

RELIGION & PHILOSOPHY

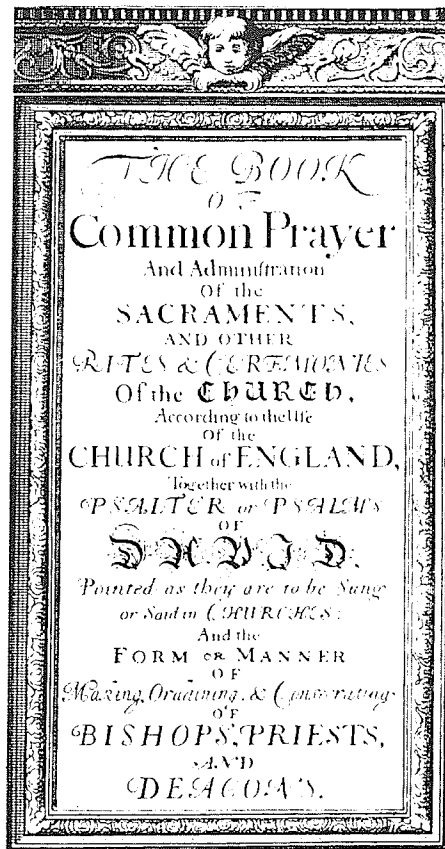
*Changing the
Prayer Book*

"The Prayer Book under the Scalpel" by Philip Edgecumbe Hughes, in *New Oxford Review* (June 1979), American Church Union, 6013 Lawton Ave., Oakland, Calif. 94618.

A revised version of the *Book of Common Prayer* was adopted last September by the 3.2-million-member U.S. Episcopal Church. But the new compilation of prayers and services waters down essential doctrine, according to Hughes, an Episcopal priest and theologian.

The seriousness of sin is diminished in the new *Book*, Hughes says, apparently in response to complaints that the old version (last revised in 1928) was too gloomy. For example, the Confession of Sin has been made optional in rites for Holy Eucharist and morning and evening prayer. Also optional is the reading of the Ten Commandments (the Decalogue), which, according to the 1928 *Book*, was required at least one Sunday each month. Hughes fears that the Decalogue ("the only

A revised Book of Common Prayer, adopted by the U.S. Episcopal Church, omits several passages contained in earlier versions (right, detail of frontispiece from the 1662 edition).



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firm basis for an orderly society in a fallen world") will seldom be heard by Episcopalians.

Missing from the new edition is the phrase "by the merits of His [Christ's] most precious death and passion," formerly in the post-communion prayer of thanksgiving. This omission, Hughes writes, implies that, contrary to apostolic teaching, worshipers may rely on merits other than Christ's to gain God's acceptance. He asks: "Is the stage being prepared for us to celebrate our own merits?"

Several references to the wrath of God have been expunged. Yet churchgoers need to be reminded, Hughes contends, that they must strive to be saved from divine anger incurred by their sinfulness. Hughes chides the authors of the new book for deleting phrases in the eucharistic services that portray Christ's sacrifice of himself on the cross as sufficient atonement for man's fall.

Hughes concludes with a plea that the old forms of Episcopal worship be retained. Failing that, he asks that the Church at least allow the continued use of the 1928 prayer book by those who have "a strong preference for its worship and theology."

SCIENCE & TECHNOLOGY

*Exporting
Innovation*

"Technological Innovation, the Technology Gap, and U.S. Welfare" by Edward M. Graham, in *Public Policy* (Spring 1979), John Wiley & Sons, Inc., 605 Third Ave., New York, N.Y. 10016.

Ever since Adam Smith published *The Wealth of Nations* (1776), scholars have seen technological innovation as a major spur to economic growth. Now many U.S. analysts worry that the United States' technological capacity is on the wane. Not so, says Graham, professor of management at MIT.

The United States has been an innovative society since the late 19th century—when its big internal markets and high per capita income stimulated costly research and development. The U.S. lead in metalworking, Graham says, was obvious before 1900; American chemical technology equaled Europe's by the 1920s. Moreover, the rich U.S. markets allowed American industrialists to refine and commercialize foreign inventions (including the radio, sewing machine, internal combustion engine).

After World War II, its technology gave the United States a clear advantage in world markets. That advantage, some economists fear, may be slipping away as the economies of Western Europe and Japan expand. Economist Charles Kindleberger of MIT points to the "protectionist posture" of U.S. industries threatened by foreign competition;