World Council of Churches

FINAL REPORT

Global Ecumenical Theological Institute

GETI 2025

Where Now for Visible Unity?

World Council of Churches
Ecumenical Theological Education (ETE)

Online phase: 15 September–12 October 2025
Residential phase and participation in the Sixth World Conference on Faith and Order: 12–29 October 2025, Egypt

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Executive Summary

GETI 2025 was the fourth Global Ecumenical Theological Institute of the World Council of Churches and the flagship ecumenical formation programme accompanying the Sixth World Conference on Faith and Order. Under the theme "Where Now for Visible Unity?" it gathered a new generation of theologians, church leaders, and students for an intensive six-week learning journey that began online and continued in Egypt. The programme culminated in active participation in the World Conference, held under the question "Where Now for Visible Unity?"

The institute took place in a year of particular importance for the ecumenical movement. The 1700th anniversary of the First Ecumenical Council of Nicaea invited the GETI community to revisit a common confession of Christian faith and ask how churches today receive that inheritance. Nicaea provided a theological horizon for the programme, bringing an ancient confession into conversation with contemporary Christian life in contexts of conflict, migration, religious plurality, and polarization. The anniversary sharpened a question that accompanied the entire institute: How can a faith Christians confess together become more visible in the way churches relate to one another?

The 2025 programme drew on experience gained through earlier GETIs in Busan, Arusha, and Karlsruhe. Four weeks of online formation established a shared academic foundation and allowed relationships to develop before travel. At the Papal Logos Centre in Wadi El Natrun, those virtual connections became a residential community shaped by the spiritual heritage of Egyptian Christianity. Encounters in Cairo and Alexandria then opened the programme to the life of the Coptic Orthodox Church, the witness of Middle Eastern Christians, and the religious landscape of contemporary Egypt.

More than 105 people formed the wider GETI community, including participants, 14 facilitators, 2 chaplains, lecturers, and members of the organizing team. Applications came from across the world, and the final cohort reflected the geographical and ecclesial breadth of the World Council of Churches (WCC) fellowship. Thirty-six participants were enrolled in the University of Geneva's Certificate of Advanced Studies in Global Ecumenical Theology (CAS-GET), a 10 ECTS (European Credit Transfer and Accumulation System) academic pathway that connected the institute with accredited postgraduate study.

The curriculum used the *Via Positiva*, *Via Negativa*, and *Via Transformativa* as a flexible pedagogical framework. It began with the gifts Christians already share, moved into an honest examination of division and suffering, and opened questions about the forms of witness that might emerge from deeper encounter. This movement connected academic work with study groups, contextual learning, and the prayer life of the community.

One of the most significant outcomes was the GETI Message to the Faith and Order Sixth World Conference. Prepared collectively, it received the theological achievements of the ecumenical movement with gratitude and raised a difficult question about reception: Why does substantial ecumenical convergence so often remain distant from the ordinary life of churches? The Message asked the churches to make visible unity more tangible in their relationships and public witness. It also brought the experience of a younger, globally diverse community into the World Conference deliberations.

Evaluation results confirmed the strength of the programme. GETI 2025 received an overall rating of 4.86 out of 5, with 86.4 percent of respondents awarding the highest score. The contextual visits and the quality of community life stood out, while common prayer was repeatedly described as formative. The evaluation also highlighted areas needing attention. A clearer orientation to Faith and Order would have helped participants enter the World Conference with greater confidence, and the residential schedule needed more room for reflection. Ninety-five percent of respondents wished to remain connected after GETI.

GETI 2025 was a completed programme, yet its educational trajectory continues. Participant research is moving into publication, regional initiatives are developing through the Regional Ecumenical Theological Institutes (RETIs), and some members of the cohort are pursuing further formation through the Ecumenical Institute at Bossey and the University of Geneva. Equally important are the relationships that now connect churches and theological institutions across regions. This report records the programme in detail and considers what its experience may contribute to the future of ecumenical theological education.

1. GETI in the Journey of Ecumenical Theological Education

"*That they may all be one... so that the world may believe.*"
—John 17:21

The Global Ecumenical Theological Institute has developed over more than a decade into one of the most visible international formation initiatives of the WCC's Ecumenical Theological Education programme. Its underlying conviction is simple but demanding: the future of the ecumenical movement depends on people who know its theological history and who have also experienced what it means to learn, pray, and work across confessional and cultural boundaries. GETI creates a temporary but intensive environment in which this formation can take place.

Historical Development

The roots of GETI reach back to gatherings of young theologians linked to major ecumenical events before the programme acquired its present name. Initiatives at the 2004 General Council of the World Alliance of Reformed Churches in Accra and the WCC 9th Assembly in Porto Alegre in 2006 showed the value of bringing emerging theologians directly into major ecumenical processes. Formation could then develop in conversation with the questions, people, and institutional life of the movement itself.

The first Global Ecumenical Theological Institute was held alongside the WCC 10th Assembly in Busan in 2013. It gathered 159 theology students from more than 60 countries and over 80 denominations, accompanied by 24 faculty members. Busan established many of the elements that later became characteristic of GETI: focused theological study, stable small groups, exposure to local contexts, and participation in the life of a major ecumenical gathering.

GETI 2018, organized in Arusha during the Conference on World Mission and Evangelism, moved the model further. It brought together 110 participants from 40 countries and 15 church families and developed a substantial online preparation phase. This allowed the residential component to build on work already begun and increased the importance of participant agency and contextual theological reflection.

GETI 2022 in Karlsruhe accompanied the WCC 11th Assembly and consolidated the blended model. With 144 participants from 49 countries and 17 church families, the programme strengthened multicultural study groups and made the relationship between formation and participation in the assembly more explicit. The experience also generated important lessons about the need for clear pedagogical continuity, realistic scheduling, and stronger preparation for the institutional processes participants would encounter at the assembly.

What Was Distinctive About GETI 2025

GETI 2025 inherited this experience and entered a different ecumenical moment. The Sixth World Conference on Faith and Order focused specifically on the churches' search for visible unity. That setting gave the institute a sharper ecclesiological orientation and required the cohort to become familiar with the history and working methods of Faith and Order, as well as the questions currently before it.

The anniversary of Nicaea added another layer. The Nicene tradition was approached as a living inheritance shared across churches that remain divided. Historical study led naturally to a contemporary question: How do churches receive a common confession of faith while communion among them remains incomplete?

Egypt gave this theological work a context unlike that of previous GETIs. The residential phase unfolded within the life of the Coptic Orthodox Church and in a region where the history of Christianity, contemporary interreligious relations, and the realities of Middle Eastern churches are inseparable. The location allowed GETI 2025 to connect the global ecumenical agenda with an ancient and living Christian tradition rooted in Africa and the Middle East.

Overall Objectives

GETI 2025 sought to deepen participants' understanding of Christian unity and strengthen their capacity for ecumenical leadership in their own contexts. Sustained relationships across traditions were essential to that formation. The programme also prepared the cohort to engage meaningfully with the Sixth World Conference and connected the experience with academic and regional pathways that could continue after GETI.

Area	Objective
Theological formation	Deepen knowledge of ecumenical theology, Nicaea, ecclesiology, and the work of Faith and Order.
Contextual discernment	Relate theological questions to conflict, migration, social wounds, religious plurality, and the realities of churches in different regions.
Ecumenical relationships	Create a global learning community in which participants encounter traditions and experiences beyond their own.
Leadership	Develop capacities for dialogue, collaborative work, prayer leadership, and theological reflection in church and society.
Participation	Prepare participants to engage actively in the Sixth World Conference on Faith and Order.
Continuity	Connect GETI with CAS-GET, Bossey, the University of Geneva, publications, RETIs, and future ecumenical networks.

2. Where Now for Visible Unity? The Theological Vision and Curriculum of GETI 2025

GETI 2025 was developed around the theme "Where Now for Visible Unity?" in close relation to the Sixth World Conference on Faith and Order and the commemoration of the 1700th anniversary of the Council of Nicaea. The curriculum approached visible unity not as an isolated ecclesiological question but within the wider realities in which churches live and witness today. Its pedagogical trajectory brought together the history and achievements of the ecumenical movement, the theological legacy of Nicaea, the Pilgrimage of Justice, Reconciliation, and Unity, and critical engagement with contemporary global challenges.

The programme began by grounding participants in the history and theological work of the WCC Commission on Faith and Order, including major convergence processes and texts that have shaped the modern search for Christian unity. The anniversary of Nicaea provided a further theological point of reference, inviting participants to engage the Creed not only as a historical formulation of Christian faith but as a living confession and to consider its significance for the continuing search for visible unity.

Within this broader theological framework, the curriculum was organized around three interconnected paths: the *Via Positiva*, *Via Negativa*, and *Via Transformativa*. These three *viae* provided the principal theological and pedagogical movement of the programme.

Via Positiva: Hope, Witness, and Healing

The *Via Positiva* highlighted stories and experiences of hope, witness, and healing, exploring how churches and Christian communities embody justice, reconciliation, and unity as visible signs of God's love in the world. This first movement was important pedagogically because GETI did not begin its engagement with the contemporary world excluding crisis or division. Participants were invited to identify existing signs of hope, practices of reconciliation,

and experiences of faithful Christian witness. Attention was given to the resources already present within churches, communities, and the ecumenical movement and to the ways in which these can sustain the search for unity. The *Via Positiva* therefore established a constructive theological horizon for the programme. Ecumenical formation involved learning to recognize where unity, healing, and reconciliation are already being lived, while critically reflecting on how such experiences can contribute to the wider vocation of the churches.

