

The documents:

Sacrosanctum concilium: the constitution on the sacred liturgy approved at the Second Vatican Council in 1963. It permitted vernacular in the liturgy. It seems to give translation authority entirely to bishops (this point is disputed), with an approval by Rome indicating that the bishops followed canonical norms in preparing the translation.

Missal: the big book used by the priest at the altar and the presidential chair with all the necessary texts for Mass.

Sacramentary: the previous name for a Missal, used e.g. in the U.S. Now all English-speaking countries will use the term “missal.”

Missale Romanum: Latin for “Roman Missal.” The most recent Latin missal was issued in 2002 (lightly revised in 2008). It is the basis for the English-language missal.

Editio typica: Latin for “official edition.” Every reformed liturgical rite is issued from Rome in Latin in an *editio typical*. This is sometimes translated literally as “typical edition.”

Green Book: first draft in English prepared by ICEL and sent to the national bishops’ conferences for comment.

Gray Book: second draft in English prepared by ICEL, based on responses to the Green Book, sent to the national bishops’ conferences so they can approve their final version.

1997 Sacramentary: the translation prepared by ICEL and approved by all the English-speaking national bishops’ conferences by wide margins, but rejected by Rome.

2008 Missal: the translation prepared by ICEL, approved by national conferences, in some cases with a small number of amendments, and submitted to Rome.

2010 Received Text: The “final” text (since revised) approved by the CDW on March 25, 2010 and presented to Pope Benedict XVI on April 28, 2010, with thousands of changes made to the texts approved by bishops’ conferences.

Recognitio: Latin for “approval.” This is granted to a conference’s White Book by the CDW, with any amendments made by CDW.

Comme le prévoit: Document (its name is French) issued by Rome in 1969 to guide the translation process. Encouraged great attention to the “receptor language” (English in our case) and its unique characteristics, to local cultures, and to comprehensible manners of expression. Allowed paraphrase and free translation. Encouraged creating original texts in the vernacular not based on any Latin text.

Liturgiam authenticam: Document issued by Rome in 2001 encouraging translations as literal as possible in imitating Latin vocabulary, word order, and syntax. Greater emphasis on faithfulness to Latin, less emphasis on adaptation to local cultures. New ground rules which give Rome much more involvement in the translation process and much greater authority – e.g. it is claimed that Rome may now impose translations on conferences, but there is dispute whether this is canonically possible according to other Roman documents.