

munity. It is based on the feudal concept that the king could do no wrong. This principle holds that the state and its agents cannot be held liable for wrong unless the state waives its immunity and consents to be sued.

While recent U.S. Supreme Court cases have held the government's immunity is not absolute, it represents a barrier to redress/reparations because a finding of liability by the state is not one the courts readily make (Chuman, Amy, "The Legal Case of Reparations," *The Asian American Journey*, November 1980, pp. 16-17)

Yet, even with the apparent legal barriers, a reading of scripture suggests that the case for redress/reparations has a Biblical/Theological basis. Glimpse of that come to us from Exodus 22:21 (wrong-doing); Exodus 21:37; Numbers 5:5-7 and Luke 19:1-10 (restitution) and Micah 6-8 (justice).

The account of Exodus 22:21 is clear in its declaration that wrong-doing against aliens is prohibited. The account of Exodus 21:37 and Numbers 5:5-8 deals with laws regarding property damages and restitution that is due in such cases.

After restitution is made, an additional fine of one-fifth the total value is also due.

Though one may question the application of Old Testament Law in the present situation of Japanese Americans seeking redress/reparations, it is striking to note that the account of Luke 19:1-10 indicates that Zaccheus says, "I am ready to repay him four times over." Jesus said to him "Salvation has come to this house today."

The Federal Reserve Bank of the U.S. Government has estimated that the Japanese American community suffered a loss of at least \$400 million worth of property as a result of the incarceration. Although the Japanese American Evacuation Claims Act of 1948 permitted Japanese Americans to make claims for personal and real property losses, the total awards made by the Commission amounted to only \$38 million.

The account of Micah 6:8 calls for justice. It is evident from a variety of documents that a wrong was committed. It is also evident that restitution, that in some form of redress/reparations is due whether it be in terms of an additional fine of "one-fifth the total value." (Numbers 5) or "four-times over" (Luke 19).

BIBLIOGRAPHIC RESOURCES:

Bosworth, Allan R., "America's Concentration Camps" New York: W. W. Norton, 1967.

Chuman, Frank F., "The Bamboo People: The Law and Japanese Americans" Del Mar Ca. Publisher, Inc., 1972.

Daniels, Roger, "Concentration Camps USA: Japanese Americans and World War II" New York: Holt, Rinehart, Winston, 1972.

Daniels, Roger, "The Politics of Prejudice: The Anti-Japanese Movement in California and the Struggle for Japanese Evacuation." Berkeley: University of California Press, 1962.

Girdner, Audrie; Loftis, Anne, "The Great Betrayal: The Evacuation of the Japanese Americans During World War II." New York: Macmillan, 1969.

Grodzins, Morton M., "Americans Betrayal: Politics and the Japanese Evacuation." Chicago, University of Chicago Press, 1949.

McWilliams, Carey, "Prejudice: Japanese Americans: Symbol of Racial Intolerance" Boston: Little Brown, 1944.

Rostow, Eugene V., "The Japanese American Cases — A Disaster." *The Yale Law Journal*, Vol. 54, No. 3, pp. 489-533, June 1945.

13. RESOLUTION ON LEARNING A SECOND LANGUAGE AS A CHRISTIAN WITNESS

Mr. Wilson called on Joy Edwards (RI), Chairperson of the small group that considered the Resolution on Learning a Second Language as a Christian Witness, to make the report. Mrs. Edwards noted these wzge no substantive changes in the resolution and moved its adoption.

The Moderator recognized Elaine Marheine (IK) who moved to amend the motion by adding a new paragraph 3 on the second page of the resolution to read: "Calls upon Christians to affirm the language of the deaf as unknown and foreign to us. Lack of ability to communicate with individuals having a hearing disability puts an invisible barrier between persons," and to re-number the remaining paragraphs. This was accepted.

It was

81-GS-72 VOTED: The Thirteenth General Synod adopts as amended the Resolution on Learning a Second Language as Christian Witness.

RESOLUTION ON LEARNING A SECOND LANGUAGE AS A CHRISTIAN WITNESS

Summary

The resolution documents the incompetence of U.S. residents in foreign languages and explains the special mandate which Christians have to take the lead in learning how to communicate with other peoples in their own tongues. It calls on UCC instrumentalities to incorporate into their work a new stress on the acquisition of competence in a second language, and for UCC pastors, lay leaders, parents, and educational institutions to do the same.

Preamble

The United Church of Christ seeks to be a part of that thrust toward universal human community which stands at the heart of Biblical tradition.

