It implied that for this school, Hispanic immigration was not as important an issue as, for instance, the Black Lives Matter movement.

An alumnus at yet another seminary pointed to the disparity between the school's investments in Black students, leaders, and alumni on the one hand and the lack of such resources in addressing Latinx issues. In the view of this alumnus, more is needed than the school's offer of letters of support to some of the colleagues who needed to cross over from Mexico to attend intensives.

An alum and now priest, shared about a student who told him:

> "Padre, es como otro mundo; estoy a 15 minutos de mi casa, pero es otro mundo."

The campus was near the student's home, but felt like a different world. Also of concern, for one constituent, was the "apertura" (willingness) but the lack of experience of white faculty and staff. This leader asked:

> "How can we help them [white faculty and staff] engage in an experience "de pies en la tierra" (boots on the ground)? We need an opportunity that will help them [White administration and faculty] understand the context of our diverse Hispanic communities."

This experience could address the concern of students who feel like the world, the academy, and their homes are worlds apart.

Women in the Programs

The absence of women in many of these programs is palpable. Commendably, the work of the Instituto Maria y Marta (IMM) at Austin Presbyterian Theological Seminary, centered on equipping women in ministry, must be celebrated. The constituents discussed the value of addressing topics from a woman's perspective.

For another school, diverse voices, especially those of women, were welcomed, enriching additions of perspectives that, though valuable, would otherwise be absent. Even though women do not serve as priests within the Catholic Church at Catholic Theological Union, the faculty is 40 percent women.

At most schools, the participants express the need for more women in higher leadership roles. Even though various women lead some of the programs in institutions participating in this research, they have not always received the requisite training or resources.

An instructor in one of the certificate programs shared about the course she teaches, primarily focusing on "finding your purpose as a woman." She invites students to discuss the myths they've believed about singleness. The women respond,

> "Wow, this is a completely different perspective of how I grew up, what I hear[d] in my church, what I hear in my family."

The conversations in one course include disrupting what has been taught and discussing the "truths ignored" and the "mentiras" about women passed down from one generation to the other. Students are challenged to change the narratives and educate others in their contexts about women and their contributions to the church and theology.

Practical Strategies

Creativity was abundant across the programs. Much of that creativity was born from efforts to transform challenges into the best opportunities for their *gente*. What follows is a list of some such creative actions.

- Unique to Asbury was a contracted Spanish-speaking instructional designer whose support to the faculty included additional IT support in Spanish.
- Oblate hired a Pedagogical Assistant responsible for supporting professors in making course material available in English and Spanish to facilitate bilingual teaching. In addition to the resources, professors were also supported towards comfortability in delivering content in Spanish.OST also has a Hispanic Engagement Committee (HEC) that leads the different Hispanic/Latinx projects, such as competency-based admissions, translation of handbooks, etc.
- The Certificate of Ministry at Austin Presbyterian offers the option of enrolling in the Spanish or English program, with each track specifically designed for its intended context instead of transliteration from one context to the other. The same applies to the syllabi of all the non-degree programs in Spanish. The courses are intentionally geared toward the practical, real-life contexts of Hispanic/Latinx leaders.
- Another program lists translators available should students need to enlist their support.

These strategies are in addition to the traditional ways of creating community, such as "cafe con leche" and providing Hispanic cultural snacks for students to enjoy. Mention was already made of how faculty and staff offer advising and mentorship to students they are not assigned to but welcome because of the cultural and language limitations. Students, staff, and faculty become familia, many opening their homes for dinners, especially during special cultural holidays, and offering *el calor latino* to one another throughout the academic year.

Access to Theological Education

Student access refers to how educational institutions strive to ensure that education is available to all. It includes awareness, admissions, and the availability of stackable degrees and multiple modalities. The forerunners of Hispanic theological education opted to launch Hispanic/Latinx programs within predominantly white institutions. Where the ATS could independently list accredited Asian/Asian American theological institutions as well as Black seminaries, there was no listing of accredited Hispanic/Latinx programs. A consequence is that Hispanic/Latinx theological formation does not have the same access to theological education as the others. Across multiple participating institutions, the familial approach and specialized processes for Hispanic/Latinx students are having a significant impact in helping recruit, engage, and retain.

Admissions, Ease of Access, and Matriculation

The strategies resulting in greater access and enrollment will increase admissions for current schools and be helpful for institutions starting new initiatives.

Admissions and Ease of Access

Some schools, as recalled by alumni and students, created videos and webinars to help students navigate admissions processes. While webinars, for example, enabled real-time interaction with content that would help their access, the recordings served as resources for both current and prospective students. Schools like Austin Presbyterian Theological Seminary and Wesley Seminary at Indiana Wesleyan University have the application available in Spanish. Native Spanish-speaking students shared how this made their application processes easier.

By contrast, the absence of webinars and videos proved disadvantageous for students in other schools, especially those who pursue enrollment for the first time. Some students, for example, found English-only application processes confusing and frustrating.

While translating the application into Spanish is vital, translating contexts is also necessary. For example, zip codes and social security numbers are a primary form of identification in the U.S. and are mandatory in many application processes. As practiced by some schools, it would be beneficial if these categories could be made optional for students from territories that use other identification markers. Provisions could also include information serving the same purposes in other regions.

It is also worth noting the importance of finding the admissions information on the website. At Oblate School of Theology, each of the three Spanish-language programs has a designated area. They can also be accessed in the menu though “Programas en Español ". Oblate’s well-organized and easy-to-navigate web page has information in Spanish accessible and reflects a commitment to the community.

The entire admissions process needs to be designed for the ease of all students. For example, Wesley Seminary and Oblate offered students the option of applying online or downloading a copy of the application form. Students can scan and email the application form, and each school has personnel willing to input this information for the prospective student. One of the ways they accommodate prospective students is by allowing them to take a photo of the completed application and mail it to the admissions office. This is particularly considerate for students wanting to enroll in a community engagement course or a certificate program.

Some Hispanic/Latinx-serving institutions are innovatively customizing admissions experiences. Some use a *familia* approach that accompanies students through each step of the process, from initial contact to application to enrollment. For some research participants, this made the application process "easy as a breeze" because "the staff took care of everything and were eager to assist."

Students at Wesley Seminary also credited the Spanish program's staff as the deciding factor to enroll. An alum from Oblate School of Theology said it has everything to do with the "acompañamiento," which does not end with enrollment but extends to orientation and ongoing academic support. The staff's warmth, hospitality, and intentionality are essential to making these programs accessible to students. As students access the programs, the intentional hospitality means that,

> "Me siento en casa"- It feels like home.

Many institutions, like McCormick, add employees to their admissions team to receive and process the Spanish admission applications, assist with translating documents, and identify leaders who can interview applicants in Spanish. Investment in such capacity building enabled "the admissions department to review [the documents], accept [students], and not feel like, 'what is this?' when transcripts would come in Spanish."

Despite the many creative ways these pioneering schools have navigated the differences, some identified the challenges of working through the immigration status of applicants. The Hispanic/Latinx staff expressed a need for more orientation and support.

Matriculation: Stackable Degrees and Multiple Modalities

Hispanic/Latinx-serving schools have increased accessibility by offering diverse programs that are stackable and offered in multiple modalities. Many institutions, through programs, equivalencies, or partnerships, allow students to transition to various degree levels. At the same time, a few have created stackable degrees that can take students from certificate through to doctoral programs. Some schools have also created non-accredited opportunities that often lead to an opportunity for an accredited degree.

Whereas some already provided multiple modalities, including online learning, the COVID-19 pandemic validated the use of multiple modalities. Wesley Seminario, for instance, was initially launched as an online program in Spanish that promoted cohorts and facilitated gathering for optional intensive courses once or twice a year. Asbury Seminary shifted to a hybrid program before the pandemic to accommodate the needs of a diverse body of students. In addition to these institutions, Table 2 below reflects the program modalities for the participating schools.

Program Modality and Language for Hispanic/Latinx Students

School and Program	Language	Modality
Asbury Theological Seminary		
Certificate of Theological Studies	Spanish	Hybrid
Master of Arts in Ministry	Bilingual	Hybrid
Doctor of Ministry with Latino Emphasis	Bilingual	Hybrid
Graduate Certificate (Hispanic Ministry Formation)	Bilingual	Hybrid
Austin Presbyterian Theological Seminary		
Certificado en Ministerio	Spanish	Online
María y Marta Instituto de Capacitación para Mujeres Hispanas	Spanish	Online
Undocumented Stories	Spanish	Onsite & Online
Berkeley School of Theology		
Certificado en Estudios Ministeriales	Spanish	Online
Programa de Equivalencia de Licenciatura	Spanish	Onsite
Master of Art	Spanish	Onsite
Boston College		
Certificado en Liderazgo	Spanish	Hybrid
Diplomado en Ministerio	Spanish	Hybrid
Graduate Certificate in Hispanic Ministry	Spanish	Hybrid
Master of Art in Theology and Ministry in Hispanic Ministries	English	Online
Formación Continua and Formación Continua Digital	Spanish	Hybrid
Proyecto IberoAmericano Digital	Spanish	Hybrid
Catholic Theological Union		
Certificate in Catholic Preaching	Spanish	Online
Certificate in Hispanic Theology and Ministry	English	Online
Master of Arts in Pastoral Studies, Hispanic Concentration	English	Online

Master of Arts in Hispanic Theology & Ministry	English	Online
Doctor of Ministry, Hispanic Theology and Ministry Concentration	English	Online
Centro Hispano de Estudios Teológicos		
Pre-Ministry Certificate Program	Spanish	Online
Ministry Certificate Program	Spanish	Online
Family Counselor Training and Certification	Spanish	Online
McCormick Theological Seminary		
Certificate Program in Latinx Theology and Ministry	Bilingual	Onsite
Master of Arts in Ministry	Spanish	Onsite
Doctorate in Ministry, Hispanic Theology/Ministry Concentration	Bilingual	Hybrid
Oblate School of Theology		
Instituto de Formación Espiritual	Spanish	Onsite/Online
Certificado en Espiritualidad y Dirección Espiritual	Spanish	Onsite/Online
Maestría de Artes en Ministerio Pastoral	Spanish	Onsite/Online
University of Notre Dame Department of Theology		
Camino Certificate Program	Spanish	Onsite
Teología en Español: One Course	Spanish	Onsite
Wesley Seminary at Indiana Wesleyan University		
Master of Divinity	Spanish	Online

Table 2. Program Modality and Language for Hispanic/Latinx Students

Oblate is one example of advancing from one program to another. Students can begin in the certificate program and move on to an undergraduate program, accessible through a partnership with Saint Paul University, Ottawa. Students can continue to a graduate degree program.

