

# Healing Fund for Japanese Canadians

Contents of the Diocese of Calgary Archives  
107 pages from Calgary, 58 pages of typed notes  
Released by Chancellor Peter Crisfield on 24 August 2023

**Warning: These archives relate to the former Anglican Priest Gordon Goichi Nakayama and his history of clergy sexual abuse. These archive materials were retained and released by the Anglican Diocese of Calgary. The release of these materials is part of their commitment towards truth-telling and letting these materials speak for themselves.**

## Opening Notes

This document was compiled in October 2023 by the Project Office. This document contains typed readings of handwritten correspondence contained within the Diocese of Calgary archives. Half of the 107 pages were handwritten, with varying degrees of legibility. The typed corresponding documents can aid the reader, while the original scans are retained for reference. Where words or sentences are unclear they have been identified in **yellow highlights**. Round brackets ( ) are part of the original text while square brackets and their contents [ ] are notes from the Project Office. Similarly, \* within the text indicate notes have been added at the bottom of the page by the Project Office. The page numbers of the typed pages correspond to the page number on the scanned 107 pages from the Diocese of Calgary. As such, these 165 pages of material are only numbered up to page 107.

## Record of Activity

10 October 2023 - Document created  
17 October 2023 - First draft circulated  
23 October 2023 - Edits from Emiko Lashin incorporated and Table of Contents added  
10 January 2024 - Warning added in red text

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| 1. Notes on Nakayama's time with the ACC<br>Author: DoC Archdeacon Brooke Mitchell | Date: c. 1994-5    |
| 2. Contact information for Nakayama's children<br>Author: U/K                      | Date: c. late 1995 |
| 3-10. 8-page CV on Nakayama<br>Author: U/K   | Date: c.1982       |

11. Exit Permit from Okinawa Date: 4 August 1952  
Author: United States Civil Administration of the Ryukyu Island
12. Correspondence sent to Nakayama Date: 25 September 1952  
Author: Bishop of Calgary George Calvert
13. Correspondence sent to Nakayama Date: 10 October 1952  
Author: Missionary Society of the Church of England in Canada, signed "LAD K"
14. Christmas letter from the Nakayama's Date: December 1972  
Author: Lois M & GG. Nakayama
- 15-20. Draft of January 1973 article for The Sower Date: c. December 1972  
Author: David Carter
21. Clipping from The Lethbridge Herald Date: c. 1982  
Author: Dwayne Janke
22. Clipping from The Financial Post Date: c. 1995  
Author: Allan Hepburn
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24. Clipping from an unknown newspaper Date: c. 1972  
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- 42-48. 7-page handwritten letter sent to Bishop Barry Curtis[?]  
Author: DoC Archdeacon Brooke Mitchell [her handwriting]  
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- 52-55. Note pages from a conversation with GG. Nakayama  
Author: DoC Archdeacon Brooke Mitchell [her handwriting]  
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56. "While you were out" message for Brooke  
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- 57-8. Note pages from a conversation with John Flanders  
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60. Note page from a conversation with Gordon Light  
Author: DoC Archdeacon Brooke Mitchell [her handwriting]  
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61. Fax sent to Gordon Light, page 1 of 3  
Author: DoC Archdeacon Brooke Mitchell on DoC letterhead  
Date: 10 January 1995

- 62-3. Note pages from a conversation with Cyril Powles Date: 10 January 1995  
 Author: DoC Archdeacon Brooke Mitchell [her handwriting]  
 Note: It is not clear if these two pages are part of the 3-page fax, p.61
64. Note page from a conversation with Joy Kogawa Date: 10 January 1995  
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- 65-6. Note pages from a conversation with Joy Kogawa Date: 21 January 1995  
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70. Note pages from a conversation with John Shozawa Date: 25 January 1995  
 Author: DoC Archdeacon Brooke Mitchell [her handwriting]
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- 74-5. Note pages from a conversation with Joy Kogawa Date: 25 January 1995  
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- 76-78. Repeat of pages 67-9. Fax sent to Gordon Light Date: 25 January 1995  
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79. Note page from a conversation with Joy Kogawa Date: 26 January 1995  
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 Author: DoC Archdeacon Brooke Mitchell [her handwriting]
- 81-2. Correspondence to GG. Nakayama Date: 10 February 1995  
 Author: Archbishop Barry Curtis  
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- 83-91. Canon XVIII Discipline from June 1992. Date: 10 February 1995  
 Author: Diocese of Calgary constitution and canons  
 Note: Reference material mentioned on page 81.

92. Note page conv. with Joy Kogawa and GG. Nakayama Date: 13 February 1995  
 Author: DoC Archdeacon Brooke Mitchell [her handwriting]  
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 Author: Joy Kogawa
- 99-100. Letter to Joy Kogawa Date: 20 March 1995  
 Author: Brooke Mitchell [? likely a response to page 98]
101. Letter to Brooke Mitchell Date: 28 March 1995  
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 Author: DoC Archdeacon Brooke Mitchell [her handwriting]
105. Note page from a conversation with Joy Kogawa Date: 11 August 1995  
 Author: DoC Archdeacon Brooke Mitchell [her handwriting]
106. Memo regarding GG. Nakayama's death Date: 11 October 1995  
 Author: Ruth [no last name provided, no organization listed]
107. Letter to Joy Kogawa Date: 20 October 1995  
 Author: M Davidson - Pension Benefits Officer

**Table on information on Bishops and staff with the Anglican Church of Canada**

Time	Bishop, New Westminster	Bishop, Calgary	Primate	Other
1952	Godfrey Gower (1951-1971)	George Calvert (1952-1967)	Walter Barfoot (1949-1959)	Ray Beverley, Bp Toronto (1947-1955)
1994	Michael Ingham (1994-2014)	Barry Curtis (1983-1999)	Michael Peers (1986-2004)  Secretary: Gordon Light (1992-2001)	Peter Mason, Bp Ontario (1992-2002)  Gary Woolsey, Bp Athabasca (1983-1991)
2015	Melissa Skelton (2014-2021)	Gregory Kerr-Wilson (2012- )	Fred Hiltz (2007-2019)	
2021-2024	John Stephens (2021- )	Gregory Kerr-Wilson (2012- )	Linda Nicholls (2019- )	

Note on Bishop Gary Woolsey: “But in 1991, he told the newspaper, he felt a call to return to parish ministry. He announced his retirement as bishop to serve as rector at St. Peter’s in Calgary until his retirement in 2002.” [Citation](#) from Anglican Journal, 21 October 2013.