Background

As Christians in the United States, we recognize a legitimate interest in our nation's ability to conduct our diplomacy, our business, and our cultural affairs abroad with the sensitivity and subtlety which comes from knowledge of foreign languages. But as Christians we must also see language skills in the larger perspective of loyalty to God's Kingdom. That Kingdom is one of justice and human fulfillment, in which all indi-

viduals and cultures express themselves fully through the languages natural to them. The call to learn a second language as a Christian witness is directed against the cultural imperialism which sees human expression only in terms of the "survival of the fittest." Christians must be able to lead the way for their fellow citizens in perceiving the image of Christ in the huge majority of human beings who have no knowledge of our tongue, and this means establishing the communication which enables us truly to receive from them. Therefore, corporate human survival depends on increased communication and understanding.

In November, 1979, the President's Commission on Foreign Language and International Studies presented its report. The Commission found a "serious deterioration" in the foreign language capacity of the North American people. Following are some findings of the report:

Americans' incompetence in foreign languages is nothing short of scandalous, and it is becoming worse. Historically . . . America's continental position between vast oceans was a basis for linguistic as well as political isolation, but rocketry as well as communications satellites render such a moat mentality obsolete. While the use of English as a major international language of business, diplomacy, and science should be welcomed as a tool for understanding across national boundaries, this cannot be safely considered a substitute for direct communications in the many areas and on innumerable occasions when knowledge of English cannot be expected. The fact remains that the overwhelming majority of the world's population neither understands nor speaks English . . . Our vital interests are impaired by the fatuous notion that our competence in languages is irrelevant. Indeed, it is precisely because of this nation's responsibilities and opportunities as a major power and as a symbol of ideals to which many of the world's peoples aspire that foreign languages, as a key to . . . other customs and cultures, can no longer be viewed as an educational or civic luxury.

. . . Our lack of foreign language competence diminishes our capabilities in diplomacy, in foreign trade, and in citizen comprehension of the world in which we live and compete. Americans' unwillingness to learn foreign languages is often viewed by others, not without cause, as arrogance. The melting-pot tradition that denigrates immigrants' maintenance of their skill to speak their native tongue still lingers, and this unfortunately causes linguistic minorities at home to be ignored as a potential asset.

Americans' scandalous incompetence in foreign languages also explains our dangerously inadequate understanding of world affairs.

THEREFORE, the Thirteenth General Synod of the United Church of Christ:

1. Declares its conviction that in the interdependent world of today respect for and knowledge of the language of other peoples has taken on an unprec-

edented urgency if human development, justice, and peace are to be secured;

2. Discerns a specifically Christian mandate to learn a second language, related to the Spirit's breaching of all dividing walls of ignorance, prejudice, and hostility, and creating of bridges of comprehension and communion among people.
3. Calls upon Christians to affirm the language of the deaf as unknown and foreign to us. Lack of ability to communicate with individuals having a hearing disability puts an invisible barrier between us.
4. Affirms the concerns raised by the President's Commission over the inadequacy of the people of the United States in language skills;
5. Affirms the opportunities for mission and community in the widespread desire of people abroad to learn English, but affirms as equally crucial the need for United States people to learn the languages of others;
6. Requests the United Church Board for World Ministries and the other instrumentalities of the UCC to incorporate into their educational efforts a new stress on the acquisition of competence in a second language by UCC persons, in order to deal responsibly and creatively both in international contexts and with millions of persons within our borders;
7. Calls on the pastors and the lay leaders of the UCC to identify local and regional resources for language study, and to enable such study among their people through programs in educational mission and dialogue with speakers of other tongues;
8. Requests UCC parents to press for more and better teaching of languages in public education and to encourage their children to learn a second language;
9. Encourages colleges and seminaries related to the United Church of Christ to reinstitute or to strengthen, as the case may be, a modern language requirement for graduation, and to create new opportunities for students to pursue the study of non-European as well as European languages.

14. REPORT OF SECTION E — RESOLUTION ON THE PENSION BOARDS

The Moderator recognized Mr. Loren Cope (OHIO), Chairperson, for a continuation of the Section's report. Mr. Cope moved the adoption of the Resolution on the Pension Boards. Mr. Cope called on John Deckenback, a member of the staff of the Northern California Conference, to speak to the resolution. He indicated that the intention of the resolution is to increase responsibility in corporate responsibility by determining new investment criteria.

The Moderator recognized James Cernohlavek (CAL.N), who moved to amend the motion by inserting a new point three to the resolution to read: "To explore and recommend alternatives to the current practice of using OCWM monies for the underwriting of supplements to small annuities and other Pension Boards funds."

There was discussion and upon being put to a vote,