In addition to Oblate, Image 3 shows a list of ATS schools with certificate programs for Hispanic/Latinx students.

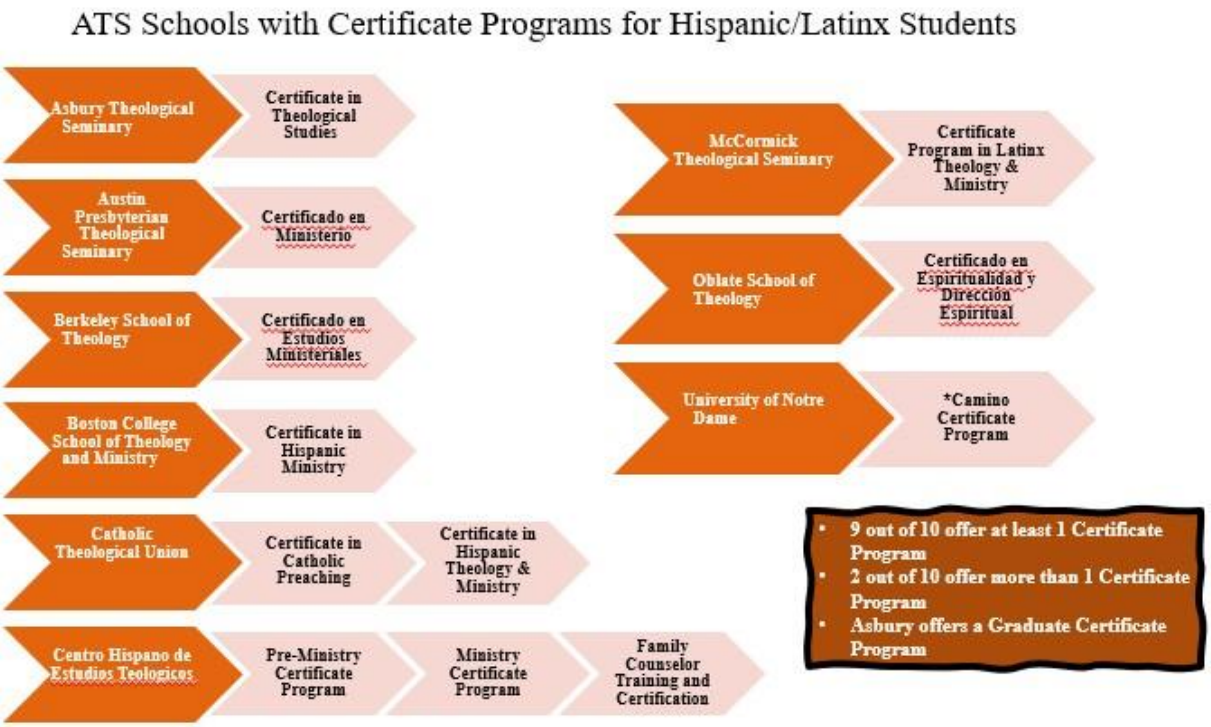

Image 3. ATS schools with certificate programs for Hispanic/Latinx students.

Image 4 shows the ATS schools with graduate programs for Hispanic Latinx students. Seven of the ten participating schools off a Master's degree, while only two of the ten offer a DMin.

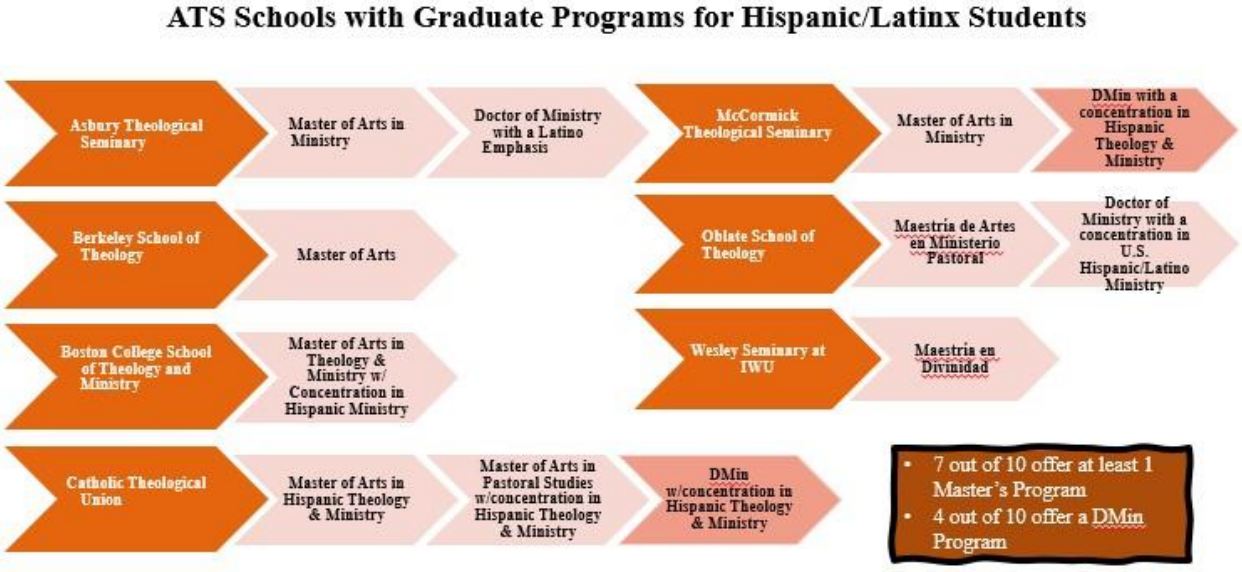

Image 4. ATS schools with graduate programs for Hispanic/Latinx students

The model at Berkeley's Iniciativa Latina is entirely in-house. Students can begin with a certificate program, transition into the bachelor's equivalency program, and continue to pursue a master's before enrolling in the Doctor of Ministry program. Not all programs are available in Spanish, but Hispanic/Latinx students have access to all programs.

McCormick and CTU (part of the Association of Chicago Theological Seminaries) also have stackable Spanish or bilingual options. These certificate and degree programs strongly emphasize Hispanic theology and ministry.

One commendable research finding is that students are intentionally informed about BA equivalency programs or other paths to graduate studies in their schools. However, beyond their schools' offerings, students and alumni are unaware of the pathways available to get into an accredited program or a BA equivalency route. It was also noted, with lament, that accredited degrees were significantly less accessible than non-accredited degrees. Additionally, participation in some accredited programs was confined to in-person, further limiting their participation abilities. Table 3 captures the pathways/on-ramps for the participating schools.

Pathways Entry/On-Ramps	
School and Program	**Pathways**
Asbury Theological Seminary	
Certificate of Theological Studies	Access Certificate to M.A.
Master of Arts in Ministry	Access M.A to D.Min.
Doctor of Ministry with Latino Emphasis	
Graduate Certificate (Hispanic Ministry Formation)	
Austin Presbyterian Theological Seminary	
Certificado en Ministerio	
María y Marta Instituto de Capacitación para Mujeres Hispanas	Access to Certificate
Undocumented Stories	
Berkeley School of Theology	
Certificado en Estudios Ministeriales	Access to B.A. Equivalency
Programa de Equivalencia de Licenciatura	Access to M.A. or M. Div.
Master of Art	Access to M. Div.
Boston College	
Certificado en Liderazgo	
Diplomado en Ministerio	

Graduate Certificate in Hispanic Ministry	
Master of Art in Theology and Ministry in Hispanic Ministries	
Formación Continua and Formación Continua Digital	
Proyecto IberoAmericano Digital	
Centro Hispano de Estudios Teológicos	
Pre-Ministry Certificate Program	Access from Certificate to B.A. Equivalency
Ministry Certificate Program	
Family Counselor Training and Certification	
McCormick Theological Seminary	
Certificate Program in Latinx Theology and Ministry	Access
Master of Arts in Ministry	Access
D.Min. with a concentration in Hispanic Theology and Ministry	Access
Oblate School of Theology	
Certificado en espiritualidad y dirección espiritual	Access
El Instituto de Formación Pastoral	Access
Maestría de Artes en Ministerio Pastoral	Access
Wesley Seminary at Indiana Wesleyan University	
Master of Divinity	No Access

Table 3. Participating schools pathways to program access.

Partnership and Community Engagement

Community engagement and partnerships are essential in the Hispanic/Latinx context, including ecclesial communities. While recruiting new students, such partnerships also raise the profile of the schools' programs as they serve and empower the communities. Education Beyond the Walls (EBW) at Austin Seminary is an example. Their community initiative, "~~Un~~Documented Stories," is a resource for educating the community on immigration and inspiring transformational storytelling. Both in-person and online offerings are advantageous for students with varying immigration statuses.

Another of Austin's community offerings is "5 Immigration Myths and a Plan for Action" – a two-day gathering. There is a traveling gallery of handwritten immigrant stories, workshops, flyers & postcards they mail and distribute to the surrounding community. The community is invited to participate in "The Truth in Our Stories." This online course facilitates theological reflection and is available to small groups, youth groups, schools, etc. These are all effective

ways of engaging the surrounding community and amplifying the stories of marginalized individuals.

The Instituto de Maria y Marta (IMM) at Austin Seminary is an online leadership program for Hispanic women serving in Latino churches and communities. The eighteen-month program, comprising six courses, is intentionally designed for a casual delivery (like a book club with facilitators).

Expressions of partnerships in other schools include the following:

- Asbury Seminary offers the Excellence in Preaching Initiative to the broader Latinx community to support growth in preaching capacities.
- McCormick houses several impressive centers and initiatives. The Center of Cross-Cultural Theological Education focuses on faculty development (e.g., pedagogy for diverse classrooms, sensitivity to issues of race and privilege, and intercultural competence) and preparation of all students for ministry in racially and culturally diverse locations. The Center of Latin@ Theology and Ministry aims to develop research, publications, and training that will contribute to the understanding and development of Latin@ theologies, congregations, and ministerial leadership. The Center seeks to involve Latin@ scholars in envisioning new public, intercultural, ecumenical, and holistic models of theologies, mission, and leadership. The Center plans courses, conferences, and lectures with other McCormick Centers and other institutions.
- Boston College's Ibero-American Project of Theology gathers primarily Catholic scholars from the broader theological community throughout Ibero-America to discuss global concerns and the attendant implications for the global Catholic Church.

Books and Library Resources in Spanish

Despite the efforts of these institutions, the matter of resources in Spanish necessitates further attention. The difficulty in finding academic resources in Spanish is exacerbated because the identification, acquisition, reproduction, availability, and digital or print access of such resources depend on the professors rather than the institution. While this may be part of the invisible labor of professors teaching in Spanish, it is extraneous work for some professors involved in English-only or bilingual programs. For these and other reasons, various schools rely upon AETH for academic resources. In other schools, paid subscription to digital libraries like Logos Bible Software allows access to additional resources in Spanish. In some instances, such subscriptions are negotiated by the school.

