



GLOBAL MINISTRIES UNIVERSITY
Honoring the sacred in all religions and spiritual traditions

OFFICE OF THE PRESIDENT

To Our GMU Family,

As we begin the 21st year of Global Ministries University's existence, we give thanks for all those who have been part of our faith journey over the past two decades, helping us to achieve our vision of an educational program that prepares students for the interdependent and global world that is now impacting all our lives on a daily basis. The coronavirus pandemic has taught us that our own health and that of the individual countries in which we reside cannot be segregated from the rest of the world community.

Neither, we have come to see, can actual human experience or global realities be segregated from preparation for ministry. In the past, theological education was often based upon a particular faith tradition or the requirements of service to a particular religious denomination. GMU has chosen an interfaith focus that is inclusive of the major world religions and the emerging spiritualities (e.g., ecological spirituality) that often transcend any particular faith community. An example of this is *ecological spirituality*.

We also have learned over the past twenty years that most theological education should include an experiential and interpersonal component that cannot be placed within the confines of a textbook or an academic curriculum. This interpersonal focus of the GMU programs is evident in our development of a *community chaplaincy training program*.

GMU has also pioneered international, interfaith conferences in the developed and developing world with major interfaith conferences in the United States (California and Georgia), Bangladesh and now in Kenya in August of 2021. This global outreach has helped us to recognize emerging spiritual and theological trends that we can incorporate into our educational programs.

GMU has become a global leader in sponsoring or cosponsoring interfaith education both in the United States and throughout the world. We look forward to new opportunities to serve our constituencies and provide an inclusive, interfaith, and integrated model of theological education appropriate for our technological age.

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