Via Negativa: Oppression, Colonization, and Trauma

The *Via Negativa* created space for critical theological engagement with oppression, colonization, and trauma. It invited participants to examine how historical and structural forms of violence continue to affect churches, communities, and theological traditions, and how processes of decolonization can contribute to theological education and healing. This movement introduced an intentionally critical dimension into the learning process. Participants were encouraged to examine histories and structures that have shaped Christian relationships and theological knowledge, including experiences that are often marginalized within dominant theological narratives. The *Via Negativa* was therefore not simply an examination of what has gone wrong. It represented a pedagogical commitment to listening to wounded histories, questioning inherited assumptions, and recognizing the continuing effects of power and structural violence. Within an ecumenical learning community representing very different ecclesial, cultural, and geopolitical contexts, this required the capacity to remain in dialogue even when experiences, interpretations, and theological perspectives differed. In this sense, critical reflection on oppression, colonization, and trauma became part of the formation required for visible unity. The search for unity cannot bypass difficult histories or the wounds that continue to shape relationships between churches, peoples, and communities.

Via Transformativa: Action, Resistance, and Transformation

The *Via Transformativa* brought the programme into direct engagement with urgent contemporary realities, including persecution, genocide, geopolitical crises, migration, poverty, social and economic disparities, diversity and pluralism, religious extremism, peacebuilding and reconciliation.

The purpose was not simply to add a series of contemporary issues to an ecclesiological curriculum. Rather, these realities became contexts in which participants were invited to ask what Christian faith, ecumenical commitment, and the search for visible unity require in practice.

The curriculum therefore sought to offer theological resources for action, resistance, and transformation. Participants were encouraged to move from analysis toward discernment: How can churches respond together to situations of suffering and injustice? How can theological education contribute to transformation? What forms of Christian witness become possible when churches listen to one another across contexts of conflict, persecution, migration, and religious plurality? The residential phase in Egypt gave this dimension particular significance. Encounter with the Christian traditions and contemporary realities of the Middle East, together with ecumenical and interreligious encounters, enabled participants to connect theological reflection to concrete contexts of Christian witness, resilience, dialogue, and reconciliation.

From the Three *Viae* to Visible Unity

The three *viae* were conceived as interconnected movements within a wider pilgrimage of learning and transformation. The programme moved from identifying signs of hope and faithful witness, through critical engagement with histories and structures of suffering, toward theological discernment concerning action and transformation. This trajectory also shaped the relationship between the GETI curriculum and the question "Where Now for Visible Unity?" Visible unity was not treated only as a doctrinal objective or as the subject of established ecumenical dialogues. The curriculum placed this question in conversation with the realities facing churches and societies today.

The programme ultimately returned to visible unity in light of both the legacy of Nicaea and the contemporary challenges explored through the three *viae*. Participants were invited to consider what it means to speak of one Church

amid diversity, disagreement, and injustice, and how churches might understand their shared identity and mission in a rapidly changing world.

The *Via Positiva*, *Via Negativa*, and *Via Transformativa* thus provided GETI 2025 with an integrated framework connecting ecumenical theology, contextual analysis, and transformative formation. Through this movement, participants were invited not only to learn about the ecumenical movement but to develop the theological, relational, and contextual capacities required to contribute to its future.

3. From Vision to Programme: Planning and Organization

GETI 2025 was developed over an extended period through the WCC's Ecumenical Theological Education (ETE) programme, in close collaboration with the Commission on Ecumenical Education and Formation (EEF). Preparing it required translating the initial vision into a coherent academic and formative programme while bringing together curriculum development, partnerships, fundraising, participant and facilitator processes, communications, academic requirements, and the operational arrangements necessary for an international programme of this scale.

As GETI 2025 took place alongside the Sixth World Conference on Faith and Order, planning also required close coordination with the conference programme and the Coptic Orthodox Church as host, particularly regarding programme integration, logistics, and the transition of the GETI community into the World Conference.

Governance and Coordination

Overall responsibility for GETI 2025 rested with the WCC through ETE. Prof. Dr Ani Ghazaryan Drissi, programme executive for ETE, served as coordinator of GETI 2025, leading the overall development and implementation of the programme. This included responsibility for the concept and curriculum, partnerships, financial planning and fundraising, participant and facilitator processes, communications, academic assessment, and programme delivery.

Rev. Prof. Dr Kuzipa Nalwamba, programme director for Unity, Mission, and Ecumenical Formation, accompanied the process in her leadership capacity, providing guidance and institutional support throughout the preparation and implementation of the programme.

Coordinating GETI also required substantial collaboration across the WCC. Faith and Order contributed to the relationship with the Sixth World Conference, while the Conference Office supported integrating GETI into the wider event. Colleagues from Finance, Human Resources, Communications, the Ecumenical Institute at Bossey, the Middle East desk, and other relevant WCC teams contributed according to their respective areas of responsibility. Close cooperation with the Coptic Orthodox Church, the Middle East Council of Churches (MECC), and local structures in Egypt was essential for the residential phase and for the participation of the GETI community in the World Conference.

EEF Commission: Advisory and Participatory Role

Within the working structure of the Commission on Ecumenical Education and Formation, GETI 2025 constituted a specific area of engagement. The commission supported the programme development in an advisory capacity, bringing expertise and perspectives from different regions, churches, and contexts of theological education. Commissioners contributed reflections on the educational and formative orientation of GETI, reviewed elements of the developing programme and curriculum, and proposed resource persons.

The commission's engagement extended beyond its advisory function. Commission members were directly involved at different levels of the GETI process, including participation in the International Planning Group, service as facilitators, and involvement in the different groups and processes supporting the preparation and implementation of the institute. This combination of advisory accompaniment and direct participation enabled the commission's

expertise to inform the programme while maintaining a strong connection between GETI and the commission's wider mandate for ecumenical education and formation.

GETI Working Group of the EEF Commission

A dedicated GETI Working Group within the EEF Commission provided more focused accompaniment to the ETE programme. Rev. Prof. Dr Teddy Chalwe Sakupapa, vice-moderator of the EEF Commission, worked particularly closely with ETE in this capacity, providing an important point of continuity between the commission and the programme's development.

The Working Group engaged with key dimensions of educational design, including the relationship between academic study, contextual learning, and community formation; integrating the Sixth World Conference into the overall GETI learning journey; common prayer and spiritual life; academic assessment; and the particular requirements of an intercultural and interconfessional learning community.

This structure allowed the ETE desk to retain responsibility for the overall coordination and implementation of GETI 2025 while drawing systematically on the advisory role, expertise, and active participation of the EEF Commission. It also reflected the intention that the commission function as a working body, with commissioners contributing concretely to programmes and processes related to its mandate rather than engaging with them only at the level of reporting and review.

International Planning Group and Working Structures

GETI 2025 was prepared through a layered and participatory planning structure, designed to bring different areas of expertise into the development of the programme and to ensure that its educational vision could be tested and refined from multiple perspectives before implementation.

At the centre of this structure was the International Planning Group (IPG), which served as the principal forum for reviewing the programme as a whole. Meeting regularly from December 2024 to August 2025, the IPG accompanied the development of the curriculum, the overall learning journey, the relationship with the Sixth World Conference, the residential programme in Egypt, and progress across the different areas of preparation. It provided an important space for bringing the various strands of GETI together and identifying issues requiring more focused work.

From the IPG, a series of dedicated working groups and processes carried responsibility for specific dimensions of the programme:

Dedicated Working Groups

Area	Structure / Process	Main responsibility
Participant selection	Applications Review Working Group	Review and selection of participants from a large and diverse international pool of applicants
Curriculum and methodology	Curriculum and Study Materials (CM-SM) Working Group	Development of the curriculum framework, learning methodology, thematic content, and study materials
Spiritual life	GETI 2025 Working Group on Spiritual Life	Development of the spiritual-life framework and preparation of the GETI 2025 Prayer Book, integrating common prayer into the theological and pedagogical journey
Facilitation	Working Group on Facilitators	Identification, preparation, and orientation of facilitators for their role in accompanying participants and the learning process

Area	Structure / Process	Main responsibility
Residential operations	Logistics Working Group	Planning and coordination of the practical and operational requirements of the residential phase in Egypt
Study resources	Ecumenical Reader process	Selection and preparation of theological and ecumenical texts supporting the curriculum and participants' preparation
Host-church coordination	Coordination with the Coptic Orthodox Patriarchate	Alignment of programme requirements with local arrangements in Egypt, including accommodation, transportation, common prayer, study visits, logistics, and the transition into the Sixth World Conference on Faith and Order

These groups were not established as one-off committees. They formed part of a sustained planning process extending across the months preceding GETI 2025. The development of curriculum and study material, for example, continued from February through May 2025; the GETI 2025 Working Group on Spiritual Life worked throughout the first half of the year; and facilitator preparation continued into August. Regular coordination across these processes was therefore essential.

The structure enabled work to move between overall programme oversight and specialized preparation. Issues identified within the International Planning Group could be developed in greater depth by the relevant working group, while the results of this work could in turn inform the wider planning process. This was particularly important for ensuring coherence between the curriculum, study materials, spiritual life, facilitation, participant processes, and the residential experience.

By the time the online phase opened in September 2025, these different strands had to converge into a single learning journey. The planning structure therefore served not only an organizational function but also a pedagogical one, ensuring that the academic, spiritual, communal, and contextual dimensions of GETI were developed in relation to one another rather than as separate components.

Curriculum and Study Materials Working Process

The development of the GETI 2025 curriculum was a collaborative theological and pedagogical process that brought together theologians, ecumenical practitioners, and educators from different ecclesial, regional, and professional contexts. A dedicated GETI 2025 Working Group on Curriculum Methodology—Study Material accompanied this work, contributing to the conceptual development of the six-week learning journey, its methodology, thematic content, learning objectives, and study resources.