The research revealed that the accessible resources went beyond the presence of resources in Spanish in the library. Some students and alumni from certificate programs could not recall having access to the library during their enrollment. For one student, the constant adaptation and contextualization of resources produced from a U.S. western perspective for application in other cultural contexts proved counterproductive. A student who frequently used the library could identify classmates who "struggle with accessing digital resources. More training is required."

One example of the need for more training was that many respondents were unaware of the vast pool of resources produced by the Hispanic Theological Initiative (HTI). The challenges identified are not meant to negate the advances made in the availability of library resources and

celebrate the progress made in this area. It is imperative, however, to take the requisite steps in making resources available.

Communications and Marketing

Communications

Students and alumni shared that email, institutional websites, and sometimes via face-to-face were primary modes of communication. Multiple students and alumni described the communication as consistent, accessible, and caring but only available in English. Sometimes, articles were written about the program in both English and Spanish.

Marketing and Recruitment

Many programs were promoted and marketed by word of mouth. Although many students were introduced to programs through presentations at local congregations or parishes by professors, some students expressed concern that the focus of this kind of recruitment was often larger congregations, neglecting smaller ones. In one school, it was also observed that the established marketing department minimally supported the marketing of Hispanic/Latinx programs.

One example of marketing Hispanic/Latinx programs stands out. Berkeley School of Theology's intentional marketing strategy included using a professional marketing company that created a Facebook campaign. The effort was a massive success as they received almost ten inquiries daily. Others expressed the need for professional recruiters to market across the United States and Latin America.

Several alumni now involved in the leadership of institutions identified one common hurdle concerning recruitment. Although local congregations were aware of the respective institutions, they were not well informed about the program offerings of these institutions due to inconsistent follow-up communication.

Affordability and Financial Equity

Affordability is among the most significant barriers to accessing education for Hispanic/Latinx students. It impacts retention and student success as well. Financial equity is vital for Hispanic/Latinx students. Many of the participating schools have been creative in addressing program costs. Schools are discounting tuition, providing scholarships, leveraging partnerships, cutting expenses, and providing alternative payment structures to defray the cost of education. Their goal is to offer theological education at an affordable rate. While these efforts have significantly reduced some costs, students and constituents also identified the impact of immigration status on the ability to access some of the measures put in place by the institutions.

Affordability

Participating schools utilize creative approaches to pursue affordability, particularly for the Hispanic/Latinx populations. Multiple strategies include discounting costs, scholarships, payment structures, and partnerships.

Discounting Costs

While one school offered a discount for enrollment in two or more courses, others made scholarships automatically available to all Hispanic/Latinx students, some as much as full tuition. A non-degree program offers a low tuition rate that includes the cost of textbooks and other resources. Students are not surprised with technology rates or any other related expenses. Another non-degree program uses a shared cost model. If they enroll five students from the same church, any additional students reduce the cost of tuition for all those students. One other school subsidizes 70% of the cost of tuition per student by fundraising and partnering with their affiliated denomination. However, these commendable efforts do not account for what students and alumni consider “an income disparity for Latinx students, so even the program's affordability can still be too much for some.” This reality is especially true when considering books, computers, transportation, and other educational expenses.

Scholarships

Students and alumni both stressed the importance of scholarship opportunities. For one student, a full scholarship was essential since, even with the support of his congregation, the cost would otherwise be prohibitive. The communal nature of Hispanic/Latina Theological education is evident for this student, who said,

> “I speak in plural because I always pass it on to my congregation. It’s like we are all attending, so the scholarship is for all of us to move forward. That is such a blessing because, without that support, we would be unable to continue.”

Amongst the theological schools interviewed, two of the four Catholic schools reported giving 100% scholarships. Notre Dame has been known to offer a stipend to minimize the cost of living expenses. At Boston College,

> "Latinx students, on average, get between 75 to 100% tuition remission. I would say that the majority receive 100%."

Boston College also has funds to help with personal and housing needs. Since they are members of the Catholic Extension Society, this philanthropic organization helps pay for tuition for students from their dioceses in the United States and mission territories.

A certificate program at Notre Dame offers courses online for only USD $50, making it accessible for students in and beyond the U.S. tuition assistance program. This inclusivity seems the exception since one school reported only having scholarships for international students. The certificate programs are usually more affordable and limit student debt because of the scholarship opportunities. The awards are not as readily available for graduate programs.

Tuition assistance and payment structures

A unique model of affordability is a tuition assistance program. To qualify, students must (a) demonstrate a financial need, (b) be enrolled at least half-time in a degree program, (c) complete an application obtainable at the Finance office, and (d) submit the application before the Add/Drop date each semester. Additionally, the student must attach a recent Form 1040 tax filing with the application and show an above-average GPA to be considered by the Tuition Assistance Review Committee. A student's maximum assistance is up to one-third of the tuition.

A great alternative to lessen the financial burden involves incorporating payment structures. Students in all programs at this seminary could request additional time to pay off their balance.

> "As long as they [students] can pay in full before the start of the following semester, they remain enrolled."

Monthly payment plans were also mentioned as an option appreciated by students in a particular school. It allowed students to enroll without upfront cost and reduced the stress of having the funds available.

The financial model of another school offers scholarships to all Hispanic students in the Spanish program at this seminary. A surprise was that immigration status was not a factor for eligibility.

Denominational support

Another model was that of graduate-level funding supported by affiliated denominations. In one case, the institution pays 50% of tuition, and the denomination offsets the remaining amount. In one instance, a denomination paid the tuition for the entire cohort.

Tuition is also not the only associated cost. An alum recalled, "When I was a student, the only cost was related to travel, lodging, and meal expenses." In this regard, online and hybrid options and the institution and denomination sharing cost significantly reduce the overall financial burden, making it more equitable, affordable, and accessible.

The certificate students from one school indicated the funds for enrollment were made available by their presbytery and synod. The office for racial equity at another denomination provides partial scholarships to offset the cost of their studies.

Another unique approach saw denominations and institutions awarding monetary prizes to students competing in events that highlighted excellence in areas related to their theological education, such as preaching, art, and theology.

Education Still Not Affordable

Of concern for many potential students is the impact of immigration status on academic pursuits. A declaration of one's immigration status is often a requirement for scholarships. One constituent observed that many people refrain from educational opportunities for fear of having to disclose their immigration status. "They don't want any trouble."

A director from one school said that,

> "Many students have rejected scholarships or financial support to study out of fear of exposure."

Theological education and formation for immigrant communities call for new equitable affordability models that extend hospitality. This effort should become a priority for the institutions seeking to serve immigrant populations.

Technology and support

Another reason it is not affordable is the high cost of technology. One report indicates that only 13% of the Hispanic/Latinx student body had access to a desktop computer, 21% had a laptop, 33% used their smartphones, and 10 % used a tablet. Moodle was inaccessible to 5% of students, and while technology is readily available, variations in the devices and access to the learning platforms mean that online learning experiences might vary.

Access to technology has also impacted reliable internet connectivity. Based on the perspective of some of the students, they believed their institutions have the capacity "to resource people with laptops and Wi-Fi connectivity" and help offset the cost of travel and lodging. Yet, this was not their experience, which created a certain degree of disappointment and frustration. An alum at one school stated:

> "Cuando me dijeron cuánto costaba, dije 'no puedo.'" (When I was told how much it was going to cost, I said to myself: 'I can't do this.')

The alum was able to complete the program with scholarship support.

After failed attempts, one priest with a vision offered scholarship support to augment the partial scholarship from the institution. Such was the impact of this support that the alum's spouse enrolled in a certificate program, and her daughter graduated from one of the degree-awarding programs.

A stakeholder shared that "one of the biggest problems with education is not the lack of programs, but rather, that the existing programs are economically inaccessible to many communities."

Much of the work being done takes place among under-resourced families. The cost of education tends to impact the entire household and, in many cases, can threaten the financial stability of a family unit. One interviewee, very much aware of the limitations, sought partnerships with churches willing to allow the school to use their facilities as centers of education to reduce expenses and, in that way, address the disparities.

Most students, alumni, and constituents involved in these interviews were grateful for financial support. The overarching sense, however, was that more effort at exploring new affordability models should be the ultimate goal.

Student Success

Student success has long been one of the most significant concerns of theological education. Notably, students must be competently equipped with tools applicable to their settings and congruent with their lived reality.

Spiritual Formation

Some common themes in spiritual formation are connected to the opportunities to engage in communal and personal worship. One alum celebrated the worship experiences led by a fellow Latina and recalled the importance of having the freedom to worship in Spanish. Some mentioned the ecumenical spaces on their campus that enabled communal engagement. Opportunities such as shared worship to include communion or occasions to bring together social justice and spirituality within and beyond the classroom were gifts. While success for some students looked like being transformed by a field visit to a Black Pentecostal church, others found it to be the chance to pass a prayer room on the way to class.

> To see "pillows on the floor and tapestries on the walls – an interfaith space that was open to anyone. This space brought peace."

One alum longed for this spiritual formation experience but found that their school focused exclusively on the intellectual side. This alum believed:

> "This is the reason why some Hispanic pastors who started at the same time [as I] did not complete the program.

Students and alumni across several schools also referenced the value of spirituality and spiritual formation for Hispanic/Latinx communities and expressed a desire for stronger spiritual communities. Such a desire is echoed in one student's observation: "We pray at the beginning and end of class, but it's superficial." Others expressed appreciation for the chapel services at their schools but would have appreciated having every so often a Spanish speaker or a chapel in Spanish or at least bilingual songs as part of the music repertoire.

Job Preparedness, Placement & Co-Vocational Factors

Other markers of student success are job preparedness and co-vocation. Co-vocation is part of the reality of Hispanic/Latinx students. While serving in pastoral (even ordained) ministry, several students are simultaneously employed elsewhere. For this reason, programs like Asbury offer courses using a hybrid model that includes an online component with a short face-to-face session during the semester. This model is also one of the most effective ways to ensure busy pastors and leaders have access to the flexibility they need to balance studies, ministry, family, and work. Students have the freedom to schedule their courses based on their availability, and they also have ten years to complete the program, which is very accommodating.

The programs at McCormick were created to serve students who are employed. In this model, students (a) receive the syllabi at least a month beforehand, (b) take one course at a time, and (c) have two weeks in between online meetings.

There are many reasons why a co-vocational model of theological education is essential. One student noted:

> "The church cannot afford a full-time salary." And another remarked, "Our churches? [As in Hispanic/Latinx churches] They can barely afford a stipend."