Note on Bishop Gordon Light: “Gordon Stanley Light (b 1994) was bishop of the Anglican parishes of the central interior from 2004 until 2008...in 1984 he became dean of Cariboo, a post he held until he was appointed principal secretary to the primate, Michael Peers in 1992.” [Citation](#) from Wikipedia, 23 October 2023.

1955-88.

1982 - 82 yrs old - 50 yrs ordained.

50      50

~~1932~~      32 yrs. - when ordained.

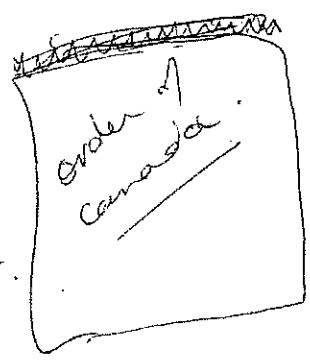
ordained 1932 in Vanc

Coaldale for 23 years.

converted to Xty in Canada.  
clergyman in Vanc -

Ordained Sept 26, 1932

Vancouver - Church of the Ascension.



1942 - Wauwatin of Japanese into Interior.

Slocan BC - minister to 1500. Anglicans.

\* 1945 - started mission in S Alberta. (Coaldale)

Resigned <sup>again</sup> Jan 11, 1979 ~~from~~ <sup>while in</sup> Vanc →  
stay on retired list in Calgary.

discuss details of retirement Nov 1970. (semi-retire)  
July 1971 - away for 4 mos missionary trip.

(1947 Coaldale was Officially a mission  
1955 became a parish

loaned out for 1 yr to Okanagan 1951-52.

George Broadak  
228-2521  
UBC archives (Pop Council)  
Albanian Provincial Actions  
427-1750.  
Anglican  
west there

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1982 - 82 yrs old - 50 years ordained

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Order of Canada

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(1955 became a parish

-George Bradak

228-2521

Loaned out for 1 yr to Okinawa , 1951-1952?

UBC Archives (Jap[anese] Canadian)

Glenbow [Museum in Calgary]Joy's material

Provincial Archives                    went there

427-1750 -



Mr. Ken Coman  
Tim Nakayama

All Souls Episcopal.

101 - AZA YOSHIHARA

Chatan-cho

Okinawa

Nippon # 904-01

Fax - 011-81-98-936-7261.

phone - -936-0296. -

book out  
in fall

Jay Kagawa  
416-588-8571

345, Simons St  
van 4J6  
18L

The Rev. Canon

Tim Nakayama

All Souls Episcopal

101-A2A Yoshihara

Chatan-Cho

Okinawa

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Phone - -936 - 0296

Book Out  
in full .

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Joy Kogawa

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845 Semlin Drive

Van[couver, BC]

V5L 4J6

CURRICULUM VITAE

Name: Gordon Goichi Nakayama

Date of birth: November 16, 1900 (Meiji 33 nen)

Place of birth: No. Kol24 Kurakawa-mura Kita-Gun Ehimeken, Japan  
(Now Kurakawa, Ozu shi, Ehimeken, Japan)

Education in Japan:

1. Graduated Primary School 1914
2. Graduated Ryoyo Gakuen High School, Kyoto, 1918
3. Studied at Ritsumeikan University, Kyoto,

1918 - March 1919

Date of entry to Canada: October 25, 1919 at Victoria, B.C.

Date of Naturalization: June 19, 1948

Social Insurance Number: 09 610 666 547

Date of Baptism: September 5, 1920 at Japanese Methodist Church,  
Vancouver, B.C.

Date of Confirmation: November 1, 1929, by Archbishop De Poncier  
of the Anglican Diocese of New Westminster

Date of Ordination as Deacon: September 25, 1932 at Holy Trinity Church

Date of Ordination as Priest: October 28, 1934 at Christ Church Cathedral

Date of Marriage: September 23, 1926. Married Miss Lois Masui  
Yao, a missionary from Japan for the Anglican Japanese Mission  
in Vancouver, B.C.

Dates of births of children:

1. October 5, 1931 -- Timothy Makoto
2. June 6, 1935 -- Joy Nozomi (now Kogawa)

Education in Canada:

1. Britannica High School, 1920
2. MacLean High School at Mapleridge B.C.,

1922 - 1923

3. Vancouver Bible School, 1924 - 1927
4. Anglican Theological College (now the

School of Theology, Vancouver) 1929 - 1934. Graduated 1934.

Work History:

1. Taught English and Mathematics at Ryoyo Gakuen 1919
2. Worked at the office of Dr. Kozo Shimotakahara and the Japanese Hospital in Vancouver, 1919 - 1922
3. Teacher of Japanese Language School at Haney B.C., 1922 - 1923
4. Principal of Fairview Japanese Language School in Vancouver, 1924 - 1929
5. Served as a missionary pastor of the Church of the Ascension, Vancouver B.C., 1929 - 1934. (As Deacon 1932 - 1934)
6. Served as Vicar of the Church of the Ascension, 1934 - 1942
7. Teacher of English to Japanese immigrants in Vancouver, 1924 - 1929. At Japanese United Church, 1929 - 1935
8. Served as the pastor of the Slocan Japanese Anglican Church, 1942 - 1945
9. Served as the Vicar of the Church of the Ascension, Coaldale, Alberta, 1945 - 1978
10. Served as a missionary priest to establish the Okinawan Seikokai (now the 11th Diocese of Nippon Seikokai) 1951 - 1952
11. Served as the priest-in-charge of the Holy Cross Anglican Japanese Church in Vancouver 1978 - 1979

Work Description: 1929 - 1945

1. General pastorship
2. Missionary out-reach. In his early years, he established missions in West Kitsilano, Annacis Island, and he assisted in the development of missions in Marpole, Heaps, Dollarton. His preaching and visitation ministry included Mayne Island, Salt Spring Island, Victoria, Duncan, Nanaimo, Port Alberni, Prince Rupert, Skeena River, Naas River and 33 cities as far as San Diego on the Pacific Coast.
3. During the war years, he served at Hastings Park, Slocan, Bayfarm, Popoff, Lemon Creek, New Denver, and Roseberry. He also visited and ministered to the Japanese people in Nelson, Grandforks, Midway, Tashme, Okanagan and in Alberta, Saskatchewan, Manitoba, Ontario and Quebec.