The Working Group comprised these members:

- Father Anthony Borisov
- Mgr Dr Andrzej Choromanski, Faith and Order Commission
- Rev. Dr Nathan Digby
- Dr Amélé Ekue
- Prof. Dr Ani Ghazaryan Drissi
- Mr Ramy F. Hanna
- Rev. Katri Härkönen
- Rev. Dr Dagmar Heller
- Rev. Raquel Huertas
- Rev. Prof. Dr Lawrence Iwuamadi
- Dr Silja Joneleit

- Rev. Dr Graham McGeoch
- Dr David Montealegre
- Dr Maria Munkholt, Faith and Order Commission
- Ms Sukyi Pang
- Rev. Prof. Dr Teddy Chalwe Sakupapa, EEF Commission Vice-Moderator

The composition of the working group intentionally brought together different theological traditions, regional perspectives, and areas of expertise. Members contributed to specific thematic weeks and areas of the curriculum, allowing individual expertise to be incorporated within a common pedagogical framework rather than developing the six weeks as isolated units. The curriculum itself identifies a three-tiered methodology—intellectual, spiritual, and contextual—and emphasizes intercultural learning, theological discernment, collaborative reflection, and mutual transformation.

The curriculum was developed in stages. Initial elaboration began in February 2025, followed by the development and consolidation of the different thematic components. A first complete draft was available in April, allowing the overall coherence of the programme to be reviewed, and the curriculum was finalized in May 2025. The process therefore moved from thematic development to integration, ensuring that the different weeks formed a coherent learning journey rather than a collection of independent topics.

The resulting curriculum was organized around six interconnected thematic weeks: Unity in Diversity: "Faith and Order" in the Ecumenical Movement; The Nicene-Constantinopolitan Creed—A Common Confession of Christian Faith; *Via Positiva*—The Pilgrimage of Justice, Reconciliation, and Unity; *Via Negativa*—Decolonizing Justice and Trauma-Informed Reconciliation; *Via Transformativa*—The Unity of the Church and the Unity of Humanity through the Lenses of Contemporary Challenges; and, finally, Where Now for Visible Unity? Engaging Nicaea at 1700: Faith, Unity, and Mission in a Fractured World.

This collaborative process was important not only for the quality of the academic content but also for the ecumenical character of the curriculum itself. The methodology and content were developed through dialogue among contributors representing different traditions and contexts, reflecting the intercultural and ecumenical learning that GETI sought to foster among its participants in the curriculum-development process.

Other Working Processes

The Applications Review Working Group accompanied the selection process from January 2025 and returned to the applications in April and May to verify documentation and eligibility. The GETI 2025 Working Group on Spiritual Life began meeting in February and continued until the Prayer Book was completed on 16 June. The Working Group on Facilitators then accompanied the transition from selection to preparation, clarifying the role of facilitators and helping them prepare for the online and residential phases. A Logistics Working Group undertook final on-site preparation in Egypt in late June. The GETI Ecumenical Reader followed its own editorial timetable from March until submission for publication at the end of June.

GETI 2025 Working Group on Spiritual Life

The GETI 2025 Working Group on Spiritual Life developed the spiritual and liturgical dimension of the institute, working from the conviction that spirituality and theological reflection are mutually enriching dimensions of holistic ecumenical formation. Its work supported the residential phase through a common rhythm of prayer and culminated in the GETI 2025 Prayer Book, *Where Now for Visible Unity?* edited by Ani Ghazaryan Drissi, Chad Rimmer, and Joo Mee Hur.

The working group comprised:

- Prof. Dr Ani Ghazaryan Drissi (editor)
- Rev. Raquel Huertas

- Rev. Prof. Dr Joo Mee Hur (editor)
- Dr David Montealegre
- Father Makarious Morris
- Rev. Prof. Dr Chad Rimmer (editor)
- Mr Stefan Zeljkovic

The Prayer Book followed the theological movement of GETI 2025 through common prayer themes including visible unity; overcoming divisions in the Church; common confession of faith; the Pilgrimage of Justice, Reconciliation, and Unity; decolonizing justice and trauma-informed reconciliation; and the unity of the Church and the unity of humanity. The work of the group therefore connected the community's spiritual life directly to the curriculum and enabled participants to engage the institute's theological questions through scripture, prayer, song, silence, and shared liturgical practice.[1]

These groups were connected through the IPG and the overall ETE coordination. The arrangement allowed specialists to work in depth while keeping the institute coherent as one programme. It also distributed responsibility across a wider circle of colleagues, commissioners, and partners.

GETI 2025 Planning Timeline

The preparation of GETI 2025 extended from June 2024 through the end of 2025. The timeline below records the principal stages of this work and shows how the programme developed through successive rounds of theological planning, coordination with the Coptic Orthodox Church and Faith and Order, participant selection, curriculum development, facilitator preparation, publication work, and final evaluation.

Date	Milestone	Purpose / Outcome
23–29 June 2024	EEF Commission meeting	First GETI Working Group meeting
July–November 2024	GETI 2025 concept note	Development of the foundational framework for the institute
10–17 July 2024	Visit to Egypt	Discussions with the Coptic Orthodox Patriarchate on programme logistics and partnership
15 July–15 November 2024	Application platform	Application period for prospective participants
26–29 November 2024	Visit to Egypt	Further programme and logistical preparation
2 and 5 December 2024	International Planning Group	First IPG meetings
10 December 2024	Faith and Order–ETE/GETI meeting	Coordination of GETI with the Sixth World Conference
17 January 2025	Faith and Order–ETE/GETI meeting	Continuation of joint planning
28 January 2025	Coptic Orthodox Patriarchate meeting	Beginning of regular online coordination with the host church
29 January 2025	Applications Working Group	Review and management of applications

1. GETI 2025 Working Group on Spiritual Life, *GETI 2025 Prayer Book: Where Now for Visible Unity?*, ed. Ani Ghazaryan Drissi, Chad Rimmer, and Joo Mee Hur (WCC Publications, 2025), 62.

Date	Milestone	Purpose / Outcome
3 February–5 May 2025	Curriculum working process	Development and finalization of curriculum, methodology, and facilitator framework
19 February 2025	University of Geneva	Admissions reviewed for the accredited CAS-GET pathway
February–June 2025	Spiritual Life Working Group	Development of the spiritual-life programme and GETI Prayer Book
27 March–30 June 2025	GETI Ecumenical Reader	Preparation and submission of the Reader for publication
April–May 2025	Admissions	Review and final assessment of participant applications and documentation
19 May–18 August 2025	Facilitator preparation	Definition of roles, orientation, and final preparation of facilitators
26–30 June 2025	Visit to Egypt	Final logistical work with the local partners
25–26 August 2025	Final planning	Final IPG review and last pre-programme coordination with the Coptic Orthodox Patriarchate
8–9 September 2025	Introductory days	Orientation and onboarding of participants
15 September–12 October 2025	Online phase	Virtual learning, coursework, and facilitated discussion
12–29 October 2025	Residential phase	In-person formation in Egypt, contextual encounters, and participation in the Sixth World Conference
15 November 2025	Academic papers	Submission of participant research papers
5 December 2025	Day of Reflection	Programme evaluation and collective reflection
15 December 2025	Final assessment	Completion of the academic assessment process

Seen as a whole, the timeline shows that GETI 2025 was built through a sustained collaborative process. The programme participants encountered in September and October resulted from more than a year of theological discernment and practical preparation, with academic, spiritual, and logistical work developing in parallel.

4. Building a Global Learning Community

The quality of GETI depends in large part on who is in the room. For 2025, the participant process aimed to bring together a cohort that reflected the geographical and ecclesial breadth of the WCC fellowship while also including people at different stages of theological and ministerial formation. Applications were strong: 130 were received, and 95 applicants were admitted. The final residential cohort was shaped by confirmations, travel arrangements, and visa realities.

Regional Profile

Region	Admitted participants
Africa	22
Asia	31
Europe	19
Latin America and the Caribbean	4
Middle East	13
North America	5
Pacific	1

The admitted group included 43 women and 52 men. During selection, these figures were monitored alongside regional and confessional representation. The aim was a sufficiently diverse community to make intercultural learning real and to avoid overrepresentation from regions or traditions with easier access to international theological programmes.

Vocational and Ecclesial Diversity

Participants included ordained ministers and lay leaders, seminarians, doctoral researchers, theological educators, youth leaders, and people serving churches in specialized ministries. The range of experience was educationally significant. A parish pastor and a doctoral researcher often approached the same theological question differently; a participant from a minority church might hear a conversation on religious freedom very differently from someone whose church occupies a socially dominant position.

This diversity created moments of genuine learning as well as tension. Terms that seemed obvious in one context required explanation in another. Participants discovered that familiar categories such as "church," "mission," "minority," "unity," or "public witness" can carry very different histories. The programme encouraged them to slow down, ask questions, and make their own assumptions visible.

Facilitators and Chaplaincy

Fourteen facilitators from different regions and church traditions accompanied the GETI 2025 learning community throughout the six weeks. Their role extended beyond moderating discussions. They created continuity between the online and residential phases, supported theological reflection, attended to group dynamics, and offered pastoral accompaniment when participants experienced strain due to culture or the programme's intensity. Several had previous GETI experience, which helped them anticipate the demands of a short-term international learning community.

Facilitators

- Father Antoine Al Ahmar
- Rev. Sally Azar
- Rev. Dr Seforosa Carroll
- Metropolitan Dr Geevarghese Mor Coorilos
- Rev. Dr Nathan Digby
- Rev. Dr Uzoma Dike
- Rev. Katri Härkönen
- Rev. Dr Graham McGeoch
- Rev. Prof. Dr Rima Nasrallah
- Ms Sukyi Pang

- Rev. Prof. Dr Chad Rimmer
- Rev. Prof. Dr Teddy Chalwe Sakupapa
- Prof. Dr Vasiliki Stathokosta
- Rev. Dr Samuel Efrain Murillo Torres

Chaplains

- Rev. Raquel Huertas
- Rev. Prof. Dr Chad Rimmer

The two chaplains accompanied the spiritual life of the institute in close relationship with the facilitators and the educational programme. Prayer was not separate from the learning process; it was part of the way the community reflected on, processed, and lived what it was learning and experiencing together.