Students know: "We don't get a salary increase after we complete these programs." They also do not get promotions or other fringe benefits like sabbaticals.

Another student added, "We say yes to whatever the church can give as a stipend. That's partially why so many of us are bi-vocational."

Hispanic/Latinx pastors' salaries are meager compared to other professions. One interviewee pointed out, "Second-career students who studied law, education, or were serving in the medical field do not enroll in seminary to get better salaries. It is about commitment and vocational calling." And yet, alongside those values is the responsibility of providing for loved ones living under the same roof here in the U.S. and those living overseas, dependent upon these co-vocational pastors' salaries.

Job placement beyond theological education is also an expression of student success. Such placements, however, are not always equitable between an Anglo pastor and a Hispanic/Latinx pastor. Students, for example, signaled that the typical "Anglo" pastor is better paid and supported significantly more than their Hispanic/Latin@ colleagues. Without casting blame, the observation is that Hispanic pastors must work just as hard and sometimes harder while being paid lower wages.

According to students, this was the case whether they were employed by the church or working a "secular job." One student said, "I studied criminology in Mexico, but I am not employable here."

Another interviewee said that if Hispanic men face challenges, it is even more difficult for women. Ironically, "when you touch women, you touch communities – but the financial return [for women] is probably not what it would be for someone [men] completing a seminary degree."

At the doctoral level, one alumnus considered it less about job preparedness and more about being recognized for the job they have been doing for many years and continue to do without recognition.

> "Because there was no formal preparation. All they [the pastors] had is what we could give them through our local college [and Bible institutes]. Now they're going to the seminaries to get the official name [and title] for what they're doing. We came in through the backdoor already as pastors and preachers. Whereas we didn't follow the normal: go to seminary, see if you like it, and then we'll see if we can ordain you. We did it the other way around." Someone asked: How does the "official title" change things for people already pastoring?

> The response: “It validates their holding and standing—sad to say the world needs to see that.”

While interacting with Puerto Rican students, one constituent suggests that formal theological education in the U.S. will prepare them to be Hispanic pastors, not Puerto Rican pastors. Concerning students who finish their studies and return to Puerto Rico, “They must then reckon with the reality of the differences, and that takes time.”

Another student had an alternate perspective. Success in job preparedness means the opportunity to approach the subject matter through a different lens and say, “Okay, I see that. How can I do this job better?" In other words, how can I preach better? How can I lead better?”

One alum initially attempted a transition from teaching but did not want to be a pastor. There was the sense that the school provided opportunities to see all the options available. Increased awareness about the work of nonprofits and community organizations resulted in the confidence to apply for jobs like “director of racial reconciliation” or “academic program coordinator.”.

Another alum felt resourced to continue to serve as a senior pastor while seizing new external opportunities for chaplaincy, Christian counseling, or advocacy work. For this alum, the program advanced him into a more well-rounded and contextualized kind of ministry.

Participants also expressed concerns about job preparedness within the academy. The need for more resourcing and job creation for full-time, tenure-track positions for Latinx professors, they said, was lacking. Addressing this concern would mean preparing more Latinx students to advance to D. Min’s and Ph.D.’s and creating additional employment opportunities for the career advancement of scholars. One early step toward accomplishing this is further education.

One of the benefits expressed by students and faculty at Boston College was the opportunity for a research assistantship while studying. This position provides financial support, but it also grants them experience. Graduate students find their way into classrooms as teacher assistants and, at the same time, get to be mentored by faculty. Many students request letters of recommendation after graduating or assistance with job placement.

Furthering Education

Many students shared dreams to further their studies. Those in certificate programs were interested in BA or Master level programs. Those in the master’s level program were interested in enrolling in doctoral programs. However, five significant concerns appear as determinants for furthering their education: A language barrier, awareness of other Hispanic/Latinx programs, the co-existence of academic pursuits and ministry practice, academic levels, and undocumented status coupled with financial burden. Several of these concerns were discussed earlier in the report.

However, it is worth stating that the vision for access to a doctoral program was mainly non-existent even though various of our schools offer doctorates in ministry. ATS could provide support by including this information in their reporting requirements and publishing it on the website. A list of schools with doctoral programs appears in the appendix.

Related to this concern, some wondered if “academic pursuits and ministry pursuits could co-exist.” One graduate said his program gave him a “spiritual toolbox…I want to have tools to help

people who are struggling." Initially, he was unsure he could help those with an addiction by getting a seminary degree.

Another concern is that some interviewees needed others to see their abilities to succeed in seminary. Some students and alumni felt this was the genius of schools that help students transition from a certificate to a graduate program, especially when this comes naturally. Alumni continuously referenced at least one person in a strong support system. One stakeholder shared how he owes his ministry development to the men and women at his school who encouraged him to pursue education. He is now committed to doing the same for others.

Lastly, it is also worth highlighting again the problem of immigration, which is inseparable from its attendant financial implications. Some schools are ill-equipped to navigate the immigration issues. Some schools do not offer scholarships for undocumented students. This reality becomes another concern when limitations exist for tapping into traditional financial aid options.

Academic Advising, Writing, and Research Support

Boston College is uniquely resourced to support students' academic research and writing needs. This reality is partially due to its status as a research institution and financial wealth. However, this is not the sentiment across schools.

One student said, "Many others, including myself, have not graduated from high school and need extra help with writing."

This need was also the request of high school graduates and those who completed certificate and degree-awarding programs. They also requested writing and research support. Even those fluent in English felt they needed additional assistance, given that Spanish was their native language. None of the schools involved in this research could fully respond to this need, but some schools shared the following strategies:

- At McCormick, students are invited to complete the summer program of the Language Resource and Writing Center. This program gives them the tools to excel academically in their degree program.
- At Wesley Seminary, students can enroll in a "Bosquejando la Jornada Académica " course.
- Students at Oblate use a handbook: "Guía de Estilo Para la Elaboración de Trabajos Académicos y Proyectos Finales." The guide thoroughly outlines several valuable techniques for academic writing, including writing style, formatting, citations, how to write a thesis, and examples of how writing will be evaluated.
- Asbury Seminary provides some written examples and contracts a service that offers bilingual writing assistance.

Overall, this area merits additional research and should be of interest to ATS as it seeks to support Hispanic students and programs.

Academic advising is another area of attention. Most students relied on Latinx faculty, including adjunct professors, for academic support and guidance on furthering education. This reliance on Latinx faculty was due to a lack of information and the uncertainty of what to ask and where to go for advice. Some schools have attempted novel approaches to academic advising.

- The advising cohorts at Notre Dame are small enough to offer one-on-one mentorship from the faculty. Advising is not just academic but is holistic to include intellectual, human, social, and spiritual matters in their educational experience. Strong partnerships with parishes, dioceses, and field ministry opportunities expose students to seasoned church leaders willing to offer guidance.
- Catholic Theological Union also follows a similar approach through the Romero Scholars program. Students participate in formation activities to nurture their identity as Hispanic/Latin@ lay ministers. In this space, they seek to integrate their spiritual life, intellectual development, and growing pastoral skills with their lived experience as Hispanic/Latin@ Catholics. The formation consists of monthly theological reflections or gatherings with other scholars, bi-annual retreats, and participation in special events at CTU.

Trauma, Mental Health and the Impact of COVID-19 and the Racial Tensions

Trauma from the COVID-19 pandemic and surrounding racial tension has created new and resurging difficulties for student success.

COVID-19

Schools responded differently to COVID-19. Some schools had the funding capacity to extend additional services to students, such as access to mental health services and on-call chaplains.

- The Asbury Latino Center used the media as a means of communication and created a list of resources in Spanish, including links to obtain information about the pandemic.
- The Center for the Study of Latin@ Theology and Ministry at McCormick offered a four-part Spanish-language online series. “Virtualizing the Church” offered ministry leaders training on using social media platforms and video conferencing technology during the pandemic.
- Berkeley was the recipient of additional funding made available during the pandemic. They applied this towards the cost of upgrading four classrooms with Zoom-approved technology.

Racial Trauma

In addition to the woes of the pandemic, many wrestle with the ongoing racial trauma related to the shootings in Black and Asian communities. The Latinx community faced political unrest and tension over a wall to protect the borders.

McCormick responded with a display of public art on campus, which invited the internal and external communities to reflect on race and social justice concerns. Students shared how meaningful this was for all their communities.

Students, staff, faculty, and administration are physically exhausted and searching for outlets and opportunities to re-energize. There is evidence of the need for respite present in many communities. However, the Hispanic/Latinx community never gained full access to vaccines or the medical services available during the pandemic. Many conspiracy theories wreaked havoc and continue to influence the Latino Church negatively. Many are grieving the loss of loved ones who died during Covid. Anxiety permeates as people mourn, not paying respect or burying the

dead with the honor so traditional within the Hispanic community. There are also layers of trauma associated with deportation and family separation. Academic institutions must not overlook how this impacts the presence of their Hispanic/Latinx students, staff, faculty, and administration. As expressed by some constituents, there is an ongoing need for pastoral care and counseling. A certificate graduate said the most urgent need he had as a pastor was training in counseling.

Beyond contextualization, focusing on job preparedness in a setting of rich spirituality and strong writing support will lead to more student success in Hispanic/Latinx communities. It will be necessary for schools to recognize the demands of ministry and co-vocation, which is a reality for many students. It will also be essential for schools to respond to the desire for further education while expanding the horizon for students to consider doctoral programs. Trauma from the current climate of racial tension and post-pandemic will also be critical for ongoing student success.

Contributions, Needs, and the Recommendations

After gathering data during the first three Phases, the responses were combined to get a sense of the landscape of theological education for the Hispanic/Latinx communities from the perspective of students, faculty, staff, and other internal and external stakeholders. The purpose of this research was to:

1. Study how a sample of theological schools are currently serving the Hispanic/Latinx community,
2. Better understand what the Hispanic/Latinx communities need from theological schools,
3. Make recommendations to identify ways ATS can strategically partner with these Hispanic-serving theological schools to improve and enhance their service to the Hispanic/Latinx communities.

Significant Contributions of the Hispanic/Latinx Community to Theological Education

The report includes other areas by which the Hispanic/Latinx community has contributed to the Latinization of theological education. The list below highlights some significant contributions.

