Key Principles of *Sacrosanctum Concilium*
The Constitution on the Sacred Liturgy (CSL)

1. The heart of the liturgy is the celebration of the **Paschal Mystery of Jesus Christ** — through his incarnation, life, death and resurrection by which we are redeemed. This means that the only theme of the liturgy is the Paschal Mystery. As we move through each season of the liturgical year the liturgy of the church reflects on various aspects of this Paschal Mystery (CSL nos. 7, 102, 106).

2. Every liturgical celebration is an **action of Christ together with his body, the Church**. No other type of prayer or devotion can equal this sacred action. All of the baptized are copresiders with Christ, the one and only high priest and leader of prayer (CSL no. 7).

3. In the liturgy, which includes the Mass, the Sacraments, and the Liturgy of the Hours, **Christ is present** in many ways - in the person of the **minister**, in the **Holy Eucharist** broken and shared, in the **Word of God** proclaimed, and in the **assembled people of God** who pray and sing together. **All four modes of Christ's presence are "real"** (CSL no. 7).

4. The **liturgy is the most perfect manifestation of the Church**. Christ is made present when God's holy people actively participate in the Mass, each according to his or her role (CSL nos. 2, 26, 28, 41). When the community gathers it is a sign of Christ's presence with one another.

5. The **liturgy is the font and summit of the Christian life**, from which all the Church's power flows (CSL no. 10). This means that every other activity in the life of the Church and in the life of the Christian must flow from the liturgy and lead us back to the liturgy; including other spiritual exercises (CSL no. 12-13).
6. All the faithful should be led to **full, conscious and active participation in the liturgy**. This aim is to be considered above all else. Such participation is both their **right and duty** by reason of their baptism (CSL no. 14). This is not just desirable, but demanded by the very nature of liturgy. Participation is both internal and external, including verbal participation, actions, gestures, bodily attitudes and silence (CSL nos. 19, 30, 48-50, 113).

7. **Catechesis** (religious education) of the clergy and the faithful is critical if the community is **to be fully aware of what it is doing**, actively engaged in the rite, and enriched by its effects (CSL nos. 15-19). Liturgical Catechesis must be ongoing.