1945 - 1978

1. General pastorship in Southern Alberta. The area included Coaldale, Lethbridge, Coalhurst, Kipp, Monarch, Diamond city, Picture Butte, Iron Springs, Vauxhall, Patricia, Rosemary, Magrath, Fincastle, Taber, Barnwell, Cranford, Stirling, Raymond, Wilson, Cardston. (He also visited the scattered Japanese people in Medicine Hat, Calgary, Edmonton and environs.)
2. He established a church and congregation from almost no members, building a church and vicarage in Coaldale in 1947. He built a modern church in 1964. About 350 people were baptized between 1945 and 1955.

3. The Parish of Coaldale was established in 1955 with a mixed Japanese and Occidental congregation, Rev. Nakayama being the first vicar.

4. He served as Rural Dean of Lethbridge in the Diocese of Calgary between 1961 and 1964.

5. He served as Chairman of the Board of Missions of the Diocese of Calgary 1963 and as a member of the Board in 1964.

6. In 1965 he was appointed the priest-in-charge of the Southern Alberta Mission by the Rt. Rev. G.R.C. Calvert.

7. A number of special anniversary services were held for the Church of the Ascension -- the 10th in 1960, the 15th in 1965, the 25th in 1970 and the 30th in 1975.

8. On July 3, 1966, he was given the honorary title, Canon of St. Paul of the Cathedral Church of the Redeemer in Calgary.

9. In 1970, at the age of 70, he officially retired, but carried on the work of the Church of the Ascension in Coaldale until 1978 under the Bishop of the Diocese of Calgary, the Rt. Rev. Morse Goodman.

1978 - 1979

1. He looked after the parish of the Holy Cross Japanese Church in Vancouver.

2. A special 75th anniversary of the Japanese Anglican Mission in Canada was celebrated with Archbishop Gower, the retired Archbishop of the Diocese and Rev. John M. Shozawa, the former vicar of the church.

3. He retired from the Church of the Holy Cross in 1979 after fifty years of service in the Anglican Church in Canada.

Special Addresses at the General Synod of the Anglican Church in Canada

1. In September 1944, at St. Andrew's in Quebec, Rev. G. G. Nakayama spoke about the conditions of Japanese Canadians in the internment camps and the Canadian government's action in selling Japanese properties without the owners' consent. The Executive Council of the church passed a resolution asking the Canadian government to compensate for the losses.

2. In September 1955, at the 19th General Synod of the Anglican Church in Canada, Rev. G. G. Nakayama spoke on the subject of Japanese immigration. A resolution was passed asking the Canadian government to allow Japanese immigrants to enter Canada. This was the first voice raised in public for the cause of Japanese immigration to Canada after World War Two.

Buildings:

He was responsible for the erection of a number of public buildings.

1. The building for the Fairview Japanese Language School was erected in 1927.
2. He established Marpole Japanese Language School and built the school building in 1928.
3. He built the beautiful Church of the Ascension at 1701 West 3rd Avenue in Vancouver B.C. in 1935. This was destroyed in the late 50's or early 60's.
4. The Bayfarm Kindergarten building was erected in Slocan B.C. in 1943 and was removed by Rev. Nakayama to Coaldale in 1946. This building is the only public building remaining in Canada which was built for and by the Japanese in the Slocan area during the war. It is now the Hall of the Church of the Ascension at Coaldale Alberta.
5. He enlarged St. Paul's Anglican Church in Slocan in 1943.
6. He rebuilt the church hall and vicarage at the Church of the Ascension in 1947.
7. He built the modern Church of the Ascension in Coaldale in 1964.

Missionary Trips:

1. His first missionary trip was made to Japan with Mrs. Nakayama in 1930.
2. Between 1930 and 1942, he made missionary trips in B.C. to points in Vancouver Island, Prince Rupert, the Fraser Valley and the Okanagan Valley.
3. The Japanese Christian Conference had three state-provinces of B.C., Washington and Oregon. Once a year, Rev. Nakayama attended the meetings at Vancouver, Seattle and Portland and preached in several churches.
4. In 1939, a 60th anniversary of Japanese Christians in North America was held. After attending this gathering, Rev. Nakayama was invited by 30 churches, including the church at San Diego and he preached and visited at 33 churches.
5. In 1943, he visited all Japanese internment camps -- New Denver, Roseberry, Sandon, Kaslo, Greenwood, Tashme etc.
6. He visited almost all the places in Canada where Japanese were living.
7. In 1945 he made his second missionary trip throughout Canada.
8. In 1946 he made his third missionary trip throughout Canada.
9. In 1947 he received a special travel permit from the U.S. government and made a combined U.S.A. and Canada trip, covering 39 cities in the U.S.A. and 21 cities in Canada.

10. In 1949, by the special invitation of the presiding Bishop of Nippon Seikokai, the Holy Catholic Church of Japan, he went to Japan and preached 273 times in 10 Diocese from Hokkaido to Kyushu and Okinawa with audiences of more than 100,000. He was the special preacher for the 90th anniversary of the Protestant Mission in Japan. He preached in Hawaii for 10 days.

11. In 1950, he made another North American Missionary trip.

12. In 1952 he made a one-month missionary trip to Japan from Okinawa.

13. In 1954, he made a missionary trip to B.C. and Alberta with Bishop Yashiro and eight other Japanese priests of Japan.

14. In 1956, he made a two month missionary trip to Central and Eastern Canada and the U.S.A.

15. He made a one-month missionary trip to the west coast of the U.S.

16. With a special invitation from the Episcopal church in Brazil, he went to Brazil, Paraguay and Argentina in 1950. He visited 70 churches and preached 101 times. Mrs. Nakayama accompanied him.

17. In 1959, he visited churches in B.C., Washington, Utah, Oregon, California.

18. In 1960, he made a trip to Europe, visiting ten countries and preaching in several cities in Canada on the way.

19. In the summer of 1962, he visited 17 cities and preached in Central and Eastern U.S. and Canada.

20. In 1963, he attended the second Pan Anglican Congress in Toronto. He preached at Chicago Japanese Presbyterian Church and in other churches.