1. The diversity within the Hispanic/Latinx diversity is an asset. The Hispanic/Latinx members of the participating institutions come from diverse Latin American cultural backgrounds, but in each school, they are grouped as one. In the most general sense, shared language is the only common factor. Though gathered in the same educational space, awareness and responsiveness to distinguishing identity markers are essential. (Cultural Responsiveness)
    a. Much more can be learned, strengthening their presence within academic schools not designed for them.
2. La Familia Culture has transformed these institutions into welcoming spaces. (Cultural Responsiveness)
    a. Regardless of the school, students attributed their sense of belonging to the support received from the Latinx staff of the program and to faculty, especially adjuncts and other Latine students.
    b. Various interviewees expressed a disconnect from the broader community, but the family-oriented approach of the program lessened the impact and closed the gap. This reality is both a cause for celebration and an opportunity for change.
        i. While the needs of the students are being met, it is mainly the task of the Hispanic/Latinx members of the community. While this is part of their invisible labor, additional support mechanisms are needed.
        ii. Where Hispanics are part of communities not originally designed with them in mind, institutions can grow their intercultural competencies.

        iii. There is a heightened need to make visible the presence and the critical contributions of the Hispanic/Latinx members of the institution.
    c. Institutions must invest in additional personnel- faculty and support staff- to support a thriving Hispanic/Latinx community.
    d. Bridging this gap is possible, but it will require intentionality from schools.
3. The Hispanic/Latinx leaders in these institutions have done sufficient work so that their respective academic communities can understand the role of language and diverse models of delivering education in response to the diversity within the Hispanic/Latinx community. (Cultural Responsiveness, Accessibility, and Student Success)
    a. There are models of education offered in Spanish, English, and Bilingual, and most incorporate some form of Spanglish.
    b. Creating a culture that allows students to speak their native or preferred languages without being ostracized contributes to a strong sense of belonging.
    c. The schools have implemented responses as needs arise. For example, if language is a concern:
        i. Contracting interpreters to be available to Hispanic students, faculty, and non-Hispanic constituents, partnerships with the admissions office, the writing lab, and other departments throughout the institution.
4. Creative ways to bring Hispanic/Latinx culture to the work. (Cultural Responsiveness)
    a. Contract or hire a Spanish-speaking instructional designer,
    b. Generate a list of translators students can consult, and faculty can rely upon if they allow students to turn in assignments in Spanish.
    c. Recruit a Pedagogical Assistant capable of translating the strengths and complexities of Hispanic culture into concrete ideas.
    d. Organize a Hispanic Engagement Committee (HEC) to support the program's needs.
    e. Communicate the importance of community using simple, cost-effective strategies such as hosting “cafe con leche” meetings and storing Hispanic cultural snacks in their offices, etc.
5. Diverse curriculum models (Cultural Responsiveness, Accessibility, and Student Success)

    These schools have introduced different opportunities to serve the broad and diverse Hispanic/Latinx and Latin American church by offering Spanish-only or Bilingual education, English only with an emphasis on Hispanic/Latinx ministry and with different modalities.
6. Hispanic/Latinx-serving schools have increased accessibility by offering stackable diverse programs in multiple modalities and pathways. Various programs have incorporated a path that moves them from a certificate program to a master’s and then a Doctor of Ministry. (Accessibility)
7. La Familia-approach to Admissions and Enrollment. Some schools have understood the importance of human contact and spend twice as long with prospective students. Some programs created videos and webinars to help students navigate the admissions process. Schools that recorded the webinars made them available to prospective students and

helped guide them without direct assistance. They created the application process in Spanish or English and offered options that allowed students to download, mail, or email the application. (Cultural Responsiveness and Accessibility)

8. Utilizing discounts, scholarships, partnerships, and payment structures to increase affordability. Schools are discounting tuition, providing scholarships and student employment opportunities, leveraging partnerships, cutting expenses, and providing alternative payment structures to defray the cost of education. (Affordability)
9. Community engagement and partnership play critical roles within the Hispanic/Latinx context, thus raising the profiles of the programs and establishing a presence within the Hispanic/Latinx ecclesial communities. This presence provides an opportunity to recruit new students and to serve and empower the communities. (Cultural Responsiveness and Accessibility)
10. The Catholic Theological Union model of faculty training focused on non-Hispanic or Spanish-speaking faculty. They received a grant from the Wabash Center that allowed them to bring in various Latinx scholars to train their non-Hispanic/Latinx faculty about teaching Hispanic/Latinx students. If this model could be duplicated, it would address some of the concerns regarding belonging and contribute to a more inclusive community. (Cultural Responsiveness and Student Success)

Hispanic/Latinx Community Needs from Theological Schools

One of the priorities of this research was to gain a sense of what the Hispanic/Latinx communities need from theological education. Below is a bullet list based on the responses collected during the three phases.

1. Increased representation of Hispanic/Latinx staff, faculty, and administration. (Cultural Responsiveness)
    a. Participants expressed the need for more resourcing and job creation for full-time, tenure-track positions for Latinx professors. As increasing numbers of Latinx students go on to D. Min's and Ph.D.'s, the need for employment opportunities and career advancement will require greater attention.
2. Changes in the Institutional Culture (Cultural Responsiveness)
    a. Include members of the Hispanic/Latinx communities' partners in processes of expansion, recruitment, etc. Stated differently, perspectives of persons in the Hispanic/Latinx community can be helpful, not just for their immediate communities, but for the broader constituency.
    b. Where participating schools recruited the right personnel, it led to the success of many programs. The next step must include making the institution more adaptable so students feel welcomed within and beyond the Hispanic/Latinx spaces intended to provide services to them as students.
3. Institutional support for Hispanic-serving faculty, adjuncts, and staff. (Cultural Responsiveness and Student Success)
    a. Institutional support is needed to address the invisible work of faculty and staff. Not only do they identify the resources to be used in their course, but they are also charged with making sure they are available, and according to students and

alumni, they go the extra mile to upload these digitally and then email the students or provide printed copies. In addition to teaching the invisible labor includes:

i. Student advising and support to all the Latinx students if they are not assigned that student.
ii. Contributing to and sometimes carrying the Familia Culture
iii. Visiting churches to introduce the program and recruit students.
iv. Writing letters of support and recommendations

b. Add value to adjunct faculty. Their contributions should be acknowledged.

4. Equipping for Hispanic contexts with rich spiritual experience. (Student Success)
    a. Equipping ecclesial leaders to do church effectively and meaningfully in Hispanic contexts requires contextualized training. If their seminary experience includes ways to welcome each generation into the space, they can incorporate this into how they will lead the congregations they serve.
        i. This experience is crucial because it does not exclusively rely upon the curriculum to provide this training. The programs serve as models for how a church can bridge generational differences, another reason why bilingualism is essential. It communicates "you belong" and helps prepare ministerial students for Christian service.
    b. Genuine, deep spiritual life connection. Various other students and alumni mentioned that Hispanic/Latinx desire a stronger spiritual community.
5. Resourcing the Program: (Cultural Responsiveness, Accessibility, Affordability, and Student Success)
    a. While translating the application into Spanish is vital, contextualizing that process requires the admissions team to consider the fields traditionally included in the form.
    b. Despite the efforts of these institutions, it was the participants' perspectives that the availability of resources in Spanish was inadequate, one of the most challenging components related to resources in Spanish. Many comments were made by students and alumni on the difficulty of finding academic books in Spanish or resources written by Hispanic scholars.
    c. Accessing library resources was identified as a challenge for enrolled students. There is a need for training library personnel and students alike to access digital resources. It is necessary to celebrate the additional efforts of the faculty engaged in these programs. It is also imperative to acknowledge the need to bridge the gap.
    d. Affordability is among the most significant educational barriers for Hispanic/Latinx students. Since affordability impacts retention and student success, financial equity is vital for Hispanic/Latinx students.
    e. Research and writing lab. When research and writing support services are available, they are only in English. Access to this support in Spanish would contribute to the progress.
6. Clear communication and action about racial concerns and immigration. (Cultural Responsiveness)

   a. The increase of Hispanic/Latinx programs and students creates the need to understand better how institutions can expand the space to include the Hispanic/Latinx communities it is trying to serve, including addressing the Black-white binary.
7. These programs need support addressing the five primary concerns (from students) about access to further education: the language barrier, lack of awareness of other Hispanic/Latinx programs, undocumented status coupled with the financial burden, uncertainty about how academic pursuits and the ministry pursuit could co-exist, and concerns about the academic levels. (Accessibility)

Needs Expressed by Interviewees

"ATS could be a clearinghouse for best practices. It already does that to some extent, but it could be more intentional. I think it could highlight something an institution is doing and then provide case studies. We need more case studies. The other thing that I would add is I would like to see ATS be more proactive in supporting Latino facility. More researchers. You know?"

"There used to be a program through ATS that gave money to researchers, not theological researchers. I think it was the Luce Fellows [Scholars]. I forgot what the program was. Mostly, white people benefited from that over the years. I would like to see something like that for Latinos and guided by the ATS, creating cohorts of people who would come alive. I think that that would be a good piece."

"[I think ATS needs to] continue the good work with administrators. ATS does fabulous work with administrators. I think that that needs to continue, but we need more." [Specific to the need of Hispanic/Latinx administrators.]

"We need support securing grants with Lilly and other foundations that do not see the value of investing in our programs."

"Necesitamos una masa crítica de profesores bilingües, y eso es lo que cuesta más. Entonces, financiar posiciones en teología hispana, ayudar a financiar, ayudar a tener donativos o una cátedra o que se yo, algo. Eso sería wow." We need a critical mass of bilingual professors, and this costs a large amount of money. So, financing positions in Hispanic theology, and finance, help obtain funding for department chairs or cluster hires of Hispanics/Latinx scholars, or I don't know something like this. That would be wow."

"We need ATS to help deal with issues related to race, COVID, trauma, women, and immigration."

Recommendations: Ways ATS can strategically partner with Hispanic-serving Schools

To better serve the programs and the Hispanic/Latinx community, it might be necessary to explore some partnership opportunities:

1. Recognize the exceptional contributions of Hispanic/Latinx theological education.

a. La Familia Culture and the students' sense of belonging. The support students speak about comes primarily from within the Latinx community within the institution (staff, faculty, especially adjuncts and other Latine students.) This includes the “acompañamiento” approach which does not end with enrollment but extends to orientation and ongoing academic support
b. Intergenerational approach and embracing bilingualism. Normalizing and valuing intergenerational and bilingual experiences is creating a rich learning environment that could create learning opportunities for the greater theological community. Include the three language models: Spanish only, Bilingual, and Hispanic contextualized English instruction.
c. Creative approaches to bridging the gap between the institution and Hispanic/Latinx programs such as pedagogical assistants, Hispanic engagement committees, Spanish-speaking instructional designers, Spanish contextualized training videos, and café con leche community gatherings.
d. Stackable degrees with diverse modalities. This is not unique to Hispanic/Latinx theological education. Yet, the creativity and intentionality to provide access through stackable degrees, partnerships, and diverse modalities should be recognized.

