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Abstract: The Liturgical year actualises the mystery of Christ. This follows from the divine and human nature of Jesus Christ, and at the same time from His mysterious being. Jesus Christ is the *mysterium* of God. In His, starting from the *mysterium* of incarnation, through particular *mysteria* of his life on earth up to the paschal *mysterium*, God saved humankind and revealed His unity in the Trinity. The *mysterium* of salvation that is combined with the internal life of the Holy Trinity. It is continued in the Church and for the Church. This continuation takes place in two ways: preaching – preaching the *mysterium* of Christ and its sacramental actualization. The Liturgical year is a concrete context of celebration, and it is itself a celebration of the whole of the *mysterium* of Christ (the sacrament or else the *sacramental* of the liturgical year) in reference to the longer period of man's life. Its centre is the paschal *mysterium* of Christ. The Eucharist is an important tie of the liturgical year. It constitutes not only the centre of celebrations in the liturgical year, but its theological contents are, so to say, repeated all over the liturgical year. The liturgical year combines in itself preaching the *mysterium* of Christ (the Gospel) and its sacramental actualization. It confers on the preaching of the word of God a more profound sacramental dimension – the actualization of salvific events.