21. In 1964, he visited 30 cities and preached 23 times in Japan.

22. In the summer of 1965, he visited 26 cities in B.C. and the North West U.S.A.

23. In the summer of 1968, he visited 18 places in B.C. and Washington and preached.

24. In the summer of 1969, he visited 20 cities in Central and Eastern Canada and U.S.A. and preached 19 times.

25. In 1970, he made a missionary trip in Alberta and B.C. with Rev. J. Yokochi.

26. In the same year, he made another missionary trip from Niagara Falls to Vancouver B.C. with Mr. Masakuni Kikuchi from Japan.

27. In 1971, he visited Japan with Mrs. Nakayama and preached almost every day in 11 dioceses from Hokkaido to Okinawa, including Yaeyama, Miyako and Izena Islands in Ryukyu.

28. In 1972, he made his first world trip from Canada, U.S.A., Mexico, Panama, Ecuador, Peru, Bolivia, Paraguay, Argentina, Brazil, West Africa, Tanzania, Kenya, Egypt, Greece, Switzerland, Denmark, Sweden, Norway and Montreal. It took five months. He preached 144 times often to congregations exceeding 1,000 people.

29. In 1973, he made his second world wide missionary trip, from Canada to Hawaii, New Zealand, Australia, Indonesia, Singapore, Malaysia, India, Thailand, Philippines, Hong Kong, Macao, Taiwan, Okinawa, Korea and Japan. In the three and a half months, he preached 111 times.

30. In the summer of 1974, he visited central and eastern U.S.A. and Canada and preached 82 times.

31. In 1976 he made his third South American Missionary trip. He visited 68 cities in 8 countries and preached 83 times. 128 people were converted and 15 baptized.

32. In 1977 he visited central and eastern Canada, preaching 23 times mostly in English to Caucasian congregations.

33. In the summer of 1978, he made his fourth South American missionary trip and helped Rev. Ohaze establish his Amazon mission.

34. In 1979, he made his eighth missionary trip to Japan.

#### Honours, Awards, Special Events and Acknowledgements:

1. During his '8 years in primary school, he obtained the highest academic rank 7 times and was chosen as head of his class 5 times.

2. During his studies at Ryoyo High School, he was skipped from the second to the fourth year.

3. In 1928, the Haney Japanese Language School honoured him with an address for his teaching.

4. On March 31, 1928, the Marpole Japanese Language School gave him a gold medal and honoured him with an address as the founder of that school.

5. On October 14, 1929, the Fairview Japanese United Church honoured him for his work as Sunday School principal and teacher for 6 years.

6. On November 9, 1929, The Vancouver Japanese United Church honoured him for his service as a member of the Church Board, Sunday School Principal and teacher and English Night School teacher for ten years.

7. On December 7, 1929, the Fairview Japanese Language School, its P.T.A., Graduates, and Teachers groups honoured him for his faithful work as Principal of that school.

8. On March 23, 1940, the Marpole Japanese Association honoured him as the founder of the Marpole Japanese Language School.

9. On November 4, 1949 at St. Paul University Hall in Tokyo, the Nippon Seikokai (the Holy Catholic Church in Japan) honoured him for his missionary work.



10. In December 1949, he was commended by the Honourable Mr. Takanobu Shikiya, the Governor of Okinawa for his missionary work in the Okinawa Islands.

11. In 1958 the Japanese Christian Church Federation of Brazil and the Japanese Episcopal Churches in Brazil gave him letters of appreciation and thanked him for his missionary service in Brazil.

12. On July 3, 1966, the Anglican Diocese of Calgary conferred on him the title of Canon of St. Paul for his service to the diocese and to the Canadian Church.

13. In May 1974, he received a letter of congratulations and appreciation for his dedicated and unique service among Japanese and Occidental Canadians from Prime Minister Trudeau.

14. Canon and Mrs. Nakayama were honoured by the congregation of Holy Cross Japanese Anglican church for their lifelong service especially among the Japanese.

Publications:

Canon Nakayama wrote and published many pamphlets and articles in newspapers and magazines around the world on a variety of subjects. His books include:

1. Kitosho Kenkyu no Tebiki: A Study Guide to the Prayer Book, 1934.
2. Utsukushiki Shiko Monogatara: Beautiful Stories of Conversion, 1935.
3. Nihonga Sukuwareru Tameni: For the Salvation of Japan, 1934.
4. Kamini Koe Kikutoki: Listen to the Voice of God, 1955.
5. Itanni tsuite no Keikoku: Warning against Heresies, 1955.
6. Reino Kate: Food for Souls, A Collection of Sermons, 1956.
7. Seinaru Ai: Divine Love, A Collection of Sermons, 1957.
8. Beikoku to Hawai no Tabi: Missionary Trip to U.S.A. and Hawaii, 1958.
9. Waga Taiken wo Kataru: From my Experiences, 1959.
10. Oshu to Seichi no Tabi: Trip to Europe and the Holy Land, 1961.
11. The Anglican Japanese Mission in Canada, (A translation of a thesis by Timothy M. Nakayama) 1959.
12. Kuri Minoru Sato: A Place Where Chestnuts Grow, 1965.
13. Waga Ayumishi Michi: The Roads I Have Walked, 1967.

14. My First Missionary Trip Around the World, 1972.
15. Okinawa Dendo no Omoide: My Mission to Okinawa, 1970.
16. The Second Missionary Trip Around the World, 1973.
17. Inorinomichi: The Oremus, the Way of Prayer, 1980.
18. Maboroshini Michibikarete: Lead by the Vision of Christ, 1982.
19. Stories of Japanese Canadian Pioneers, being written in 1982.

The Church News, a two to three page newsletter was published weekly and monthly from 1929 to 1979. During the Second World War he published 1600 copies every month and distributed these among the Japanese who lived throughout Canada. For many, The Church News was the only way of getting news. Seiai, the Divine Love, is a monthly magazine which was first published in 1948. It is still being published. (No. 207 in the summer of 1982.)

Radio and Television:

Canon Nakayama has preached and been interviewed on radio and television in Canada, Ecuador, Brazil, Japan and the Philippines. A one hour documentary film The Tides of War, was made by Global TV, using as a base his 16 mm. movie films which he had taken before and during the Second World war.

Additional Acknowledgements:

Canon Nakayama has received numerous honours for his services in the form of dinners, speeches, plaques, medals and gifts which includes:

1. A gift from the U.S. Episcopal Church's Oriental Mission Convention for his life long service for Japanese in North America, received at Seattle, Washington in February 1977.

2. A silver cross from the Presiding Bishop of the Episcopal Church in the U.S.A. for his life-long service, received at the Centennial Conference of the Japanese Christian Mission in San Francisco California on October 9, 1977.