2. Resource and train for increasing Hispanic/Latinx student, faculty, and adjunct representation.
    a. ATS can assist in addressing the disconnect between Hispanic/Latinx and the broader academic community by teaching about cultural responsiveness and best practices for institutional support (marketing and admissions) of Hispanic/Latinx work.
    b. ATS could assist with creating opportunities for training in partnership with AETH, HSP, HTI, and other strategic organizations.
    c. ATS could also partner with InTrust to host webinars that would provide insight into creating a welcoming environment mindful of La Familia culture.
    d. ATS could resource and train for increasing Hispanic/Latinx faculty and adjunct representation. Hispanic/Latinx faculty at most schools were underrepresented, and the programs are succeeding with adjunct faculty. At some institutions, faculty identifying as Latinx do not teach full-time within the Hispanic/Latinx programs due to other administrative responsibilities. Some schools said they were actively working on securing more full-time faculty to increase the effectiveness of their programs, but funding and identifying the right faculty members were limitations. Those currently involved in faculty searches sought a full-time Hispanic/Latinx leader who will serve halftime as Director of Hispanic/Latinx initiatives and 50% as professor. ATS could aid in bringing together the resources available to these programs. The Hispanic/Latinx affinity group of presidents and deans might be a sound support system, as would HTI.
    e. It should be emphasized that despite playing key roles and functions, adjunct faculty are not always fully recognized and attended to by the institution. Whatever research ATS does regarding adjunct faculty might include the

Hispanic/Latinx adjunct professors who, for the most part, are the instructors of these programs. Attending to their needs is directly related to the success of these programs. These schools would benefit from conversations that allow the deans (mostly non-Hispanic) to resource Hispanic/Latinx adjunct faculty better and learn their needs and contributions to the ecology.

   f. ATS can platform the need for Ph.D. and Th.D. programs and participants within Hispanic/Latinx theological education.

3. Resource Hispanic/Latinx Diversity, Equity, Inclusion and Belonging (DEIB) work:
   a. The emphasis on diversity, equity, inclusion, and belonging allows ATS to learn from how the Hispanic/Latinx communities included in this research are grounded in their diverse cultural identities and simultaneously embrace the collective identity of Hispanics/Latinx within their institutions. ATS may benefit from honoring them with time and space to hear some possibilities for their contributions to a broader plan that addresses issues of DEIB within ATS and ATS member schools.
   b. Students, staff, and faculty feel the urgency to help their non-Hispanic faculty and staff engage in a cross-cultural experience with Hispanic/Latinx communities so they are more effective.
      i. Discuss with Wabash, FTE, Duke Leadership, New Century, and other funding sources on resources to train non-Hispanic/Latinx faculty and administrators. Use the model that the Catholic Theological Union effectively designed.
      ii. HSP also has various resources for training faculty. A partnership with HSP or another one of the Hispanic/Latinx organizations could be beneficial.
4. Conversation and education on immigration, COVID-19, women, and racial justice. ATS can help address the challenges regarding immigration and the immigration status of applicants along with dynamics of racial justice, COVID, and women.
   a. One option is to partner with Austin Seminary, whose various programs (Five Immigration Myths, ~~Un~~Documented Stories, and The Truth in Our Stories) could be highly resourceful. They may be able to offer training for schools trying to address the immigration concerns related to enrollment, affordability, and community.
5. Train and communicate around best practices for admissions and affordability.
   a. Most schools had low enrollment. One possible response might be revisiting recruitment strategies and funding opportunities available to market such programs and assessing the needs of the communities with greater clarity. Many of the programs offered at these schools are unique and appear culturally responsive, but they are not reaching the masses. Some of this is due to recruiting and marketing techniques and the programs' affordability. ATS may want to consider gathering admissions officers and marketing department staff to discuss best practices and culturally responsive approaches to recruiting and retaining Latinx students.

   b. The abundance of creative practices and possibilities did little to reduce the stressors surrounding the program's affordability. If the school is a research institution, they were able to minimize the financial concerns. Many of the participants emphasized the need for more equitable economic models. The scholarships were insufficient, and everything else connected, like technology and cost of living, were added concerns. There is, therefore, the need to further examine what opportunities can be generated to address the debt issue.
6. Educational Opportunities / Gatherings:
   a. Create a link on the ATS website with information about the programs available at ATS institutions that will allow students to further their education.
   b. ATS could generate guidelines for best practices and support hiring Hispanic/Latinx staff, professors, and administration.
   c. Coordinate training and connection to professional and contextualized marketing. Where recruitment is challenging, ATS could consult experts in recruiting Hispanic/Latinx students and host a gathering to discuss marketing strategies.
   d. Training on curricular models and support to make each model culturally responsive could be included for all faculty.
7. Partnerships:
   a. Create, in collaboration, a strategy for the schools to better engage with culturally responsive partners serving the Hispanic theological education community, such as HSP, AETH, HTI, ACHTUS, and others.
   b. Despite the efforts of these institutions, a most challenging concern for many participants was contextually appropriate resources in Spanish. Most schools identified abundant Hispanic resources. However, many comments were made by students and alumni on the difficulty of finding academic books in Spanish. There is a gap between the resources and the students.
      i. Connect with HTI, AETH, and other theological organizations producing resources in Spanish and by Hispanics/Latinx scholars.
      ii. Provide ongoing training for students about the library's role and support to enhance research skills.
      iii. Encourage resource training videos similar to the admissions videos that could contextualize acquiring library resources for Hispanic/Latinx students.
8. Model and emphasize spiritual fervor.
   a. ATS can continue to model what this looks like for ATS and allow this to occupy its rightful place with webinars and onsite events hosted by ATS.

Other CaminoRoad Recommendations for ATS:

1. The staff and faculty leading these programs are excellent resources positioned to serve as consultants to the institutions that received funding from the Lilly Foundation to launch programs for the Hispanic/Latinx Community.
2. There are different ways to equip the Hispanic church or prepare ecclesial leaders serving the Latino Church. These range from community engagement opportunities and include

certificate programs, BA equivalencies, master's, and Doctor of Ministry programs. However, there is no clear pathway to obtain a Ph.D. or Th.D.- the degrees required or most requested to teach within a theological institution. Only three of the ten schools in this research offer a D.Min. None offer Ph.D. or Th.D. programs. The existing programs designed for Hispanic/Latinx students focus on training for the church but not the academy.

   a. ATS can help identify these programs where they exist. This work could include a partnership with HTI that contributes to the communication pipeline since they are directly involved with more Latinx students pursuing Ph.D.s.
   b. The faculty trained to lead the Hispanic/Latinx programs in these schools are experts trained within academic institutions that may or may not be culturally inclusive of the Hispanic/Latinx reality—working closely with HTI to learn how to resource these faculty members best. Conversations convened with the schools serving the Hispanic/Latinx church may be one of the ways to bridge the gaps between the cohorts of Hispanic/Latinx students training to be faculty and the programs designed to respond to the needs of the Hispanic/Latinx churches and communities.

3. Further examine the landscape of Hispanic/Latinx theology to learn more about gaps. The map of institutions shows no Latinx representation in the Midwest, Northwest, and Central East Coast.

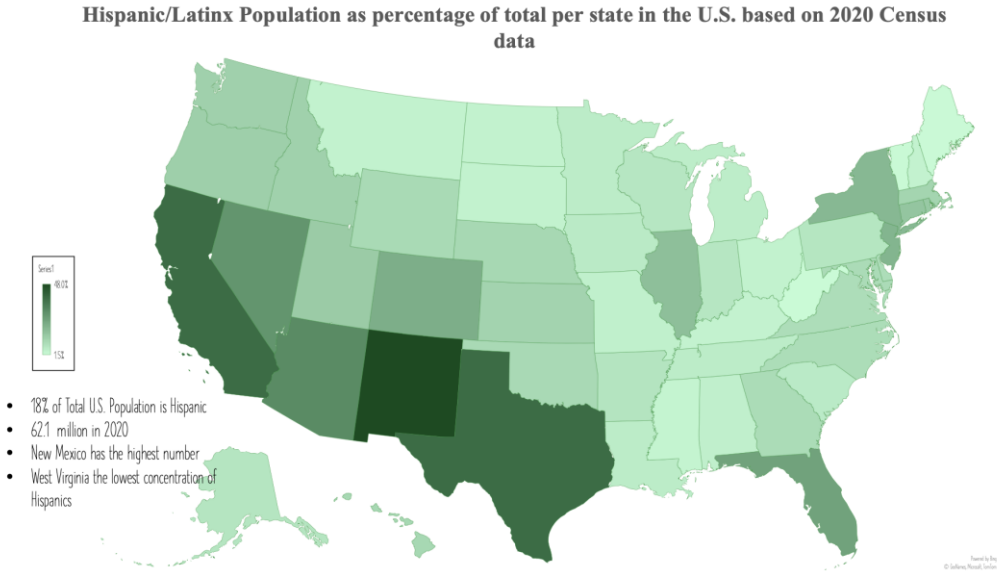

Image 5. Hispanic/Latinx population as a percentage of total per state.

It could be assumed that this is the result of online learning. More scientific exploration is needed to determine why the states with the largest concentration of Hispanic/Latinx are not included in the research (see Image 5).

- New Mexico – 0

- Florida – 1 (At the time of this study, Asbury Seminary had a commuter campus in Florida, but it has moved to an online operation. There is currently only one school remaining in Florida.)
- Arizona – 0
- Nevada – 0
- Colorado - 0

4. Various interviews included people who began as students, graduated, and returned to work for that school in roles connected to the Hispanic/Latinx program. Latinx are loyal. ATS may want to explore how this contributes to a more significant pool of candidates of students, staff, and faculty.
5. Recognize the accomplishments and articulate the needs of Hispanic/Latinx efforts.
    a. Recognize the institutions and educators who are doing great work.
    b. Honor the forerunners of Hispanic/Latinx theological education and their communities. Add to the list of honorees the participants of this research study who are the true pioneers.
    c. Commission a group of researchers to further the research. There is data to collect from previous reports and meetings, which can contribute to a historical compendium of the Hispanic/Latinx theological presence. This study should be longitudinal and include an expansive literature review.
6. Support the design of a system that allows multiple institutions to partner and share Hispanic authored and/or Spanish library resources housed at different schools but accessible to all schools with programs designed for the Hispanic/Latinx communities.
7. Create a network that collaborates to virtually offer academic and research support for Hispanic/Latinx students.

Recommendations Based on Areas of Interest Identified by ATS

ATS identified specific standards as crucial to the research and their ongoing work. In addition, the ATS requested information about women to augment the work already being done through ATS's programming. The last question is specifically about Catholic Schools, and it was designed considering the need for more research about this portion of the ATS community. These questions were designed in collaboration and asked to every interviewed participant.

