The history of catechisms in the Catholic Church goes back to the very earliest days of the Church. There is a document called the Didache, which sets out in a rather systematic way the beliefs, practices, and moral imperatives of the early Christians. The Didache dates from the end of the first century, and so, it is an extraordinarily ancient type of catechetical document. This meant that for many people their catechetical instruction came, not so much from books, but the living word passed on in families, and also, passed on in the liturgy. The readings from Scripture in liturgy and the sermons of great length were, in the pre-television, pre-entertainment, pre-radio age, a source of fascination and enjoyment for large numbers of people, as well as a source of instruction. The concept that the church is most authentically itself when the congregation of the faithful is gathered together in worship is a basic expression of Eastern Christian experience. Without that concept it is impossible to understand the fundamentals of church structure in Orthodoxy, with the bishop functioning in his essential roles of teacher and high priest in the liturgy. Thus, the use of such an elaborate and ancient liturgy presupposes catechetical preparation. It may require an updating of the liturgical forms themselves. The Orthodox Church recognizes that liturgical forms are changeable and that, since the early church admitted a variety of liturgical traditions, such a variety is also possible today. Thus, Orthodox communities with Western rites now exist in western Europe and in the Americas. CATECHISM OF THE CATHOLIC CHURCH second edition. User. The Social Doctrine of the Church nn. 2419-2425 IV. 4 Quite early on, the name catechesis was given to the totality of the Church’s efforts to make disciples, to help men believe that Jesus is the Son of God so that believing they might have life in his name, and to educate and instruct them in this life, thus building up the body of Christ. 5 “Catechesis is an education, in the faith of children, young people and adults which includes especially the teaching of Christian doctrine imparted, generally speaking, in an organic and systematic way, with a view to initiating the hearers into the fullness of Christian life.” While not being formal The project was the object of extensive consultation among all Catholic Bishops, their Episcopal Conferences or Synods, and theological and catechetical institutes. As a whole, it received a broadly favorable acceptance on the part of the Episcopate. It can be said that this Catechism is the result of the collaboration of the whole Episcopate of the Catholic Church, who generously accepted my invitation to share responsibility for an enterprise which directly concerns the life of the Church. This response elicits in me a deep feeling of joy, because the harmony of so many voices truly expresses