Community as Curriculum

The community itself became one of the curriculum's most important resources. Formal study groups offered continuity, while conversations at meals, on buses, and after prayer often carried the discussion in unexpected directions. Stories from churches living with war or minority status brought distant realities into immediate proximity. For many, the worldwide church became less abstract because they encountered it through people with whom they shared daily life.

Community formation did not depend on avoiding disagreement. The educational value came from learning how to remain in conversation when disagreement appeared. Facilitators encouraged participants to speak from within their traditions without caricaturing others and to distinguish between genuine theological difference and misunderstanding created by language or unfamiliarity. These habits are central to ecumenical leadership and difficult to teach without a community in which they can be practised.

5. Learning Ecumenism: Curriculum, Methodology, and Academic Formation

GETI 2025 was designed as an integrated and connected learning journey. The curriculum moved from online preparation into residential formation and then into the Sixth World Conference. Each stage served a different function, and the pedagogical challenge was to ensure that participants could recognize the connection between them.

Online Formation: 15 September–12 October 2025

The online phase introduced theological foundations that would be needed in Egypt. Sessions explored Nicaea and the vocation of Faith and Order, with particular attention to ecclesiology and visible unity. The programme also opened discussion of conflict, migration, colonial legacies, and religious plurality. Readings were chosen so that these themes could be tested against the contexts from which participants were joining.

Stable study groups met throughout the online period. This was a deliberate choice. The groups allowed participants to begin learning names, stories, and theological backgrounds before the residential phase. When they later arrived in Egypt, they were not meeting as complete strangers; conversations already had a history.

Residential Formation in Egypt

The residential phase in Egypt changed the nature of the learning. Theological questions explored online now had to be encountered and negotiated within a shared life of study, prayer, dialogue, and community. Plenary teaching was combined with study groups, common prayer, contextual encounters, and time for reflection, while Egypt itself became part of the curriculum. The context was not simply the setting in which GETI took place; it became part of the theological work.

The residential programme was therefore structured around a sequence of interconnected thematic movements rather than a succession of unrelated lectures. Following the Orientation Day on 12 October and the initial days of framing the learning community, participants engaged questions of historical wounds and collective memory, with particular attention to persecution and genocide. On 17 October, the focus moved toward contemporary global and structural challenges through migration and poverty. The weekend of 18–19 October created a different rhythm through the Alexandria study visit, participation in Coptic Orthodox liturgy, and protected study time.

The second week continued the engagement with global challenges through questions of social and economic disparities before opening into a sustained exploration of diversity and pluralism. This prepared the community for the encounter with religious pluralism and the visit to Al-Azhar on 22 October. The GETI-specific thematic programme culminated on 23 October with peacebuilding and reconciliation. From 24 October onward, participants entered more fully into the programme of the Sixth World Conference on Faith and Order while continuing their GETI study sessions, reflection, and evaluation.

This progression gave the residential formation a deliberate pedagogical logic. Participants explored historical wounds and collective memory before turning to the structural realities shaping contemporary societies. Contextual immersion interrupted the classroom pattern and brought participants into direct encounter with the religious, historical, and social realities of Egypt. Exploring diversity and pluralism prepared the ground for interreligious encounter, while peacebuilding and reconciliation brought these different strands together around the central ecumenical question: What does it mean to seek and embody Christian unity in a wounded and divided world?

In this way, residential formation was not simply the continuation of the online curriculum in a different location. Living, praying, studying, and encountering the context together became part of the method itself, transforming theological learning into an experience of ecumenical formation.

The Residential Programme: A Learning Journey in Practice

The residential timetable translated GETI's pedagogical vision into a daily rhythm. Participants arrived in Egypt on 12 October and entered the programme formally on 13 October through orientation, an opening celebration, and a welcome plenary. The first days established the learning community and introduced the movement from online preparation to shared life at the Papal Logos Centre. An audience with His Holiness Pope Tawadros II on the opening day placed the institute within the life of the host church and gave the residential phase a strong ecclesial beginning.

From 14 October, the programme developed through a sequence of thematic days. Sessions on persecution and Christian memory were followed by engagement with genocide and the witness of churches living with historical trauma. The programme then turned toward migration and poverty, bringing global social realities into conversation with theological reflection. Plenary speakers were accompanied by facilitators who helped participants process the material in smaller study sessions, allowing questions raised in the morning to continue through the afternoon.

Contextual learning interrupted the classroom rhythm at important points. On 18 October, the community travelled to Alexandria to visit the Bibliotheca Alexandrina, the Coptic Orthodox Theological Seminary, and St Mark's Cathedral. The following day was intentionally lighter, combining Coptic Orthodox liturgy at the Papal Logos Centre with study and free time. This pause gave participants space to absorb an intensive first week before the programme resumed with themes of poverty, socio-economic realities, diversity, and pluralism.

The encounter with religious pluralism on 22 October moved beyond academic discussion through the visit connected with Al-Azhar and the audience with the Grand Imam. The next day, the theme of reconciliation brought

the GETI-specific residential programme's transition into the Sixth World Conference on Faith and Order. Rev. Prof. Dr Jerry Pillay addressed the question "Do We Need Church Unity?" while Prof. Dr Anne Emile Zaki reflected on the church as an agent of peace, reconciliation, and unity. Study groups continued to provide a space in which participants could relate these larger questions to their own churches and contexts.

From 24 October onward, GETI participants entered more fully into the Faith and Order programme. Their days included conference plenaries and workshops alongside GETI study sessions, common prayer, and opportunities for reflection. Sunday, 26 October, was devoted to the conference programme. On 27 and 28 October, GETI study sessions continued around the Faith and Order schedule, followed by evaluation sessions in the early evening. The residential journey concluded on 28 October with a GETI dinner and celebration before departures on 29 October.

The timetable also reveals the importance given to the ordinary life of the community. Morning and evening prayer framed most days. The schedule deliberately built in movement between sessions, while volleyball, cultural evenings, informal check-ins, and periods of free time created opportunities for relationships to develop outside formal teaching. Facilitators met regularly during the residential phase, helping them respond to the evolving needs of the groups. In this way, the agenda itself became part of the pedagogy: intellectual work was carried within a rhythm of prayer, encounter, rest, and shared responsibility.

Voices that Shaped the Residential Programme

The residential timetable brought together church leaders, theologians, and ecumenical practitioners whose contributions aligned with the programme's thematic progression. The opening days included Rev. Prof. Dr Kuzipa Nalwamba and an audience with His Holiness Pope Tawadros II. Rev. Prof. Dr Teddy Chalwe Sakupapa and Prof. Dr Ani Ghazaryan Drissi introduced the curriculum. The days on historical wounds included Prof. Dr Grace Al-Zoughbi Arteen and Bishop Munib Younan. Prof. Dr Agnes M. Brazal addressed migration, while Rev. Dr Deenabandhu Manchala engaged poverty and global socio-economic realities.

The timetable also placed facilitators visibly within the plenary programme. Among those named in facilitated sessions were Rev. Sally Azar, Rev. Dr Graham McGeoch, Prof. Dr Vasiliki Stathokosta, Father Antoine Al Ahmar, Rev. Dr Samuel Efrain Murillo Torres, Rev. Dr Nathan Digby, Rev. Prof. Dr Teddy Chalwe Sakupapa, Rev. Katri Härkönen, Rev. Dr Seforosa Carroll, Ms Sukyi Pang, Metropolitan Dr Geevarghese Mor Coorilos, and Rev. Dr Uzoma Dike. Their presence reinforced the link between plenary teaching and the smaller study groups that accompanied participants throughout GETI.

On 23 October, Prof. Dr Anne Emile Zaki reflected on the church as an agent of peace, reconciliation, and unity. Rev. Prof. Dr Jerry Pillay then addressed the question "Do We Need Church Unity?" These contributions came at the point where the GETI programme was moving toward the Sixth World Conference and helped participants gather the theological questions that had emerged during the residential phase.

The GETI Ecumenical Reader

The GETI Ecumenical Reader provided a common academic foundation for a cohort with very different theological backgrounds. Ecumenical documents were placed alongside historical sources and contemporary theological reflection. The Reader also prepared those who were new to Faith and Order for themes and texts they would encounter during the World Conference.

The GETI Ecumenical Prayer Book

The *GETI 2025 Prayer Book: Where Now for Visible Unity?* supported the shared spiritual life of the community and reflected traditions represented within GETI. Morning and evening prayer drew on Scripture and liturgical resources from different churches. Such diversity required sensitivity to the boundaries and convictions of each tradition. Common prayer became a disciplined space for receiving one another's spiritual heritage with respect.

Academic Integration: CAS-GET

Thirty-six GETI participants were enrolled in the Certificate of Advanced Studies in Global Ecumenical Theology, offered by the University of Geneva in collaboration with the WCC. The programme carried 10 ECTS credits and required additional academic work, including written assignments and a final research paper. This pathway strengthened the academic rigour of GETI, bridging short-term formation and recognizing postgraduate study.

The research papers addressed ecumenical questions arising from participants' own contexts. Subjects included ecclesiology and migration, peacebuilding, interreligious dialogue, questions of gender and ecological concern, as well as forms of contextual theology. A selection was prepared for publication in the volume *GETI 2025: Voices and Visions of Transformative Unity*, allowing the theological work begun during the institute to enter a wider conversation.

6. Egypt as a Theological Classroom

Holding the residential phase in Egypt gave GETI 2025 particular depth. The cohort entered a Christian landscape whose history reaches back to the earliest centuries of the church and whose contemporary life is shaped by complex relations between religious communities and society. In this setting, contextual theology became an experience of place and encounter rather than a theme confined to the curriculum.

Wadi El Natrun and the Desert Tradition

The Papal Logos Centre in Wadi El Natrun became the home of the GETI community. The surrounding monastic tradition gave the programme a spiritual horizon that could not have been reproduced in a conventional conference centre. Participants encountered the memory of the Desert Fathers and Mothers while living within a modern educational environment. The juxtaposition invited reflection on continuity and change within Christian tradition.