Specific questions inquired about particular Standards identified by ATS:

1. Share about the curriculum design for the program(s). How does the school demonstrate intercultural competence in student learning and formation by helping students understand, respect, engage, and learn from diverse communities and multicultural perspectives, inside and outside the classroom? (**Standard 3.3**) Below are some broad strokes of how these standards are working at the participating schools:
    a. Curriculums are contextualized for the Hispanic/Latinx communities. Some models are in Spanish, others in English, some are bilingual, and there are creative options.
    b. CHET's and CTU's programs are designed specifically for the Hispanic/Latinx communities.
    c. CTU has faculty from diverse theological backgrounds, including Jewish and Muslim professors.
    d. Austin's community engagement programs are developed around immigration and empowering women.
    e. Notre Dame's partnerships with the dioceses in the region are impressive.
    f. There is much to be said about how the different schools learn about their identities and diverse communities. It also necessitates additional work directing their engagement with others beyond the Latinx communities.
    g. Recommendations:
        i. Racial solidarity is an area that would be of benefit.
        ii. Learning how to navigate the Black-White binary is an opportunity for growth.
        iii. Expanding discourses to locate narratives about immigration and undocumented stories, not just in the Latinx community but in other migrant communities as well. Teaching how to make these programs accessible and of interest to the White, Black, and Asian communities is equally important.
2. How does your school's library curate and organize a coherent collection of resources sufficient in quality, quantity, currency, and depth to support and encourage research and exploration that enables interaction with various perspectives, including theological and cultural diversity? (**Standard 6.7**)
    a. Many participants expressed the need for training in this area. Students were not aware they had access to library resources. If digital resources were available, students did not know how to access them.
    b. Participants reported the limited availability of resources in Spanish and not enough of them written by Hispanic scholars.
    c. Recommendations:

   i. Much work is needed in this area, but the number of resources available has more than doubled, based on the work of HTI and AETH. Making these accessible is part of the strategy.
   ii. Each school provided a list of resources they obtained from their library. The number of books and other resources in some cases was very high. If the numbers are accurate, or if a portion of those books are theological resources in Spanish or relevant, then it would benefit ATS to convene a gathering of librarians to discuss the membership to databases and search engines that would populate those resources much needed by students.
   iii. There is a need for training on how to conduct research at a library.
3. Does the school have appropriate, reliable, and accessible support services and programming for all students designed to create an environment in which student learning and formation are fostered, retention is strengthened, and student safety is addressed (**Standard 7.5**)?
   a. The program's coordinator, faculty, adjuncts, and other students are the support services clearinghouse for all Latinx programs. Even though schools in research institutions have access to the funding that provides academic support services, those Latinx students still rely on the Latinx program staff.
      i. While this initially sounds like a beautiful plan, it does mean the program is disconnected from the broader community.
      ii. Although resources are inadequate, many Latinx students do not even access the resources that are available.
   b. Many of the available resources are exclusively for graduate programs. With far more certificate programs than graduate programs, the more significant portion of the community is not being served. Therefore, the absence of resources in Spanish or Spanish-speaking personnel compounds an existing language barrier.
   c. Students expressed safety concerns. A few students mentioned concerns about safety regarding racism and discrimination. They were cautious about engaging in settings that were not exclusively Hispanic.
4. Suppose the school offers non-degree programs (e.g., certificates) without credit for personal enrichment or with graduate credit for potential use in a graduate degree program. Are students informed that ATS-accredited schools may admit students into a graduate program with an accredited baccalaureate degree or its educational equivalent as long as they are prepared to engage in the academic rigor of graduate-level work (**Standard 3.15**)?
   a. Based on this research, most students, staff, and faculty were unaware of this standard. Many were surprised this was an option, and some were suspicious.
   b. If their school offered the option to stack programs, they typically knew this as the only possibility.
   c. Recommendation: If ATS can begin publicizing this information, it will serve these communities well. While the information is made available to those in executive leadership positions or those working within admissions, it is not always obtainable by the coordinators of the programs, which is how information makes its way to students.
5. Ask about Certificate programs for Lay Ecclesial Ministers, partnerships with AETH, or continuing education programs at public colleges. Is the school willing to admit students

to a master's degree program without an accredited baccalaureate degree as long as they can demonstrate BA equivalency (if the school documents through rigorous means that those students are prepared to do master's level work (**Standard 7.4**)?

a. Some of the participants did not know.
b. A few believed their school already does this.
c. Others had no idea about the AETH certification process.
d. Asbury and CHET are beneficiaries of this standard.
e. It is not regarded as best practice within research schools.
f. Stacking degree programs:
    i. Berkeley
    ii. CTU
    iii. McCormick
    iv. Asbury (AETH Bible Institute Certification)
    v. CHET (AETH Bible Institute Certification)
g. Recommendations:
    i. Partner with AETH to certify more bible institutes.
    ii. Partner with and promote other continuing education programs.
    iii. Explore stacking programs as a model for Hispanic theological education.

6. Holistic Development: How does the school give attention to the intellectual, human, spiritual, and vocational dimensions of student learning and formation in its institutional goals and its curricular and co-curricular offerings in ways that are consistent with the school's mission and religious identity (**Standard 3.1**)?
    a. Most schools have a spiritual component, which can be chapel services, weekly communion, special lectures, or courses on spiritual formation.
    b. Given the lived experiences of students, staff, and faculty, there is a need for rest and revitalization, particularly regarding COVID-19, the racial tension, immigration and deportation, and the trauma experiences of so many.
        i. Pastors are asking for pastoral care and counseling training because of the demands. They are also restless.
    c. Conversations about LGBTQIA+ were minimal. This reality, in some cases, was consistent with the school's religious identity.
    d. Regarding vocation, most schools had field placement, internships, or creatively incorporated assignments that led to deepened vocational calling or discernment processes. This focus is also more relevant to graduate programs. Still, there is a need for this also to impact certificate students, mainly because they are on the frontline of service to the church.
    e. Notre Dame was the school who used this terminology as core to their program.

Snapshot of the data regarding women in theological education:

1. There is an absence of women in terms of enrollment in the programs and as faculty. It is worth taking a closer look at CTU, whose faculty is 40% women. This study did not allow ample time to research this further but recommends focusing mainly on Latina women and their roles within ATS schools.

2. Austin was the only school that had a program focused mainly on women. It is the Instituto Maria y Marta. This program is a community engagement effort that offers a certificate of participation.
    a. There is an opportunity for more in-depth studies on *mujerista* theology and the role of Latinas within the church and academy.
    b. It would be an excellent opportunity for ATS to gather those schools that have programs explicitly addressing topics related to women in ministry. It would also be beneficial to have data that points to the programs caring for the particular needs of Hispanic/Latina leaders.
3. The participants who identified as men had a particular interest in being in a classroom setting that was more inclusive of women. They expressed the importance of a woman's perspective and feared not having the opportunity to glean from their voices.
4. The need for women to know how to work with women in toxic ministry environments was also expressed as a concern. Men also recognized the importance of learning to better advocate and support women in ministry.
5. HTI launched Latinas in Leadership. Latinas exploring executive leadership positions were paired with Latinas serving in deanship or other top-tier leadership roles.

Catholics within ATS

1. The four participating Catholic schools are Boston College, Catholic Theological Union, Notre Dame, and Oblate Theological Seminary.
    a. Boston College and Notre Dame are both embedded within research schools. The resources available to these students, staff, faculty, and administration significantly exceed that of the other schools.
    b. The needs were similar when discussing cultural responsiveness. All schools expressed the importance of La Familia culture.
        i. Boston College, during the time of this research, had six Hispanic/Latinx faculty members who were all male and working hard to recruit women. The other schools had two at most, and their sense of belonging to each other was strong.
    c. The affordability needs were entirely different for Boston College and Notre Dame students compared to Catholic Theological Union and Oblate. The funding is different, so students are awarded full scholarships. The job preparedness experience and job placement opportunities were more significant for students at Boston College, even though Notre Dame's field experience was extensive.
    d. The funding also impacts the success of students. At Boston College, they have access to many student services, including writing and research support, counseling services, and plenty of co-curricular opportunities. At Notre Dame, the cohorts are small enough for one-on-one mentoring from faculty. Oblate and CTU serve students in underrepresented communities and continue to excel in creating community and providing the support students need. However, these additional services also come at a higher cost.

Appendix A

Institutional Snapshots

Below is a summary to showcase the ten (10) schools involved in this appreciative project. Many beautiful things naturally surfaced throughout the report. There are also other areas of each of these schools that are doing great work. However, the institutional snapshots below focus on the schools' commitment to serving the Hispanic/Latinx Church.

Asbury Theological Seminary

Asbury Theological Seminary started in 1923 and was founded to prepare and send forth a well-trained, sanctified, Spirit-filled, evangelistic ministry in order to spread scriptural holiness around the world.[3]

Asbury's vision for the Hispanic/Latinx communities traces back to the Fall 2000 semester when they launched a pilot course taught in English and Spanish on their Orlando, Florida campus. This course allowed the school to assess the need for theological education in Spanish and created the Latino Latina Studies Program (LLSP). LLSP became a certificate program in the Spring of 2001 and evolved in more recent years into The Latino Ministry Formation Program (LMFP).

The LMFP offers a Certificate Program of Theological Studies in Spanish, a Bible-Institute Certified program through the Asociación para la Educación Hispana Teológica (AETH). The certification grants the opportunity for students to enroll in graduate programs offered at schools accredited by ATS. LMFP is housed at The Asbury Latino Center alongside a bilingual Master of Arts, specializing in Latino Leadership and Ministry (see attachment 1 for a complete list of programs for each school).

Austin Theological Seminary

On October 1, 1902, Austin Presbyterian Theological Seminary opened its doors in Austin, TX, to educate ministers to serve in the emerging frontier of the Southwest and meet the needs of a rapidly growing Presbyterian Church.[4] The opportunity to serve students from other ethnic communities was evident, given their geographical location. Based on the data collected, Austin

[3] Asbury Theological Seminary website. Retrieved from https://asburyseminary.edu/about.

[4] Austin Seminary website. Retrieved from https://www.austinseminary.edu/about/mission-history

had a Spanish-speaking program from 1921 to 1954.[5] This program had four Spanish-speaking faculty members throughout different stages of the program (see Image 6).

Image 6. Spanish-speaking faculty at Austin Presbyterian Theological Seminary. Retrieved from https://resources.finalsite.net/images/v1562788726/austin/cmh2lzyyoeysxi99mkrl/archives_hispanic_ministry_slides.pdf

In 1965, the Presbyterian Church in the U.S. and the United Presbyterian Church in the U.S.A. joined efforts and launched the Hispanic American Institute (HAI). Housed at the Austin Presbyterian Theological Seminary during the prime days of the Chicano movement of the 1960s, HAI officially closed its doors in 1976.[6]

Both programs were essential in providing opportunities for pastors in the Hispanic Latinx communities to be theologically trained. However, the *De Puertas Abiertas* Program[7] and fellowship approved by the board in 2021 is regarded as the first intentional and redemptive effort to serve the Hispanic/Latinx communities in inclusive and culturally responsive ways.

