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Church Group Meets
Unexpected Obstacles

By Barbara Rust

FORT WORTH, Texas (BP)--Members of North Richland Hills Baptist Church in Fort Worth encountered more than they expected while on a mission trip to help build a new church in Nicaragua.

The Texas group was caught in riots and it rescued a man and his wife who had been left for dead by robbers. The incidents cut short the group's intended ministries but there were no injuries to any members.

While in Diriamba the bus carrying the group did not stop for a roadblock set up by students at a university in Jinotepe, a suburb of the capital, Managua. As a result, students chased the church bus and pounded on it with their fists.

According to W. Hal Brooks, pastor of North Richland Hills Baptist Church, if the bus had stopped and identified the members, the students would have let it pass.

"They (the students) did not know who we were," Brooks said. "The students weren't against American missionaries. Their main concern is the oppression of the people." He said the demonstrations weren't against the church or the mission group, but were political.

Students took over the Baptist church in Diriamba and the mission group had three days of Bible School, instead of the intended ten.

The group left construction of a church unfinished when students demonstrated against the work and asked them to leave. Members of Jinotepe Baptist Church, part of the Nicaraguan Baptist Convention, will complete the church building.

"If it was looked at as an American church, it would be bad because there is some dislike for Americans in Nicaragua, but not by the Nicaraguan Christians," Brooks said. "They are greatly appreciative of the work that's been done."

After the mission group left Jinotepe Baptist Church, the church was firebombed. Following the attack, about 100 townspeople, many not members of the church and some not Christians, encircled the church to protect it.

Some members of Jinotepe Baptist Church were sleeping in the church during the attack. Only one person, a 16-year-old preacher, was injured by a rock thrown into the building.

"It was a frightening experience and yet a strengthening experience," Brooks said. "It let us know that being a Christian can be dangerous. It made our group realize we have a challenge to be a witness anywhere in the world and sometimes it may cost something to be that witness."

The final attack occurred in the mountainous area of Esteli. While the mission group presented the concert, "Aleluya," in Spanish, students calling themselves the Christian Revolutionaries, took over the service to espouse their political views. While the students were speaking, homemade bombs exploded outside.

"If we had stopped the concerts, it would have been a defeat for the Baptist church in Esteli," Brooks said. His group had memorized the concert in Spanish.

Not only was the mission group involved in riots, but it also rescued the Doug Holtzingers, a newly-wed couple from Los Angeles on a backpacking trip to Central America. They had been robbed and left for dead.

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Holtzinger was shot three times in the head and stabbed in the cheek. His wife, Betsy, outwitted the robbers. One of the attackers was told by the others to "kill the woman." She could tell the man was scared, so she stared intensely at him. He pricked her hand with a knife and threw her into a ravine and told the others, "the woman is dead."

Mrs. Holtzinger ran up a hill to the mission group, 200 yards away at the Mt. Olive Baptist Encampment.

Brooks said the man "would have bled to death on the spot if we hadn't gotten there when we did." Holtzinger recovered and was scheduled to return to California.

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Copyright Requirements
Apply Also to Churches

By Claude Rhea, III

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WASHINGTON (BP)--Churches must be careful in their use of copyrighted materials since the Copyright Act of 1976 became effective January 1, 1978.

According to experts, it will take years of court cases and bureaucratic regulations to clarify the confusing and even conflicting provisions of the new law. In the meantime, churches should be alerted to some of the ways the law affects religious functions.

The Copyright Act of 1976 is the first revision of the nation's basic copyright law in 68 years. The law, which affects all individuals and institutions who use copyrighted materials, is an attempt to balance the interests of "creators" and "consumers" of intellectual property. It assures copyright owners exclusive rights to reproduction, adaptation, publication, performance, and display of their works. However, these exclusive rights are limited by another provision which allows "fair use" of copyrighted works, without permission, by the public.