The desert also changed the rhythm of the programme. Its distance from the pace of city life created room for attentiveness, and common prayer acquired a different resonance in a landscape associated with centuries of Christian ascetic practice. The setting invited questions about the spiritual sources from which churches draw resilience over time.

The Coptic Orthodox Church

For many, GETI offered a first sustained encounter with the Coptic Orthodox Church through its common prayer, theological education, and contemporary witness. The experience challenged narratives of Christianity centred primarily on Western developments and made Christianity's ancient, continuing presence in Africa and the Middle East more tangible.

Audience with His Holiness Pope Tawadros II

The audience with His Holiness Pope Tawadros II, Pope of Alexandria and Patriarch of the See of St Mark, was a highlight of the programme. He reflected on Christian leadership and unity, emphasizing the spiritual grounding required for service in a divided world. The encounter connected GETI with the living leadership of the host church and allowed the community to hear ecumenical questions from within the Coptic Orthodox tradition.

Voices from the Middle East

A central commitment of GETI 2025 was to listen closely to churches and theologians from the Middle East. Their contributions were especially important because the region is too often discussed through political analysis, with insufficient attention to the theological and pastoral experience of local Christian communities.

His Beatitude Cardinal Pierbattista Pizzaballa reflected on the realities of the Holy Land and Gaza, where Christian witness unfolds amid profound suffering. Bishop Munib Younan drew on decades of ecumenical leadership and peacebuilding. Prof. Dr Anne Emile Zaki spoke from the perspective of theological education and public witness in Egypt, while Prof. Dr Grace Al-Zoughbi Arteen brought theological reflection shaped by communities living with conflict and displacement. Together, these voices gave participants a more complex picture of Christian presence in the region and connected the language of hope with concrete pastoral realities.

Interreligious Encounter and Al-Azhar

Christian–Muslim relations formed another important dimension of contextual learning. Prof. Dr Azza Karam helped participants explore the responsibilities of religious communities in plural societies and the theological questions that arise when dialogue moves from formal statements into relationships and public life.

The audience with His Eminence Prof. Dr Ahmad al-Tayeb, Grand Imam of Al-Azhar Al-Sharif, was among the most significant interreligious moments of GETI 2025. The meeting placed participants in conversation with one of the world's most influential Muslim leaders and highlighted education, mutual respect, and human fraternity as shared concerns. Visits to Al-Azhar University and the Observatory for Combating Extremism gave further insight into the institutional dimensions of religious education and efforts to respond to violent extremism.

Alexandria: Memory and Learning

The visit to Alexandria connected Christian memory with contemporary intellectual and theological life. At the Bibliotheca Alexandrina, participants encountered a major centre of scholarship and intercultural exchange. St Mark's Cathedral brought them into the apostolic memory of Egyptian Christianity, while the Coptic Orthodox Theological Seminary demonstrated how an ancient tradition continues to educate new generations for ministry.

Taken together, these encounters made Egypt one of the programme's principal teachers. The context gave texture to themes first discussed online and showed how theological reflection is shaped by place and history. Encountering churches within their own life also brought a depth that description from a distance could not provide.

7. From Formation to Participation: GETI at the Sixth World Conference

The final stage of GETI brought the community into the Faith and Order Sixth World Conference. After several weeks of preparation, the change of setting was significant. The protected learning environment of GETI gave way to a larger gathering shaped by the institutional history of Faith and Order. Participants now had to find their place within a theological conversation in which churches had invested decades of work.

Entering the Conference

Participants joined plenaries, common prayer, thematic sessions, and informal conversations with delegates from around the world. For many, it was their first experience of a global Faith and Order gathering. The earlier weeks of GETI gave them a framework for understanding the vocabulary and concerns they encountered and allowed them to

participate with greater confidence.

The conference also exposed participants to the complexity of ecumenical reception. Texts and agreements discussed during GETI appeared within broader conversations about how churches respond to one another, how consensus is received, and where obstacles remain. This gave the programme's central question—"Where Now for Visible Unity?"—a more concrete institutional setting.

Intergenerational Ecumenical Dialogue

One of the strengths of the conference was the opportunity of intergenerational exchange. GETI participants encountered theologians and church leaders whose work has shaped the ecumenical movement while bringing questions arising from their own contexts. Topics such as migration, climate, digital culture, peacebuilding, youth participation, and theological education entered conversations about unity in ways that reflected the concerns of a younger generation.

The GETI Message

The GETI Message was the principal collective contribution of the community to the World Conference. Preparing it required sustained discernment about which concerns the whole group could genuinely carry and how to express them within an international theological gathering. Reaching that common language required negotiation across traditions and contexts; the process itself became part of the ecumenical learning.

A central concern of the Message was reception. Participants recognized the depth of theological work already achieved within Faith and Order, but they also asked how that work becomes visible in the ordinary life of churches. The Message therefore linked doctrinal convergence with embodied experience and called for greater attention to justice, reconciliation, peace, and the participation of voices that remain underrepresented.

> *"Ecumenical theology often seeks unity through doctrinal coherence, and yet we must also explore how unity becomes visible through our embodied experience."*

The Message did not present a complete programme for the future of visible unity. Its importance lay elsewhere: it made clear that a new generation is receiving the ecumenical heritage critically and wants to participate in shaping what comes next. In this sense, the Message was both an outcome of GETI and a sign of its educational purpose.

A Visible Sign of Ecumenical Formation

The GETI community's presence also carried symbolic significance during the conference. Participants represented regions and traditions that do not often meet in one sustained learning environment. They had formed relationships through weeks of study and shared life. The conference gave the wider ecumenical movement an opportunity to see what this kind of formation can produce: people who remain rooted in their churches while becoming better able to engage across difference.

8. What GETI Changed: Participant Experience and Impact

The strongest evidence of GETI's impact lies in what members of the cohort carried away from the programme. Evaluation data provide one measure. The deeper effects are visible in relationships that continued after Egypt, in theological questions that acquired new urgency, and in a stronger sense of belonging to a worldwide Christian community.

A Broader Understanding of the Church

For many participants, GETI made the worldwide church tangible. Christian diversity was no longer encountered only through books or denominational descriptions. It had faces, stories, and friendships. Participants discovered how much theological language is shaped by context and how quickly stereotypes can be corrected when relationships become personal.

The programme often made differences more visible. Divergent understandings of ministry, authority, and ecclesial identity could no longer remain general categories once they were connected with people in the community. What changed was the quality of engagement. Living together made disagreement less abstract and strengthened the willingness to remain in conversation.

Theology in Context

Another recurring impact was a changed understanding of theological method. Participants saw more clearly that theology is shaped by the contexts in which people live and that global ecumenical discussion becomes richer when those contexts are brought into direct conversation. Experiences of war, migration, religious plurality, and social inequality affected how concepts such as unity, reconciliation, and hope were heard.

This insight influenced academic work as well. Participants in CAS-GET developed research projects that connected ecumenical theology with concrete questions in their own churches and societies. For some, GETI confirmed an existing research direction; for others, it opened new questions and encouraged further study in ecumenism.

Prayer and Spiritual Formation

Participants repeatedly identified common prayer as one of the most formative dimensions of the programme. Common prayer provided a different kind of encounter from classroom discussion. It allowed participants to receive others' faith through language, music, Scripture, and liturgical practice. At times, this raised questions about the limits of common prayer; at other times, it revealed unexpected points of spiritual connection.

The importance of prayer in the evaluation suggests that ecumenical theological education is weakened when spiritual life is treated as secondary. In GETI 2025, prayer helped build a community capable of carrying difficult conversations and gave participants a language to connect intellectual learning to discipleship.

Leadership and Vocation

The programme also encouraged participants to think differently about leadership. Ecumenical leadership was experienced less as a specialized institutional role and more as a capacity to create spaces in which people from different traditions can listen, work, and discern together. Participants practised this through common prayer, leadership, group discussion, and the collective preparation of the GETI Message.

Many returned home with concrete ambitions: to strengthen ecumenical teaching, create local dialogue, pursue further research, or remain connected through regional initiatives. The value of these intentions will be seen over time, but they already show that GETI functions as a catalyst for engagement that extends beyond the programme itself.

9. Evaluation, Learning, and Recommendations

The post-programme evaluation provided a strong overall assessment of GETI 2025. The average rating was 4.86 out of 5, and 86.4 percent of respondents awarded the programme the highest possible score. These results confirm the value of the model while also providing clear direction for future development.

What Worked Particularly Well

Contextual visits were frequently identified as a major strength because they connected theological reflection with people and institutions encountered directly. The study groups were also important. Their continuity across the programme allowed relationships to deepen and gave participants a place to process difficult material. Common prayer was remembered in a different register: many participants described it as the spiritual centre of the residential experience.

The strength of these elements suggests that GETI works best when its different dimensions reinforce one another. A lecture acquires greater depth when participants can discuss it in a stable group and then encounter related questions in the local context. A contextual visit becomes more than tourism when it is framed theologically and followed by reflection. Prayer becomes more than a programme opening when it is woven into the community's daily life.

Areas for Development

The evaluation also identified several areas requiring further attention. A recurring concern was the integration of GETI participants into the Sixth World Conference on Faith and Order. While the conference offered an important opportunity for participants to engage with the wider ecumenical movement, the transition from the GETI programme into the conference was not always experienced as sufficiently integrated. Future GETIs linked to major ecumenical events should therefore give particular attention to how participants are meaningfully included in and connected with the wider event, so that the relationship between the two programmes becomes an integral part of the learning experience.

The intensity of the programme was another recurring concern. A schedule combining lectures, contextual visits, common prayer, group work, community life, and participation in a major ecumenical conference can easily become overloaded. Participants expressed a need for more time to process and integrate what they were learning. Future programmes should therefore protect periods for reflection, synthesis, and rest, recognizing these not as interruptions to the learning process but as essential dimensions of formation.