3. The Queen Elizabeth Jubilee Silver Medal, on February 17, 1978.

UNITED STATES CIVIL ADMINISTRATION OF THE RYUKYU ISLANDS  
Office Of The Deputy Governor  
APO 719

AICA-GL

DATE 4 August 1952

SUBJECT: Exit (~~Re-entry~~) Permit #N-1400

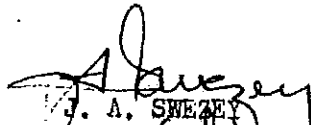
TO: Gordon Goichi NAKAYAMA

1. You are authorized to depart from Okinawa on or about \_\_\_\_\_  
5 August 1952 for the purpose of \_\_\_\_\_  
returning home (Emergency)

your destination is Canada

2. Re-entry into Okinawa (~~is~~ - is not) authorized prior to \_\_\_\_\_  
XXXXXXXXXXXX. Not valid for re-entry after that  
date.

3. This permit is not valid for entry into your country of destination.  
Your clearance for entry into that country is contained in \_\_\_\_\_  
Your Passport # 09565

  
J. A. SWEZEY  
Chief, (alt)  
Immigration Section

# THE DIOCESE OF CALGARY

BISHOP: THE RIGHT REV. G. R. CALVERT, B.A., D.D.  
SECRETARY-TREASURER: THE VEN. R. AXON, D.D.

SYNOD OFFICE: UNION BUILDING, CALGARY, ALBERTA

September 25th, 1952.

The Reverend G.G. Nakayama,  
P. O. Box 461,  
Coaldale, Alberta.

Dear Mr. Nakayama:

On Monday next I shall be at the Blood Reserve for an Ordination Service at 11 o'clock. I hope you will be there.

I have had a copy of Canon Dixon's letter to you and I have been made aware of the correspondence that Canon Dixon mentions in his letter. I very much hope that you will be at the Ordination in order that I may have a word with you privately. I want you to know that I am going to do my utmost to help you, and hope you will be very frank with me when I start to talk to you. Be assured that the matter I refer to is known to me alone.

God be with you.

Yours sincerely,



Bp/swm

# Missionary Society of the Church of England in Canada

CHAIRMAN — THE PRIMATE

CHAIRMAN, EXECUTIVE COMMITTEE — THE ARCHBISHOP OF QUEBEC

GENERAL SECRETARY

REV. CANON L. A. DIXON, M.A., D.D.

FIELD SECRETARY

REV. H. G. WATTS, B.A., D.D.

SUPERINTENDENT, INDIAN SCHOOL ADMINISTRATION

REV. CANON H. G. COOK, B.A., D.D.,

102 BANK ST., OTTAWA 4, ONT.

THE CHURCH HOUSE,

604 JARVIS STREET

TORONTO 5, ONT.

GENERAL TREASURER

MR. F. W. MOODY

ACCOUNTANT

MISS E. EVANS

10th October, 1952.

The Rev. G. G. Nakayama,  
P. O. Box 461,  
Coaldale,  
Alta.

Dear Mr. Nakayama:-

I am so glad you were able to come into Lethbridge on Sunday, and that we were able to discuss future plans in person. It is always so much better to talk things over together than to correspond.

Bishop Calvert told me of his talk with you. I want you to know how warmly I endorse what he then said to you, and the arrangement for the work at Coaldale which he discussed with you.

It is understood that you have resumed your work as from the 1st September. I am therefore asking Miss Evans to resume the remittances to you as from that date.

Please remember me to Mrs. Nakayama and Joy. I was very glad to meet them again.

May God bless and prosper you in your work.

Yours sincerely,



SIGNED FOR THE PRIMATE  
BECAUSE OF ABSENCE FROM THE OFFICE

LAD K.



The Church of the Ascension  
F.O.Box 461, Coaldale, Alberta, Canada.  
Christmas 1972

Dear friends;-

A VERY MERRY CHRISTMAS TO YOU ALL !

We extend our sincere warmest, personal greetings to you in the dear name of our Saviour Jesus Christ, hoping that you are in the best of health and happiness.

The world needs happiness! Carols, trees, gifts to children, and family reunion all have their needful places in these anxious times. Yet Christian we must go deeper, and center our rejoicing in God's goodness in coming to share our life in Christ.

At Christmas we all feel the nearness of God. The naturalness of God, the simplicity of God, the friendliness of God, this is the message of Christmas and the reason our thoughts center on a little Baby. Through Him, through His teaching, His work, His example God speaks. It is a language we can understand, for it is the language of Love. All of us can respond this love with a corresponding kindness toward one another. For God so loved us, let us love one another.

The year 1972 is one of the most memorable years of my life, as I undertook the greatest missionary trip I ever made. It was "Around the world trip from the west coasts of Canada and U.S.A., to Mexico, Equador, Peru, Bolivia Paraguay, Argentina, Brasil, South Africa, East Africa, Tanzania, Egypt, Greece, Switzerland, Denmark, Sweeden, Norway and Eastern Canada.

I wish to express my sincere gratitude to all my good friends who helped me to make this trip such a success. I know God, through His Holy Spirit guided and protected me from every danger and difficulty. Praise His Name. I hope the seeds of the Gospel sown through this mission may grow and bear fruits in due season. I am thankful that my wife kept well while I was away nearly five months.

With regards to our family news, my wife and I are enjoying good health. Our son Timothy and his wife Keiko and their children, Christina, John and David are all well. Tim is very busy as the vicar of St. Peter's Episcopal Church in Seattle, Washington U.S.A. To see our grandchildren growing is our great joy. I visited David and Joy Kogawain Ottawa. Gordon our grandson is in grade 11 while Deidre is in her 8th grade. They are doing well in their schools. Joy is busy with her poems as well as teaching at the Carlton University.

I am hoping to make another trip next year. This time to New Zealand, Australia, South East Asia, India, and Far East Asia. Please remember us in your prayers.

We are looking forward in hearing from you soon. May your Christmas and New Year 1973 be very happy ones.

With best wishes, prayers. May God bless you.

Very sincerely yours in Christ.

*Lois M. & G. Nakayama*  
Lois and Gordon G. Nakayama



SUMMER: JANUARY: 1973. NAKAYAMA

The Diocese of Calgary has a wealth of experience locked up in its 'retired' clergy who are helping carry the responsibility of the various aspects of the diocese. One of the 'retired' men this past summer travelled 5 continents, 18 countries, 27,213 miles over a period of five months and preached 140 times!

