
PRESS & TELEVISION

*The Selling
Of Jimmy Carter*

"The Man Who Sold Jimmy Carter" by Paula Smith, in *Dun's Review* (Aug. 1976), 666 Fifth Ave., New York, N.Y. 10019.

Jimmy Carter was a virtual unknown when he launched his bid for the presidency in January of 1975. The promotion effort which helped bring him from obscurity into national prominence ranks as one of the more remarkable events in American political history. It was largely the work of one man, Gerald Rafshoon, a 42-year-old Atlanta advertising executive, says *Dun's Review* staff writer Smith.

Carter has what Rafshoon calls "slow charisma . . . the longer you listened to him, the more involved you got and the more apt you were to have a good feeling about him." Using five-minute television commercials, Rafshoon had Carter spend 40 to 50 seconds discussing each of five or six issues. TV station managers dislike five-minute political spots because of a fear of boring viewers, and the Carter forces had to file a complaint with the Federal Communications Commission before some stations would agree to sell time in key cities.

Switching later to two-minute television spots that were easier to place, Rafshoon focused on particular geographic areas and generally tried for frequency rather than "reach"—buying six spots that would get to 35,000 viewers each, rather than one that would reach 200,000, and concentrating on off-hours rather than expensive prime time.

"While Carter's message was consistently less than startling," writes Smith, "his avoidance of quick, easy answers was evidently a plus." Pollster Pat Caddell found strong positive shifts in opinion to Carter where the candidate's TV advertising was heavy. It was a propaganda effort that emphasized the candidate, that seldom relied on carefully rehearsed scripts, and avoided the slickness which often results when media specialists try to impose their creative formulas on the product.

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*The Changing
Church Scene*

"The Evangelicals: New Trends and New Tensions" by Richard Quebedeaux, in *Christianity and Crisis* (Sept. 20, 1976), 537 W. 121st St., New York, N.Y. 10027.

Those who conjure up visions of "hellfire" and theological conservatism when they hear the words "fundamentalist" or "evangelical" are in for a surprise. Ever since the 1960s, profound changes have been quietly and steadily taking place among evangelicals in the areas of Scripture, social concern, ecumenical relationships, and church lead-

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ership, writes Quebedeaux, consultant to the United Church Board for Homeland Ministries.

From the late 19th century, evangelicals have believed in the "total inerrancy" of Scripture. But the 1960s saw a doctrine of "limited inerrancy" developing, which asserts Scriptural infallibility on matters of faith and conduct, but not of history and the cosmos (including biology and geology).

Among previously conservative or apolitical evangelicals there has been a growth in social awareness, culminating in the 1973 Chicago Declaration of Evangelical Social Concern, which amounted to "a confession of evangelical complicity in the racism, sexism, militarism, and economic injustice of the wider U.S. society." The "leftward trend" among younger evangelicals now embraces sub-groups from the Catholic left and Christian remnants of the counter-culture "Jesus Movement" to black evangelicals and "charismatics." The women's movement has made substantial gains within all these sub-groups, says Quebedeaux. The Evangelical Women's Caucus, a fellowship of evangelical feminists, is growing steadily.

Evangelical conservatives and the mass of some 40 million "mainstream evangelicals" remain mostly Republican (outside the South) and preoccupied with prohibitions against smoking, drinking, dancing, and the like. But younger evangelicals have almost universally rejected these taboos, although they remain "conservative" in regarding premarital and extramarital intercourse and homosexual practice as totally unacceptable.

Mainstream evangelicals and mainline Protestants are showing ever-increasing signs of ecumenical cooperation, and a new generation of evangelical leaders is emerging. One of them, says Quebedeaux, is David Allan Hubbard, president of Fuller Seminary and a Conservative Baptist minister, who combines "preaching ability, charm and political savvy." As president of the Association of Theological Schools in the United States and Canada, the accreditation body for all North American theological seminaries, he is well situated to help develop a better relationship between evangelicals and mainline Protestants.

*Striving for
Social Justice*

"The Boston Church and Desegregation"
by Frank J. Harris, S.J., in *America*
(Sept. 11, 1976), 106 W. 56th St., New
York, N.Y. 10019.

When the Boston School Committee declared itself unable to desegregate the city's public schools, the U.S. District Court on May 10, 1975, imposed a plan of its own. A majority of parents, teachers, and students in America's most Catholic metropolis were furious.

Not without some prodding, writes Harris, who is a staff member of Boston's Citywide Coordinating Council, the court's principal monitoring agency, the Catholic Church took important steps to change the climate of hatred and fear—and changed itself in the process.