The evaluation also pointed to the importance of stronger theological coherence across the programme. Individual sessions were valuable, but participants would benefit from clearer connections between them and from regular opportunities to identify and revisit the central theological and ecumenical questions running through the programme. Facilitators have a particularly important role in enabling this process. Their earlier and deeper engagement with the overall curriculum would strengthen their capacity to help participants connect individual sessions, contextual experiences, and community life within the broader learning journey.

Continuing Network

Ninety-five percent of respondents expressed interest in remaining part of a continuing network. This is one of the clearest indicators of the relational impact of GETI 2025. It also creates a responsibility. Alumni engagement needs to be purposeful to move beyond informal contact. RETIs, research collaboration, online learning communities, and invitations to future WCC programmes provide possible pathways for sustaining these relationships.

Recommendations for Future GETIs

- Provide a stronger orientation to the ecumenical event that GETI accompanies, including its structures, history, and expected forms of participation.
- Protect more time for reflection and synthesis during the residential phase, especially after contextual visits and major plenary sessions.
- Strengthen the theological coherence between sessions without increasing the overall volume of content.
- Continue stable facilitated study groups across online and residential phases.
- Maintain contextual immersion as a central pedagogical element and ensure that each visit is prepared and reflected upon theologically.
- Preserve common prayer as an integral part of the learning design.
- Develop a clearer post-GETI pathway linking alumni with RETIs, Bossey, research opportunities, and future WCC programmes.

10. From a Global Institute to an Ecumenical Movement of Learning

GETI 2025 was designed with a horizon beyond the event itself. The programme's long-term significance will depend on what happens when participants return to their churches and institutions. Ecumenical formation becomes durable when it is received locally, translated into teaching and ministry, and connected with networks that allow people to continue learning from one another.

Regional Ecumenical Theological Institutes

Regional Ecumenical Theological Institutes are central to this next stage. RETIs allow the pedagogical principles of GETI to be adapted to regional contexts and make it possible for global formation to return to local and continental realities. The emerging RETI process in Latin America and plans for other regions reflect an intentional movement between global and regional ecumenical learning.

Regional programmes can in turn shape future GETIs by bringing new questions and pedagogical experience into the global programme. Over time, GETI and the RETIs can form a wider ecology of ecumenical formation, with learning moving between regional contexts and global encounter.

Publications and Research

The publication of selected GETI 2025 research papers provides another form of continuity. The volume *GETI 2025: Voices and Visions of Transformative Unity* carries participants' theological work into a wider academic and ecclesial conversation. It also gives emerging theologians the opportunity to publish in an international ecumenical context and shows that GETI can generate research as well as formation.

Bossey and Academic Pathways

The Ecumenical Institute at Bossey remains an important pathway for participants who wish to deepen their formation. CAS-GET had already created a direct academic connection with the University of Geneva, and further study at Bossey can extend the experience into a longer period of residential ecumenical learning. Together, these pathways allow GETI to function as an entry point into sustained theological formation rather than as an isolated programme.

Communication, Publications, and New Releases

Communication accompanied GETI before the programme began and continued during the residential phase. WCC news stories, interviews, photography, and social media material made the institute visible beyond the immediate learning community. Participants also communicated with their churches and institutions, which helped the experience travel back into local contexts while the programme was still unfolding.

The post-GETI communication phase should have a clear place of its own. A dedicated "New Releases" space can gather materials as they become available and give participants, churches, partners, and theological institutions one reliable point of reference. This space should remain concise and easy to update. Each entry can include the title, release date, a short description, and the official WCC link once published.

New release	Status and date	What it offers	Official link
GETI 2025 Ecumenical Reader	Published, 2025	Core theological and ecumenical study material used throughout the six-week programme, structured around the three learning pathways: *Via Positiva*, *Via Negativa*, and *Via Transformativa*	GETI 2025: Where Now for Visible Unity?
GETI 2025 Prayer Book: Where Now for Visible Unity?	Published, 2025	Prayer and liturgical resources prepared to sustain the common spiritual life of GETI and integrate prayer with theological formation	GETI 2025 Prayer Book
GETI 2025 Curriculum and Methodology Booklet	Published, 6 October 2025	The educational vision, curriculum structure, learning pathways, and hybrid methodology that shaped GETI 2025; it also provides a resource for future GETIs, RETIs, and other contextual ecumenical formation programmes	Curriculum and Methodology Booklet GETI 2025
GETI Message to the Sixth World Conference on Faith and Order	Released and presented, 28 October 2025	The collective theological voice of GETI participants, calling for visible unity to be embodied through justice, solidarity, human dignity, care for creation, and deeper reception within the churches	A Message from GETI 2025 to the Sixth World Conference on Faith and Order
GETI 2025: Voices and Visions of Transformative Unity	Launched 8 October 2026	An edited collection of selected participant research papers, presenting emerging theological perspectives on visible unity, justice, reconciliation, and the future of the ecumenical movement	GETI 2025: Voices and Visions of Transformative Unity
GETI 2025 Photo Gallery	Published, 2025	WCC photographic documentation of the programme, its participants, prayer, community life, study visits, and contextual encounters in Egypt	GETI 2025 Photo Gallery

WCC News and Media Coverage: July 2024–November 2025

Communication accompanied GETI 2025 from the opening of applications through the months following the residential phase. The chronology below gathers the principal WCC news releases and, where they formed part of the official GETI communication sequence, interviews and feature stories. It provides a public record of recruitment, planning, curriculum development, the release of study resources, the online phase, the residential programme in Egypt, and the immediate post-GETI follow-up.

The WCC's 2025 communications review later reported that website news connected with the Sixth World Conference and GETI received more than 14,000 views during October 2025. This confirms the value of preserving the communication record as part of the institutional history of the institute.

Date	Type	Title	Focus
11 Jul 2024	News	Apply for global theological institute: "Where now for visible unity?"	Launch of applications and presentation of the blended-learning model
12 Jul 2024	News	Global Ecumenical Theological Institute is focus for The Ecumenical Review	GETI 2022 scholarship and its connection with the forthcoming 2025 institute
17 Jul 2024	Interview	Metropolitan Dr Geevarghese Mor Coorilos offers perspectives on Nicaea 2025, GETI	Reflection by an EEF commissioner and GETI working group member on Nicaea and GETI 2025
18 Jul 2024	News	WCC team received by Coptic Orthodox Church to discuss World Conference on Faith and Order in Egypt	Early planning in Egypt for the World Conference and GETI 2025
29 Aug 2024	News	Students in global theological institute will now earn university credits	Announcement of University of Geneva accreditation and the CAS in Global Ecumenical Theology
26 Sep 2024	News	Who's going to the global theological institute? Apply now	Renewed application call, participant profile, and information on financial assistance
26 Sep 2024	News	Commemorating history, walking toward unity: 2025 will be a significant year for WCC	Wider Nicaea 1700 context, including GETI 2025 and the role of emerging theologians
16 Oct 2024	News	Hear what's incredibly special about the 2025 GETI	Public invitation highlighting the Egyptian context, GETI history, and the application deadline
12 Mar 2025	News	GETI 2025 preparations progressing with active engagement from International Planning Group	Update on IPG and working group activity, applications, admissions, and regional profile
10 Apr 2025	Interview	Globethics, WCC collaborate to create innovative learning environments	Interview on the digital learning partnership and Globethics' contribution to GETI
14 May 2025	News	GETI 2025 curriculum will prepare young leaders to seek justice	Announcement of the finalized curriculum, methodology, and study material
30 May 2025	News	WCC Sixth World Conference on Faith and Order set for October: "Where now for visible unity?"	Conference announcement locating GETI within the wider Faith and Order gathering
1 Jul 2025	News	Preparatory meeting convenes in lead-up to WCC Sixth World Conference on Faith and Order	Joint on-site preparation for the conference and GETI, including logistics, visits, and communications
28 Aug 2025	Feature story	GETI 2025: "Not just a syllabus, but a transformative journey"	Exploration of the curriculum and the role of facilitators shortly before the programme
4 Sep 2025	News	WCC releases GETI 2025 reader—a theological collection meant to inspire	Release of the GETI 2025 Ecumenical Reader, *Where Now for Visible Unity?*
10 Sep 2025	News	GETI 2025 Prayer Book: a spiritual companion for visible unity	Release of the Prayer Book prepared for the common spiritual life of the institute
15 Sep 2025	News	GETI 2025 starts with online phase	Opening of the four-week online learning phase and introduction of the learning platform

Date	Type	Title	Focus
9 Oct 2025	Interview	Global Ecumenical Theological Institute engages mind, heart, and action for transformation	Interview on GETI's pedagogical principles as the community prepared to gather in Egypt
13 Oct 2025	News	GETI opens with combination of knowledge, spiritual depth, and divine grace	Opening of the residential phase at St Bishoy Monastery in Wadi El Natrun
13 Oct 2025	News	As GETI opens, His Holiness Pope Tawadros II to young people: "you are the heartbeat of Christianity"	Pope Tawadros II's welcome and exchange with the GETI community
15 Oct 2025	News	Churches called to remember, resist, and rebuild: GETI plenary reflects on faith amid persecution	Coverage of the plenary on memory, persecution, and genocide
20 Oct 2025	Feature story	Ecumenism as a lived experience: GETI study visits transform faith and understanding	Participant reflections from contextual study visits in Alexandria and Cairo
20 Oct 2025	News	Young theologians connect to carry the light of unity together	Online encounter between GETI and the WCRC Global Institute of Theology
22 Oct 2025	News	Global ecumenical students visit heart of Coptic tradition in Cairo	GETI visit to St Mark's Coptic Orthodox Cathedral in Cairo
23 Oct 2025	News	Grand Imam of Al-Azhar Al-Sharif to GETI participants: "Hope rests on you in confronting senseless wars"	Audience with His Eminence Prof. Dr Ahmed Al-Tayeb, Grand Imam of Al-Azhar Al-Sharif and engagement with Al-Azhar
23 Oct 2025	News	"A divided church has no message to a divided world," says WCC general secretary to GETI	Rev. Prof. Dr Jerry Pillay's address, "Do We Need Church Unity?"
28 Oct 2025	News	Message from GETI: "announce with prophetic courage the hope which dwells within us"	Release and presentation of the collective GETI Message to the Sixth World Conference
3 Nov 2025	News	Intergenerational dialogue with GETI students brings mutual gifts	Post-programme report on the 25 October dialogue between GETI participants and experienced ecumenical leaders
17 Nov 2025	News	Global partners helped make GETI 2025 a truly transformative journey	Recognition of ecumenical partners and financial support that enabled broad participation
19 Nov 2025	Video feature	Watch the message from GETI to the world: "born of pain and promise"	Video release carrying the GETI Message beyond the conference

Partnerships and Resource Mobilization

The international and ecumenical character of GETI 2025 depended on a broad network of churches, mission agencies, ecumenical organizations, and funding partners. Participants came from regions and institutions with significantly different levels of access to financial resources, making external support essential to sustaining the geographical, ecclesial, and contextual diversity that GETI sought to embody.