Although the law sets forth no clear-cut definition of what constitutes "fair use" in every situation, it explains that photocopying anything and everything at will is not permissible. For determining whether photocopying or any other use of a work is "fair", it provides four considerations: (1) the purpose and characteristic of the use, (2) the nature of the work, (3) how much of the work is being copied, and (4) how the potential market for, or value of, the work is affected.

The copyright law notably affects church music ministries. There are few major departures from the old law in this area, but Congress requested representative groups of music composers, teachers, publishers, and performers to try to clarify the new law for musicians. They have formulated guidelines determining the "minimum standards of fair use" of copyrighted music. Although these recommendations do not have the force of law, Congress has termed them "a useful clarification."

Under the guidelines, "emergency copying to replace purchased copies (of music) which for any reason are not available for an imminent performance" is not a violation if "purchased replacement copies are substituted in due course." Permission from the publisher is not necessary for such emergency copying. However, the copying of music to avoid purchase or to replace lost parts is expressly prohibited, according to the guidelines.

It is important to note that the lyrics of most songs are copyrighted. In view of the law, duplicating "song sheets" containing lyrics is the same as copying the music.

If a particular piece of music is out of print, it is not necessarily out of copyright. Permission should be sought from the former publisher before copying it. Similarly, a hymn or other musical work may enter the public domain when its copyright expires. However, the particular arrangement of that work appearing in a hymnbook or other anthology may still be copyrighted. Permission should be obtained before photocopying from any hymnbook published since 1909.

The law grants copyright owners the "exclusive right...to prepare derivative works." This means that permission from the publisher to arrange a protected musical work is necessary. Permission is not necessary to arrange pieces in the public domain or to simplify or to edit copies of purchased music. However, writing additional parts or new words to a song, even as a parody, is considered to be the same as arranging.

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In order to protect a copyright owner's exclusive right to distribute his work, the law requires anyone wanting to record a protected song to obtain a "compulsory license" and to pay a royalty. The new law has raised the royalty paid to the copyright owner from two cents per song per record to two and three-quarters cents per song or one-half cent per minute or fraction of a minute of playing time, whichever is greater.

If a church choir wants to make a record, the minister of music needs to file with the publishers of the selected songs a "notice of intention" for a compulsory license within 30 days of the recording session. Royalties should be paid to the publishers on a monthly basis as the records are sold.

"Non-dramatic literary or musical works" or "dramatic-musical works of a religious nature" may be performed freely "in the course of services at places of worship or at a religious assembly," without infringing upon any exclusive right of the copyright owner, according to the new law. This exemption does not apply, however, to secular operas or musical plays performed in a church even if they have an underlying religious theme and are performed in the course of a service.

Materials used by puppet ministries and church dramas groups may require permission, and possibly royalties, to be performed. When there is any doubt, it is best to check with the publisher or agent of such dramatic works. They try to answer such questions promptly.

Broadcasts of church services which include the performance of a copyrighted anthem by the choir fall within the "religious services" exemption. However, a church-sponsored broadcast featuring music or drama not originating in a service may be subject to compulsory license requirements.

The law does not say whether churches can freely record services containing copyrighted music or drama. Presumably, no problem arises when a church provides tapes of its services to shut-ins. However, distribution to the congregation of such recordings, even at cost, falls within a "gray area" of the new law.

How does one obtain permission to perform, copy, or arrange a copyrighted work when it appears that the law requires it? First, locate the name of the copyright holder next to the copyright notice. The address of the holder is usually given. If it is not, or if it is inaccurate or inadequate, the Music Publishers' Association of the United States, 130 W. 57th St., New York City, 10019, or the National Music Publishers' Association, Inc., 110 E. 59th St., New York City 10022, will undertake to supply that information.

Further questions about use of copyrighted materials should be addressed to a copyright attorney or to the U. S. Copyright Office, Library of Congress, Washington, D. C. 20559.

