

**PRESS & TELEVISION***Wonders to Behold*

"Neovideo: One Step Away" by James Monaco, in *American Film* (Nov. 1978), P.O. Box 966, Farmingdale, N.Y. 11737.

The history of nonprint media—film and broadcasting—has always been governed by two basic forces: technology and economics, mixed occasionally with some politics. It is well to keep this in mind, says Monaco, editor of *Celebrity* and *Media Culture*, as the electronic media revolution propels us toward "the bright age of neovideo."

Cable television promises to give us (by 1984) a "wired nation" with innumerable channels of communication, including two-way service. But it is still, at 19 percent, well short of the 30 percent saturation (the ratio of homes with cable TV to total television homes) regarded as the critical point at which cable would become a major competitor to network broadcasting. It may never get there, thanks to new technology, such as Texas Instruments' TI tuner, which can divide the electromagnetic spectrum so as to expand the number of television channels currently available.

Broadcasters expect technical breakthroughs, including new satellite relay systems inexpensive enough (at \$100 per hour) to permit entrepreneurs to compete with the networks in distributing programs nationwide. On the horizon is "digital transmission," which could end all problems with interference and lead to flat wall screens with picture and sound quality far better than that provided by today's cathode ray television receivers.

With more numerous conventional noncable channels available, says Monaco, both cable and noncable broadcasters may move toward more specialized programming aimed at smaller target audiences that advertisers want to reach. Television programs on disc and tape may be sold in stores and through the mails. Reduced federal regulation of the entire communications industry seems very likely, Monaco warns, and we should brace ourselves for "chaotic" new developments in technology and marketing—and a fresh set of problems.

**RELIGION & PHILOSOPHY***Saving a Church*

"Trendier Than Thou" by Paul Seabury in *Harper's* (Oct. 1978), 1255 Portland Place, Boulder, Colo. 80321.

During the fall of 1977, the American Episcopal Church suffered schism when a small, conservative faction broke away to form a new Anglican Church in North America. Although the number of parishioners attracted to the new sect has not been large (an estimated 15,000), the split has been a traumatic experience for Episcopalians.

**RELIGION & PHILOSOPHY**

Most journalists blamed the split on the decision of the Church's 1976 General Convention to allow the ordination of women to the priesthood. Seabury, a Berkeley political scientist and a descendant of America's first Episcopalian bishop, thinks the factional schism represents a more fundamental rift between Episcopal clergy and laity. Both bishops and ministers, he says, led the Church toward increasing secularization as they joined political and social causes in the 1960s, dispensing millions of dollars to radical movements (Black Power, migrant farm workers, Puerto Rican nationalists).

Seabury cites the actions of Bishop Paul Moore, who made available Manhattan's Cathedral of St. John the Divine for use as "a theatrical facility, for light shows, Shinto rites, Sufi workshops in dervish dancing . . . , ceremonies for striking farm workers and for Indians at Wounded Knee, . . . and political protest rallies." Moreover, soon after the Church approved the ordination of women, Bishop Moore ordained an avowed lesbian.

This "new license," says Seabury, did not directly affect the majority of practicing Episcopalians, who were free to accept or reject what the "reformers" espoused. What provoked a storm was the 1976 General Convention's controversial adoption of a new *Book of Common Prayer* intended "to make the church, its language, and its practices conform to contemporary values." All 2 million Episcopal communicants were called upon to give the new prayer book equal status with the familiar 1789 liturgical manual, as revised in 1898 and 1928, the principal bond joining the High, Middle, and Low orders of the Church. (One straw poll found the new prayer book acceptable to only 11 percent of the laity.)

To avoid further "deterioration," Seabury concludes that the clergy of the Episcopal Church need to regain a sense of their essential calling, which is not social or political but "salvific" or soul-saving.

### *Fairness in a Finite World*

"Justice, Limits to Growth, and an Equilibrium State" by F. Patrick Hubbard, in *Philosophy and Public Affairs* (Summer 1978), Princeton University Press, Princeton, N.J. 08540.

Social theorists since John Locke (1632–1704) have argued that unrestrained production and technological development would ultimately insure a minimum standard of living for all. But in *A Theory of Justice* (1971), philosopher John Rawls introduced a new concept—"the equilibrium state"—that places a ceiling on social consumption to diminish the risk of serious injury to present and future generations. (Rawls calls this "intergenerational justice.") The shift to an equilibrium or no-growth perspective, says Hubbard, who teaches at the University of South Carolina law school, would require Western societies to accept new, less libertarian democratic principles based on civic responsibility rather than on individual rights.

Rawls' approach identifies a class of goods called "luxuries," defined as that which exceeds the basic resources of living, a culturally determined "appropriate" standard of living, or those "primary goods" that