The Rev'd Canon Gordon Goichi Nakayama supposedly retired in 1970 but has continued with his ~~own~~ pastoral responsibilities with the Japanese Canadians living in Coaldale, Stirling, Taber, Vauxhall, Magrath, Raymond, Cranford, Patricia and Rosemary. He and his wife continue to live next to the petite church of the Ascension in Coaldale - a church which embraces various nationalities and which was built in 1964 by three Japanese-Canadian carpenters and painted by yet another.

But the story of Gordon Nakayama is one which spans the world.

He was born in 1900 in Ozu, Japan to a Buddhist family of farmers. He was the third child in a family of seven and he left home at the age of 15 shortly after his father died. He was off to obtain an education. He worked his way through university in Kyoto before remembering one day that his father had once described Japan as a small country with too many people and that one day some of the family would emigrate.

Canon Nakayama's aunt had married a Methodist minister in Vancouver and it was to their home he travelled in 1919. He was warmly welcomed but was somewhat afraid when he understood they were praying he would become a good Christian. He had promised his mother he would remain Buddhist. But the family and friends in Vancouver showed genuine warmth to him and on Good Friday 1920 in St. James Anglican Church he listened to a sermon by Father Cooper which stressed Christ on the cross and the three words of Forgiveness, Salvation and Love - and he became converted to Christianity. He was baptized in September, 1920 in the Methodist Church Vancouver and became most active with the Sunday School and as

2.

GORDON: NAKAYAMA: JAF

a member of the Church Board. In 1926 he met a lady missionary from Japan who had been sent to work with the Japanese Canadian Anglican Mission in Kitsalano and soon they were going to both churches and were soon married. In the next few years Gordon learned more about the Anglican Church. In 1929 the Nakayamas experienced tragedy - the stillborn birth of their first son. This was a crucial turning point for Gordon - he had previously considered medicine as his vocation but in the midst of his grief he realized his real comfort came from the Methe United Church and Anglican Clergy and he offered his life to God as a minister.

The response was that both denominations wished him to join their ranks. After deliberation he chose the Anglican church and commenced training at the theological college in Vancouver. But at the same time he had to carry the load of the Japanese-Canadian mission in Kitsalano...and since he is a diligent pastor-work-horse it took him five years to finish his course. He was ordained Deacon in 1932 and Priest in 1934. In his care, the mission flourished and they built a new church and made other additions in 1935. He was also responsible for visitations with outstations - the West Coast of Vancouver Island, Frazer Valley and the Okanagan.

In 1932 the Canadian government started to have the R.C.M.P. categorize the Japanese Canadians. Then in 1942 after the Americans had started to transport American Japanese to the interior of the U.S.A. from the west coast - the Canadian government followed suit in what was to become one of the darkest stains on the Canadian conscience.

The Nakayamas like all of their fellow Japanese-Canadians had their property sold without consultation - at ridiculously low prices and their furniture was included in the sale of the houses. To add insult to injury the government then had the gall to charge 'commission fees' against the final price. By way of



3.

COVER: JANUARY: MAKAYAMA:

example the Makayama home was worth about \$7,000 - it was sold for \$1500 including furniture - and a further fee of \$150 deducted!

23,000 Canadians were herded into Box cars and moved via freight train to the southern interior of B.C. Internment or custodial camps were established on the following basis - United Church persons to Kaslo; Roman Catholics to Greenwood; Buddhists to Sandon and Anglicans to Slocan City. The original plan was to place 1500 persons at Slocan City but in the end 7,000 Japanese Canadians were forced to live in tents and makeshift shelters in that location from July 1942 to August 1945. Their bare existence subject to the climatic variations of the Kootenay Valley is a topic they prefer to avoid. Only clergy and physicians were allowed to travel out of the detention centers and Gordon Makayama was one allowed to travel in order to minister to his scattered people. While there with 9 returned missionaries from Japan, he baptized 200 persons in three years.

During the second world war there was not one reported instance of espionage or sabotage by Japanese or Japanese Canadians.

~~INSERT - 1944~~  
After the war Canon Makayama travelled to visit the Japanese Canadians in Montreal, Southern Ontario, Winnipeg and Southern Alberta. He was sent by the R.C.C. to Southern Alberta. The good people of Lethbridge and Taber didn't want the Japanese-Canadian to live in their fair cities so they moved to the Coaldale area. It is interesting to note that the whole irrigation development, market gardening and sugar beet industry of the Taber - Lethbridge area is almost totally the result of the industry of the people originally 'rejected' by the power structure of Taber-Lethbridge. So in 1945 the Makayamas started their mission in a house-church in Coaldale which measured 14 feet by 20 feet.

They were prevented from purchasing property so they turned their "200" over to Bishop H. Ragg and he bought the house and property for them. Most of the

INSERT: 3-b.

SOWER: JAN: MAKAYIA:

In May 1944 Gordon was invited to the National Executive meeting of the Anglican Church in the Montreal area and spoke for 20 minutes about the deplorable conditions imposed upon his people. A resolution was passed and forwarded to the Canadian government which in turn established a commission which eventually made some token reparations.

4.

SOWER: NAKAYAMA: JAF:

Anglican families from Slocan City had moved to the Hingara Penninaula but the Nakayamas worked with their people and the mission grew steadily. in 1917 The Canon took some men and travelled to the B.C. interior to deserted Slocan City and manhandled their former kindergarten building onto a C.P.R. flatcar and shipped it to Coaldale to become the parish hall. Cost - <sup>130</sup>390 - paid by Gordon Nakayama. ~~The same~~ The parish continued to grow and in addition to serving the various outstations, the Canon worked with 23 Occidental families in the area. In 1955 Bishop G. Calvert and Archdeacon R. Axon - alarmed at the terribly poor salary being paid to Gordon Nakayama created the mission - a parish of the Diocese of Calgary.

In 1947 Mr. Nakayama was invited to tour 39 cities in the U.S.A. to speak of the Japanese-Canadian situation and to speak concerning his favorite topic - the Love of Christ. He also visited 29 Canadian cities.