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Most SBC Messengers
Employed on Church Staffs

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NASHVILLE, Tenn. (BP)--More than three-fourths of the messengers who attended the Southern Baptist Convention annual meeting in Atlanta in June were persons in some phase of church or denominational work and their spouses, according to an analysis by the research services department of the SBC Sunday School Board.

The survey, done for the SBC Executive Committee, was based on 7,408 respondents. "The distribution of these persons closely matches the state distribution of the 22,872 registered messengers," said Martin B. Bradley, SBC recording secretary and manager of the research services department. "Therefore, the survey participants likely mirror the characteristics

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of all messengers quite acceptably."

A statistical breakdown shows 52.4 percent of the respondents serve on church staffs or in some form of missions, evangelism or state or SBC denominational work. Forty-three percent of the respondents serve on church staffs. Spouses of the 52.4 percent made up 24.2 percent of the messengers, for a total of 76.6 percent, Bradley said.

The 52.4 percent was 82 percent male and 12.9 percent female. The remainder did not indicate sex. A breakdown of the total respondents indicated that 55.9 percent were male and 42.1 percent female, with 2 percent not indicating sex.

Persons aged 60 years and up made up the largest segment of the total respondents, with 16.8 percent. But age was distributed evenly, with 8.1 percent in 18 through 29 category; 8.6 percent, 30-34; 10.1 percent, 35-39; 12.2 percent, 40-44; 13.4 percent, 45-49; 13.1 percent, 50-54; and 11.1 percent, 55-59. Only 2.4 percent indicated an age under 18.

The largest segment (26.2 percent) came from churches with 500 to 999 members, but distribution fell evenly on both sides of that category, with 21.2 percent coming from churches with 100 to 299 members, 22.4 percent from churches with 300 to 499 members, and 25.2 percent from churches 1,000 and up in size.

Polled on cost factors, 41.4 percent estimated expenses in Atlanta (to which 88.8 percent of the messengers traveled by car) to be \$150 and up, while 32.9 percent estimated costs at under \$100. In between those, 12.4 percent said it would cost \$100 to \$124 and 10.1 percent estimated \$125 to \$149.

Asked what pre-convention sessions they attended, 22.7 percent did not respond, but 63.4 percent of those responding attended the Pastors' Conference; 16.1 percent, the Woman's Missionary Union meeting; 7.5 percent, the Evangelists' Conference; 4.2 percent, the Church Music Conference; 3.2 percent, the Directors of Missions Conference; and 2.6 percent, the Religious Education Conference.

Another question in the poll asked about attendance at previous conventions.

Some 43.8 percent of the males and 33 percent of the females said they attended the 1977 SBC in Kansas City; 43.3 percent of the males and 35.9 percent of the females, the 1976 Norfolk SBC; 42.8 percent of the males and 33.7 percent of the females, the 1975 Miami Beach SBC; 39.7 percent of the males and 29.1 percent of the females, the 1974 Dallas SBC; 20.9 percent of the males and 13.2 percent of the females, the 1973 Portland SBC; 31.2 percent of the males and 20.6 percent of the females, the 1972 Philadelphia SBC; and 29.3 percent of the males and 38.9 percent of the females gave no indication.

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President's Pastor Says
Vins Negotiations Continue

Baptist Press

WASHINGTON (BP)--President Carter's pastor visited with dissident Baptists in the Soviet Union recently but refused to comment on their talks or negotiations involving Georgi Vins, a Baptist pastor in prison for refusing to register his church with the Soviet government.

Charles A. Trentham, senior minister of the First Baptist Church of Washington, D.C., was in the Soviet Union to preach in four cities. While there, he talked with Yuri Arbotov of the Supreme Soviet and the Academy of Sciences about Carter's religious convictions. He said he tried to explain that Carter's stand on human rights grows out of his religion.

"I shared my conviction that Carter is a Christian gentleman who wants only peace and his religion pledges him to keep peace," Trentham said.

Trentham said the only message he carried from Carter to the Soviet Union was a greeting to his fellow believers all over the U.S.S.R.

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