Fast forward to the present day, Austin Presbyterian Theological Seminary offers two non-degree options fully in Spanish and online: (a) The Certificado en Ministerio (CeM), and (b) the Leadership Certificate for Women, called Instituto de Maria y Marta (IMM). The latter program is part of the initiative Education Beyond the Walls (EBW). Both certificates are designed for working adults, where students take one class at a time over two years. Neither program is accredited or applicable to a degree program, but the vision is to create a path that leads to an undergraduate degree.

Berkeley School of Theology

[5] Retrieved from https://resources.finalsite.net/images/v1562788726/austin/cmh2lzyyoeysxi99mkrl/archives_hispanic_ministry_slides.pdf

[6] Retrieved from https://www.austinseminary.edu/cf_elements/elementremote.cfc?method=buildelement&id=10768&firstload=false

[7] Retrieved from https://www.austinseminary.edu/admissions/affording-seminary/de-puertas-abiertas

Berkeley School of Theology (BST), geographically located in Oakland, CA, prepares innovative church leaders for the twenty-first century, competent to minister in a multicultural and multiracial world. BST students are rooted in an evangelical heritage and tradition, equipped for ecumenical partnership in ministry, biblically and theologically literate, skilled in the practice of ministry for personal, ecclesial, and social transformation, and committed to the justice demands of the Gospel. BST is affiliated with the American Baptist Churches USA but welcomes students from all Christian traditions.[8]

Berkeley began serving the Hispanic/Latinx by introducing the Programa de Entrenamiento de Liderazgo Cristiano (Training in Christian Leadership program). This model of programs relies upon a three-tiered interconnected approach that promotes students' advancement. The Training in Christian Leadership begins with a one-year Certificate in Ministerial Studies, which consists of 6 courses. Students who desire to continue for an additional 1.5 years to obtain the BA Equivalency Certificate.[9] Even though the master's degrees are in English, students can enroll in a graduate program upon completing the equivalency certificate. Berkeley gives credit to ATS's shift in the accreditation standards, which opened the door for different entry ramps and stackable educational opportunities.

Berkeley School of Theology launched its first Spanish-speaking DMIN cohort, which follows the thematic category of Ministerial Training for Latinx Churches.[10] It is an inter-generational program that brings together students from different generations of immigrants. These students seek to create programs serving the Hispanic/Latinx Church as part of their dissertation projects.

Nine fully bilingual adjunct professors teach classes. Students choose the language they prefer to study and write, and programming is offered during the evenings, weekends, and through intensives to serve the working student population effectively. Onsite courses are available, but even before the COVID-19 pandemic, Bay area students regularly enrolled in remote course offerings at Berkeley. Berkeley saw attendance increase when they changed to accommodate remote and hybrid formats.

Boston College

Boston College School of Theology and Ministry (STM) is committed "to the Jesuit, Catholic ideal of cura personalis—care for the whole person. The school has eight degree programs and multiple certificates and non-degree programs. Boston College was founded in 1863 by the Jesuits, and the School of Theology and Ministry was founded in 2008, though it draws its institutional roots back to the Weston Jesuit School of Theology, founded in 1922.[11]

The STM offers multiple Hispanic Theology and Ministry programs to prepare leaders to serve the Hispanic Catholic population worldwide. The 48-credit Master of Arts in Theology and

[8] https://www.gtu.edu/schools/bst

[9] Retrieved from https://www.bst.edu/prospective-students/solicitud-para-el-entrenamiento-en-liderazgo-cristiano/

[10] Retrieved from https://www.bst.edu/prospective-students/programs/doctor-of-ministry/

[11] Retrieved from https://www.bc.edu/content/bc-web/schools/stm/about.htmlhttps://www.bc.edu/content/bc-web/schools/stm/about.htmlhttps://www.bc.edu/content/bc-web/schools/stm/about.html

Ministry is available with a concentration in Hispanic Ministry and can be completed onsite or through a hybrid format. The school also offers an 18-credit certificate in Hispanic Ministry. There are also continuing education programs in English and Spanish, including a leadership certificate. These certificates are provided onsite and online. All STM students have access to coursework in Hispanic Theology and Ministry.

Five of the 35 full-time faculty of STM are Hispanic; others are fluent in Spanish and teach for the Hispanic Theology and Ministry program. Beyond the curriculum, STM created Corazón Latinx, a gathering for Latinx culture and theological discussion.

Catholic Theological Union

The Catholic Theological Union (CTU) started in September 1968, embracing the urban and university setting of Hyde Park, Chicago. CTU has now become a premier school of theology and ministry, sponsored by twenty-four religious communities.

In 1982, CTU established the Hispanic Theology and Ministry Program (HTMP), which provides theological education that is historically, culturally, pastorally, and theologically situated in Latin@ contexts. Through academic degrees, concentrations, certificates, and Latin@-themed courses, HTMP prepares students for theological study, ministry, and leadership in an increasingly Latino/a church in the USA. HTMP's Latinx faculty, lectures, public events, and special programming allow it to be a resource to the greater community, presenting a model of pastoral ministry and theology that is done latinamente.

The Certificate in Hispanic Theology and Ministry (HTM) offers students a background in pastoral theology, spirituality, intercultural and related disciplines. The HTM certificate program is beneficial for ministers who desire (a) an academic background in Latino/a theology, (b) to enhance their preparation for Hispanic/Latino/a ministry, or (c) to complete a year's study in Catholic theology. CTU packaged these same courses at a graduate level, which became a concentration in the Master of Arts in Pastoral Studies degree. They then crafted a 36-credit MA-HTM.

Centro Hispano de Estudios Teológicos

Born out of a vision to serve the inner city of Los Angeles more effectively, the Centro Hispano de Estudios Teológicos CHET) started serving students in 1989. CHET is affiliated with the Evangelical Covenant Church and the First Covenant Church of Los Angeles.

El Centro Hispano de Estudios Teológicos (CHET) offers ministry formation education to the Latino community. They offer certificates and diploma programs. They are members of AETH's Bible Institute Certification Program, and upon graduating from these approved Bible Institutes, students can enroll in a master's program at a school accredited by ATS.

McCormick Theological Seminary

"McCormick Theological Seminary's cross-cultural, urban, Reformed, and ecumenical values uniquely position McCormick as the leading Latinx theological education seminary. The Center for the Study of Latinx Theology and Ministry is committed to providing academic programs to

strengthen the formation and renewal of Latinx theological education, church leaders, and congregations."[12]

McCormick was established in 1829 as a Presbyterian Church seminary (USA) based in Chicago, IL. In 2011, it introduced the curricula of the Latinx Certificate program, designed by a group of pastors, lay leaders, and faculty who pinpointed areas of highest interest and usefulness in their ministry contexts.

In 2018, the Center for the Study of Latinx Theology launched the Master of Arts in Ministry in Spanish. All the Spanish certificate-level courses apply to the degree program as electives. All the programs are now entirely online because of COVID-19.

University of Notre Dame

The University of Notre Dame was founded in 1842 in South Bend, Indiana. "One of America's leading undergraduate teaching institutions, Notre Dame also has been at the forefront in research and scholarship. The University of Notre Dame is a Catholic academic community of higher learning, animated from its origins by the Congregation of Holy Cross. The University is dedicated to the pursuit and sharing of truth for its own sake. As a Catholic university, one of its distinctive goals is to provide a forum where, through free inquiry and open discussion, the various lines of Catholic thought may intersect with all the forms of knowledge found in the arts, sciences, professions, and every other area of human scholarship and creativity."[13]

The MDiv Program achieves this end with an innovative education and formation program over three years. Lay students and seminarians are formed side by side, preparing them for future collaboration from the heart of their vocations. While the MDiv is not offered in Spanish, it serves Hispanic/Latinx uniquely. Teología en Español is a series of one-credit courses offered in Spanish and open to students enrolled in any of the academic programs. The topics vary by semester and are taught by one of five Spanish-speaking professors in the program.

Notre Dame also provides a top-notch academic course of study with Notre Dame's world-renowned faculty of theology, the most comprehensive human and spiritual formation for lay ecclesial ministry in the country, and extensive field education, including supervised ministry placements where students learn, serve, and lead.

Alongside Notre Dame's top-notch academic course of study is the Camino Program, housed at the McGrath Institute for Church Life. Camino is an online program that draws students from around the world. The courses are five to six weeks and are offered in Spanish.

Oblate School of Theology

Oblate School of Theology (OST) is a Catholic graduate and professional school located in San Antonio, TX, with a population of 1.4 million people, of which 64% are estimated to be Hispanic or Latino, according to the U.S. Census Bureau in 2020. OST's primary audiences are church leaders (priests, deacons, seminarians, non-Catholic clergy, women religious and lay ministers). They offer educational programs categorized into three levels: Institute, Programs, and Degrees.

[12] Retrieved from https://www.mccormick.edu/certificate-in-latinx-theology-and-ministry

[13] Retrieved from https://www.nd.edu/about/

The Hispanic/Latinx community has access to all the programs available at Oblate if they meet the admission requirements and can speak in English. For Spanish-speaking students, there are three programs specifically designed for these communities, one in each level of educational program offered at Oblate: (a) Instituto de Formación Pastoral, (b) Certificado en Espiritualidad y Dirección Espiritual, and (c) Maestría de Artes en Ministerio Pastoral.

Wesley Seminary at Indiana Wesleyan University

Wesley Seminary at Indiana Wesleyan University was established in 2009 as an online campus. In 2012, it received funding to build a physical building on the property of Indiana Wesleyan University in Marion, IN.

Wesley Seminary's Spanish program has been in existence for over ten years. It is an online, 75-hour, cohort-style degree program, with students journeying together throughout their program. The program serves a global student community, with current students in the U.S., Latin America, South America, London, and beyond. It carries one degree program, the Master of Divinity.

Appendix B

Schools with Doctor of Ministry Programs

School and Program
Asbury Theological Seminary (Periodic cohorts based on funding.)
Doctor of Ministry with a Latino Emphasis
Catholic Theological Union (Partnership: Association of Chicago Theological Schools)
Doctor of Ministry with a concentration in Hispanic Theology and Ministry
McCormick Theological Seminary (Partnership: Association of Chicago Theological Schools)
Doctor of Ministry with a concentration in Hispanic Theology and Ministry
Oblate School of Theology
Doctor of Ministry with a concentration in U.S. Hispanic/Latino Ministry