GETI 2025 received support from Evangelische Mission Weltweit (EMW—Association of Protestant Churches and Missions in Germany), the Council for World Mission (CWM), the Evangelical Church in Germany (EKD), Bread for the World (Brot für die Welt), the Foundation for Theological Education in Asia and the Pacific (FTEAP), Week of Compassion, the Christian Church (Disciples of Christ) in the United States and Canada, the Lund Mission

Society, and the Coptic Orthodox Church, alongside numerous churches and other partners that supported individual participants.

These partnerships contributed in different ways to the realization of GETI. Financial contributions supported participation, programme development and implementation, while institutional and ecclesial partnerships provided expertise, networks, hospitality, and accompaniment. The partnership with the Coptic Orthodox Church, in particular, extended beyond financial or logistical support: as host of the residential phase in Egypt, the Church provided the ecclesial and contextual setting within which a significant part of the GETI learning experience took place.

Resource mobilization was therefore closely connected to the educational and ecclesial objectives of the institute. By mobilizing support across the ecumenical movement, GETI was able to broaden access to the programme and reduce the extent to which participants' financial circumstances or the resources of their home institutions determined their ability to participate. This was particularly important for ensuring meaningful representation from regions and communities that might otherwise have been underrepresented in an international programme of this kind.

The partnership model also demonstrated a wider principle underlying GETI: ecumenical formation is a shared responsibility. Investment in GETI was an investment not only in a single programme but in emerging theologians, church leaders, and ecumenical practitioners who would carry their learning, relationships, and networks into their churches, institutions, and local contexts. The support of partner organizations thus contributed both to the immediate realization of GETI 2025 and to the longer-term strengthening of ecumenical theological education and formation.

Conclusion: From GETI 2025 Toward GETI 2030

GETI 2025 took place at a significant moment for the ecumenical movement. The commemoration of Nicaea at 1700 recalled a common confession of faith that has endured across centuries, while the Sixth World Conference on Faith and Order posed anew the question "Where Now for Visible Unity?" GETI brought a new generation of theologians, church leaders, and ecumenical practitioners into this conversation through theological study, common prayer, intercultural encounter, contextual learning, and participation in the World Conference itself.

The *Via Positiva*, *Via Negativa*, and *Via Transformativa* provided an important framework for this formative journey. Participants were invited to recognize signs of hope, witness, and healing; to engage critically with oppression, colonization, and trauma; and to discern possibilities for action and transformation in response to contemporary challenges. In this way, visible unity was approached not only as a theological concept but as an ecclesial vocation to be examined in relation to the realities in which churches and communities live.

The experience also demonstrated the importance of formation through community. The movement from the online phase to residential life in Egypt and subsequently into the World Conference enabled theological learning, relationships, and ecumenical participation to reinforce one another. Participants encountered traditions beyond their own, engaged differences within a sustained learning community, and brought the realities of their respective contexts into theological conversation.

At the same time, GETI 2025 offers important lessons for the future. The blended learning model, stable study groups, contextual encounters, common spiritual life, and connection with a major ecumenical event should remain central elements of the methodology. Future programmes should, however, provide greater space for reflection, synthesis, and rest within the residential schedule. The theological thread connecting the different phases should be more explicit, and integration into the major ecumenical event should be designed more intentionally as part of the learning process.

These lessons provide an important foundation for the next global GETI, envisaged in connection with the WCC assembly in 2030. The period leading to 2030 offers an opportunity not simply to prepare another institute but to build on the experience, networks, and pedagogical learning generated through GETI 2025. The intervening years can be used to strengthen alumni engagement, connect global and regional ecumenical formation initiatives, deepen partnerships with theological institutions and churches, and further develop the pedagogical model.

GETI should therefore be situated within a longer-term strategy for ecumenical theological education and formation. Its distinctive strength lies in its capacity to bring together churches, theological institutions, regional networks, ecumenical organizations, and the WCC around emerging generations of theologians and church leaders. In this sense, the journey toward GETI 2030 begins not with the organization of the next event but with the relationships, learning, and networks generated by GETI 2025.

The longer-term significance of GETI 2025 will become visible in the theological work that develops from the experience, in the churches and institutions in which participants serve, in the networks that continue, and in the ways participants contribute to the search for Christian unity in their own contexts. The question "Where Now for Visible Unity?" intentionally remains open. GETI 2025 did not seek to provide a single answer. Its contribution was to equip and accompany a new generation to engage that question theologically, ecumenically, and contextually and to carry that responsibility forward toward the next stage of the GETI journey at the WCC assembly in 2030.

Appendices

Appendix I. GETI 2025 at a Glance

Item	Information
Theme	Where Now for Visible Unity?
Online phase	15 September–12 October 2025
Residential phase	12–29 October 2025, Egypt
Faith and Order Sixth World Conference	24–28 October 2025
Applications	130
Admitted participants	95
Women / men admitted	43 / 52
Facilitators	14
Chaplains	2
Wider GETI community	Approximately 105
CAS-GET participants	36
Academic credit	10 ECTS
Overall evaluation	4.86 / 5
Highest rating	86.4%
Interest in continuing network	95%

Appendix II. Main Educational Resources

- GETI 2025 Ecumenical Reader
- GETI 2025 Prayer Book: Where Now for Visible Unity?
- Participant Handbook and curriculum materials
- Selected Faith and Order texts and preparatory resources
- CAS-GET academic assignments and research guidance

Appendix III. Main Contextual Encounters

- Papal Logos Centre and the monastic context of Wadi El Natrun
- Audience with His Holiness Pope Tawadros II
- Encounters with Middle Eastern church leaders and theologians
- Audience with His Eminence Prof. Dr Ahmad al-Tayeb, Grand Imam of Al-Azhar Al-Sharif
- Al-Azhar University and the Al-Azhar Observatory for Combating Extremism
- Bibliotheca Alexandrina
- St Mark's Cathedral, Alexandria
- Coptic Orthodox Theological Seminary

Appendix IV. Residential Programme at a Glance

The following overview provides a complete readable summary of the residential phase, including the principal speakers, thematic plenaries, study visits, common prayer, study sessions, and the transition into the Sixth World Conference on Faith and Order. The full operational timetable is reproduced in Appendix VI.

Date	Focus	Principal elements
12 Oct	Arrivals and orientation	Participant arrivals; orientation to the residential phase; tour of the Papal Logos Centre
13 Oct	Opening and framing	Orientation and opening celebration; plenary curriculum presentation by Rev. Prof. Dr Teddy Chalwe Sakupapa and Prof. Dr Ani Ghazaryan Drissi; welcome plenary by Rev. Prof. Dr Kuzipa Nalwamba; plenary and encounter with His Holiness Pope Tawadros II; study session
14 Oct	Structure and objectives	Morning prayer; movement and reflection; further curriculum framing; study sessions; facilitators' meeting
15 Oct	Persecution	Plenary by Prof. Dr Grace Al-Zoughbi Arteen on "Memory and Mission: Churches Responding to Persecution"; facilitated plenary; study sessions; cultural evening
16 Oct	Genocide and collective memory	Recorded plenary with Bishop Munib Younan on memory and mission; facilitated plenary; study sessions; facilitators' meeting
17 Oct	Migration and poverty	Plenary by Prof. Dr Agnes M. Brazal on the contemporary phenomenon of migration from an ecclesiological perspective; facilitated plenary; study sessions; check-in session; cultural evening
18 Oct	Alexandria study visit	Contextual immersion in Alexandria: Bibliotheca Alexandrina, Coptic Orthodox Seminary, and St Mark's Cathedral
19 Oct	Liturgy, study, and reflection	Coptic Orthodox liturgy at the Logos Centre; study time, reflection, and free time; cultural evening
20 Oct	Social and economic disparities / poverty	Plenary by Rev. Dr Deenabandhu Manchala on poverty and justice in response to global socio-economic realities; facilitated plenary; study session; joint online session with GIT (WCRC)
21 Oct	Diversity and pluralism	Plenary by Prof. Dr Azza Karam (online) engaging diversity and pluralism; facilitated plenary; study sessions; cultural evening
22 Oct	Religious pluralism and Cairo study visit	Interreligious and contextual immersion in Cairo: audience and lecture with His Eminence Prof. Dr Ahmad al-Tayeb, Grand Imam of Al-Azhar Al-Sharif; visit to the Mosque of Al-Azhar; visit to the Al-Azhar Observatory for Combating Extremism; visit to St Mark's Coptic Orthodox Cathedral in Cairo

Date	Focus	Principal elements
23 Oct	Peacebuilding, reconciliation, and unity	Plenary by Prof. Dr Anne Emile Zaki, "Toward a Church of Peace, Reconciliation, and Unity"; plenary by Rev. Prof. Dr Jerry Pillay, "Do We Need Church Unity?"; study sessions and check-in
24–25 Oct	Transition into Faith and Order	Participation in Faith and Order plenaries and workshops alongside GETI study sessions, prayer, reflection, and community life
26 Oct	Faith and Order Sunday programme	Participation in the Sixth World Conference on Faith and Order Sunday programme
27 Oct	Faith and Order and GETI	Faith and Order plenaries/workshops; GETI study session; evaluation; evening prayer
28 Oct	Faith and Order and GETI conclusion	Faith and Order plenaries; GETI study session; evaluation; evening prayer; GETI dinner and celebration
29 Oct	Departures	Departure of participants