In 1951 he was loaned to the American Church as they sought to establish an Anglican Church on Okinawa. He stayed 14 months as was most instrumental in the vigorous and rapid growth of the church there. On June 4 he had one Christian family - by Christmas that year he had baptized 56 persons and there were 850 children in the church school - he was the teacher! From his 14 months there Canon Nakayama can count as spiritual sons - 5 priests and one bishop - the latter being his first convert on Okinawa. Within that year 100 persons were confirmed! In 1952 his health broke (no wonder) and he returned to Coaldale.

Nevertheless he has tried to devote one month of each year to missionary work beyond Coaldale area. He travelled to the Holy Land and Switzerland - ~~1960~~ 1960 - Japan 1961 (where he converted his brother and sister's families); 1970 - China and Java: 1958 - Brazil, Argentina. 1972 - U.S.A., Mexico, Ecuador, Paraguay, Argentina, Brazil, South Africa, Tanzania, Egypt, Greece,

5.

SUTER: JAN: NAKAYAMA:

Switzerland, Denmark - this is the 5 month trip where he preached 114 times!  
He is now planning another trip for next year - there are places he hasn't  
been!

The Canon supposedly retired in December 1970 but Bishop Goodman has not  
been able to locate the special kind of person required to attempt to fill  
the varied ministry of Gordon Goichi Nakayama.

The Nakayamas obviously lead a blessed family life together and have  
been blessed with a daughter Joy (Ottawa) and their popular priest son,  
Tim (Seattle). Oh yes - in his spare time, The Rev'd Canon G. G. Nakayama  
has written 15 books on theological topics in Japanese and is currently  
preparing another!

This is not the whole story concerning this interesting man but if you  
would like to learn more - write him at Box 461 Coaldale - he is willing to  
come to meet with you and to show his slides.

Switzerland, Denmark - this is the 5 month trip where he preached 114 times

NAKAYAMA: SUTER: JAN.

5.

# Anglican minister reflects on 50 fascinating

By DWAYNE JANKE  
Herald Staff Writer

COALDALE — This community is more than 1,100 kilometres from Vancouver, where Canon Gordon Nakayama was ordained an Anglican minister half a century ago.

But this is where the 82-year-old, semi-retired clergyman came Sunday to celebrate his 50th anniversary of ordination with the congregation at the Anglican Church of the Ascension.

"When I look back all these 50 years, God has been very, very good to me and I'm very happy to come back here," a beaming Nakayama said in an interview Sunday.

That is hardly surprising, because he ministered here for 33 years, part of a fascinating life. The Japanese-born Nakayama arrived in Canada a Buddhist, converted to Christianity, became a clergyman, served in Vancouver, and was swept into the B.C. interior and then to Southern Alberta as part of the Second World War evacuation of the Japanese.

Nakayama came to Vancouver in 1919



NAKAYAMA

with aspirations of becoming a doctor, but poor health halted his studies and he

changed plans to teach in a Japanese language school.

It was while attending a Good Friday service at Vancouver's St. James Anglican Church in 1920 and hearing about Christ's words from the cross forgiving and loving his enemies and "saving dying sinners," that Nakayama was converted.

Baptized a Methodist, Nakayama later became an Anglican, because wife Lois, whom he married in 1926, had missionary ties with the church.

The couple's stillborn son three years later jolted Nakayama into the ministry.

"That caused me to think about life and the future," he said. "So I offered myself to God if I could be of any help to the people who suffered so much."

He was ordained Sept. 26, 1932, and pastored in Vancouver's Church of the Ascension.

In 1942, the tragic Second World War evacuation of thousands of West Coast Canadian Japanese into the province's interior and other parts of the country "changed the

entire Japanese Christian work," he said.

Federal government orders, issued in note form and delivered by RCMP to each Japanese household along the West Coast, suddenly made them aliens, forcing families to evacuate within 24 and 48 hours. Nakayama recalled.

"We had to leave everything. We trusted the Canadian government so we registered everything to their custodians. But unfortunately, they sold everything — property, houses, furniture, everything — without our consent for a low price. That's the greatest mistake the Canadian government ever made."

While many Japanese Christians accepted the persecution as an unavoidable fact of wartime, the incident actually caused some to forsake their faith, Nakayama said.

"Some Japanese couldn't separate the Canadian government and Christianity."

Like 7,000 other Japanese, Nakayama's family was evacuated to the ghost town of Slocan City, B.C., where he ministered to Anglicans there, numbering about 1,500.

Subsequent relocations of Japanese to the sugar beet farms of Southern Alberta caused the Anglican church to send Nakayama and family to the area to start a mission in 1945, although there were only about half a dozen Anglican Japanese scattered throughout the region.

Restrictions on the Japanese prevented the family from settling in Taber and Lethbridge, but Coaldale was kind enough to open its doors, and the Nakayamas moved into living quarters atop a town store.

However, Nakayama met obstacles attempting to buy the property on which the current church is situated.

"The owner said 'we can't sell it to you because you're an enemy alien,'" Nakayama recalled.

A Calgary bishop then bought the property in his own name and turned it over to Nakayama, who moved a small shack onto the property. The first Christmas service held in the building had a attendance of just six, including the Nakayama family of four.

The tiny group then bought an old kinder-

garten building in B.C. It was c and hauled by train to the area, then r in spring, 1947, and used as a church. The current A-shaped facility was built in 1960 after Nakayama convinced the congregation — which wanted to keep him from moving back to Vancouver — to build a church instead of a house for his family.

Nakayama ministered to the Japanese — many non-Christians — in the area.

"I rode a bicycle as far as Magrath in the southwest to Vauxhall in the northeast."

Nakayama converted and baptized 33 Japanese to Christianity in his first decade in Coaldale. Many had been Buddhists.

"They were suffering so much from the hard sugar beet labor and had no one help them," he said.

After the war, many Christian Japanese returned to the West Coast, drastically cutting the size of the local congregation. Nakayama was made vicar of the Anglican parish of Coaldale and the doors of the Church of the Ascension were opened to Occidental membership. Today, a quart of the congregation is Japanese Canadian.

# Trying to be a good daughter to a Father with a dark side

BY ALLAN HEPBURN  
For *The Financial Post*

Joy Kogawa has a strong imagination for pain and suffering. Her new novel, *The Rain Ascends*, documents the tormented spirit of Millicent Shelby. Millicent has to decide whether she should remain loyal to her father, who has abused his power as an Anglican priest and overstepped legal boundaries, or whether she should betray him. As a dutiful daughter and a Christian, she suffers mightily over the decision. She reveres him and she despises him.