Appendix V. Continuing Outcomes

- GETI Message to the Sixth World Conference on Faith and Order
- Publication of selected research papers: *GETI 2025: Voices and Visions of Transformative Unity*
- CAS-GET completion and academic credits
- Emerging GETI alumni relationships
- Development of Regional Ecumenical Theological Institutes
- Further formation through the Ecumenical Institute at Bossey

Appendix VI. Full Residential Phase Timetable

GETI 2025, Papal Logos Centre, Egypt: 12–29 October 2025

	Orientation Day 1	*Orientation & Framing Day 2-3*		*Historical Wounds & Collective Memory Day 4-5*		*Global Challenges & Structural Challenges Day 6*	*Immersion & Integration Day 7-8*	
	Arrival Day	**Orientation & Introductions**	**Structure & Objectives**	**Persecution**	**Genocide**	**Migration & Poverty**	**Study Visit**	**Study Time**
	Sunday 12 October	**Monday 13 October 2025**	**Tuesday 14 October 2025**	**Wednesday 15 October 2025**	**Thursday 16 October 2025**	**Friday 17 October 2025**	**Saturday 18 October 2025**	**Sunday 19 October 2025**
07:00-08:15		**Breakfast**	**Breakfast**	**Breakfast**	**Breakfast**	**Breakfast**	**Breakfast**	**Breakfast**
08:20-08:50		**Orientation Session 08:30-09:30**	**Morning Prayer**	**Morning Prayer**	**Morning Prayer**	**Morning Prayer**	**Study Visit to Alexandria Library & Coptic Seminary & St Marks Cathedral**	**Coptic Orthodox Liturgy at Papal Logos Centre**
08:50-09:00			**Movement**	**Movement**	**Movement**	**Movement**		
09:00-09:15			**Free**	**Free**	**Free**	**Free**		**Study Time | Free Time**
09:15-09:30			**Plenary Curriculum Presentation Rev. Prof. Dr Teddy Sakupapa & Prof. Dr Ani Ghazaryan Drissi**	**Plenary Prof. Dr Grace Al-Zoughbi Arteen "Memory and Mission: Churches Responding to Persecution and Genocide**	**Plenary HB Pierbattista Pizzaballa (video recording) and Bishop Munib Younan (online) "Memory and Mission: Churches Responding to Persecution and Genocide**	**Plenary Prof. Dr Agnes M. Brazal "Contemporary Phenomenon of Migration from an Ecclesiological Perspective"**		
09:30-10:00		**Opening Celebration**						
10:00-10:30								
10:30-11:00		**Break**	**Break**	**Break**	**Break**	**Break**		
11:00-11:30	**Arrivals**	**Welcome Plenary**	**Plenary Rev. Prof. Dr Kuzipa Nalwamba From Memory to Healing: Engaging Justice, Reconciliation and Unity in a Wounded World**	**Plenary Facilitators Rev. Sally Azar & Rev. Prof. Dr Graham Gerald McGeoch**	**Plenary Facilitators Prof. Dr Vasiliki Stathokosta & Rev. Antoine Al Ahmar**	**Plenary Facilitators Rev. Dr Samuel Efrain Murillo Torres & Rev. Dr Nathan Digby**		
11:30-12:00								
12:00-12:30								
12:30-13:00		**Lunch**	**Lunch**	**Lunch**	**Lunch**	**Lunch**		**Lunch**
13:00-13:30								
13:30-14:00								
14:00-14:30								
14:30-15:00		**Plenary with HH Pope Tawadros II**	**Study Session**	**Study Session**	**Study Session**	**Study Session**		**Study Time | Free Time**
15:00-15:30								
15:30-16:00								
16:00-16:15		**Break**	**Break**	**Break**	**Break**	**Break**		
16:15-16:30			**Study Session**	**Study Session**	**Study Session**	**Study Session**		
16:30-17:00		**Study Session**						
17:00-17:30	**Tour of Logos Centre**		**Volleyball/Games**	**Volleyball/Games**	**Volleyball/Games**	**Volleyball/Games**		
17:30-18:00								
18:00-18:10		**Movement**	**Movement**	**Movement**	**Movement**	**Movement**		
18:10-18:30		**Evening Prayer**	**Evening Prayer**	**Evening Prayer**	**Evening Prayer**	**Evening Prayer**		
18:30-19:00		**Orientation Game**	**Facilitator's Meeting**	**Free**	**Facilitator's Meeting**	**Check-in Session**		
19:00-19:30								
19:30-20:00	**Dinner**	**Dinner**	**Dinner**	**Dinner**	**Dinner**	**Dinner**	**Dinner**	**Dinner**
20:00-20:30								
20:30-21:00								
21:00-21:30	**Free**	**Free**	**Free**	**Cultural Evening (Middle East)**	Free	**Cultural Evening (Asia/Europe)**	**Free**	**Cultural Evening (North/South America)**
21:30-22:00								
22:00-22:30								
	Plen. Methodology	Keynote speeches	Keynote interviews	Keynote Perturbateur	Keynote Panel	Keynote Group Discussion		

Full operational timetable for the residential phase, including orientation, study sessions, common prayer, contextual visits, Faith and Order programme participation, evaluation, and departure.

	Global Challenges & Structural Challenges Day 9	*Pluralism, Diversity & Interfaith Dynamics Day 10-11*		*Peacebuilding & Reconciliation Day 12*
	Social & Economic Disparities, Poverty	**Diversity & Pluralism**	**Religious Pluralism**	**Peacebuilding & Reconciliation**

	Monday 20 October 2025	Tuesday 21 October 2025	Wednesday 22 October 2025	Thursday 23 October 2025	Friday 24 October 2025	Saturday 25 October 2025	Sunday 26 October 2025	Monday 27 October 2025	Tuesday 28 October 2025
07:00-08:15	Breakfast	Breakfast	Breakfast	Breakfast	Breakfast	Breakfast	Breakfast	Breakfast	Breakfast
08:20-08:50	Morning Prayer	Morning Prayer	Study Visit to Cairo Meeting with HE the Grand Imam Visit to the Mosque of Al-Azhar Visit to the Al-Azhar	Morning Prayer	Morning Prayer	Morning Prayer	Sunday Programme with F&O	Morning Prayer	Morning Prayer
08:50-09:00	Movement	Movement		Movement					
09:00-09:15	Free	Free		Free	Movement	Movement		Movement	Movement
09:15-09:30	Plenary Rev. Dr Deenabandhu Manchala "Poverty and Justice: Responding to Global Socio-Economic Challenges"	Plenary Prof. Dr Azza Karam "Living Ecumenism: Embracing Diversity and Pluralism While Seeking Justice, Reconciliation, and Unity in a Wounded World		Plenary Prof. Dr Anne Emile Zaki "Toward a Church of Peace, Reconciliation, and Unity." Facilitators: Rev. Prof. Dr Chad Rimmer & Rev. Dr Rima Nasrallah	Plenary (with F&O)	Plenary (with F&O)		Plenary (with F&O)	Plenary (with F&O)
09:30-10:00									
10:00-10:30									
10:30-11:00	Break	Break		Break	Break	Break		Break	Break
11:00-11:30	Plenary Facilitators Rev. Prof. Dr Teddy Sakupapa & Rev. Katri Tuulia Pauliina Härkönen & Rev. Dr Seforosa Akata Carroll	Plenary Facilitators Ms Sukyi Pang & Metropolitan Dr Geevarghese Mor Coorilos & Rev. Dr Uzoma Amos Dike		Plenary Rev. Prof. Dr Jerry Pillay "Do We Need Church Unity?" Facilitator Rev. Prof. Dr Chad Rimmer & Rev. Dr Rima Nasrallah	Plenary (with F&O)	Plenary (with F&O)		Plenary (with F&O)	Plenary (with F&O)
11:30-12:00									
12:00-12:30									
12:30-13:00	Lunch	Lunch		Lunch	Lunch	Lunch		Lunch	Lunch
13:00-13:30									
13:30-14:00									
14:00-14:30									
14:30-15:00	Study Session	Study Session		Study Session	GETI Study Session	GETI Study Session		GETI Study Session	GETI Study Session
15:00-15:30									
15:30-16:00									
16:00-16:15	Break	Break		Break	Break	Break		Break	Break
16:15-16:30	Joint Online Session with GIT (WCRC)	Study Session		Study Session					
16:30-17:00					Plenary (with F&O)	Workshops (with F&O)		Workshops (with F&O)	Plenary (with F&O)
17:00-17:30	Volleyball/Games	Volleyball/Games		Volleyball/Games					
17:30-18:00					Movement	Movement		Movement	Movement
18:00-18:10	Movement	Movement		Movement	Free	Free		Evaluation (17:45-18:45)	Evaluation (17:45-18:45)
18:10-18:30	Evening Prayer	Evening Prayer		Evening Prayer					
18:30-19:00	Free	Facilitator's Meeting		Check-in Session	Movement	Movement		Movement	Movement
19:00-19:30					Evening Prayer	Evening Prayer		Evening Prayer	Evening Prayer
19:30-20:00	Dinner	Dinner	Dinner	Dinner	Dinner	Dinner		Dinner	Dinner & Celebration GETI
20:00-20:30									
20:30-21:00									
21:00-21:30	Free	Cultural Evening (Africa/Caribbean/ Pacific)	Free	Free	Free	Free		Free	
21:30-22:00									
22:00-22:30									
	Keynote Panel	Keynote Group Discussion	Keynote speeches + perturbateur	Keynote speeches + Interview					