The revered father, Charles Barnabas Shelby, has brought happiness and joy to innumerable people. His sermons uplift; his music centres bring comfort to seniors; his personality irradiates a room. However, the good-hearted priest locked in his study turns out to be Faustian. He barter his position for youth and sensuality, which he had given up for a sexless marriage and the Christian ministry.

Reverend Shelby sexually abuses some 300 boys. Church and parish ostracize the entire Shelby family when this abuse is discovered. Millicent, too, faces the unhappy choice of abandoning her father, in the expectation that turning him in will give her some peace of mind, and that a truly Christian church will show mercy even in the face of heinous crimes.

In its preoccupation with silence and telling, *The Rain Ascends* resembles Kogawa's earlier novel *Obasan*, which stands on the horizon of Canadian literature like a beacon. Like that earlier novel, *The Rain Ascends* is written with exquisite sensitivity to language. The prose is so burnished it glows. When, for instance, a cactus plant blooms after 10 years of tending, Kogawa captures in a few lines the short-lived exoticism of the event: "layers and layers of long, thin

## The Rain Ascends

By Joy Kogawa *Knopf*, 217 pp., \$28.95

white petals were opening like frilly skirts and a cascade of jungle incense filled the room. It lasted for almost an hour. Then it was over." Every sentence in this novel is equally well crafted and full of surprises.

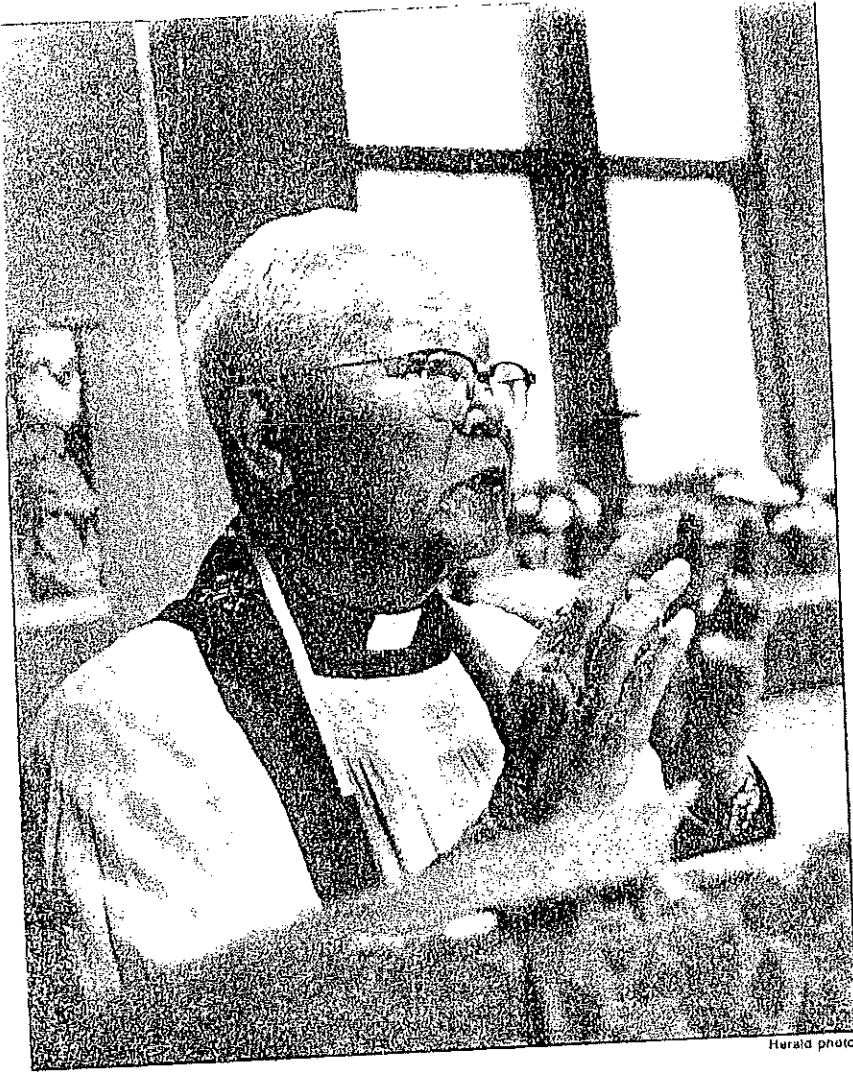
This novel also surprises with its subtle sense of character. Both father and daughter bypass ready-made Villain and Hero, Sinner and Victim categories. The Reverend C.B. Shelby's complexity stems from his mixture of good and evil qualities, which Millicent recognizes. "What I want," she says, "is for all the truths about Father to be brought forth. I want his pastoral labor to be known, I want his furtive deeds to be dragged from the dark dungeons. I want the sick who were comforted as well as those who were harmed to make their stories known." Evil sprouts in the most pure soil, the souls of

the most devout Christians. The complex truth is that the pedophile may also be a man of charitable acts.

Millicent's dilemma wrenches the heart, since she must betray her father in order to free herself. Silence in this case is a form of collusion with crime — a far greater betrayal than damning a single man.

In her use of biblical parallels and fairy tales, Kogawa makes muddled Christian spirituality clear to a secular world. Millicent's agony, heightened by a series of unexpected plot turns, becomes both sympathetic and legible. Kogawa wrestles beauty out of torment. The achievement of this novel is to make us feel pity, even against our rational will not to.

Allan Hepburn teaches English literature at the University of Toronto.



Herald photo

### *Filled with memories*

Canon Gordon Nakayama, an 82-year-old clergyman who returned this weekend to Lethbridge to celebrate the 50th anniversary of his ordination, brought with him memories of the tragic evacuation of Japanese Ca-

nadians from the West Coast during the Second World War. While many Japanese Christians accepted the persecution as a fact of wartime, others forsook their faith, he said in an interview Sunday. Story on B1.

Church of the Ascension, Coaldale.  
1966-75 file.

SOWER?

## Rev. Nakayama has story to tell about the world

By MARY TYMBURSKI  
Herald News Service

COALDALE — Canon Gordon G. Nakayama, acting vicar of the Church of the Ascension here, recently returned from his around the world missionary trip.

He visited 13 cities on the west coast from Vancouver, B.C., to Los Angeles, then went to Mexico City, Ecuador, Peru, Bolivia, Paraguay, Argentina and Brazil which included 27 cities and five states.

Rev. Nakayama then went on to South Africa, Tanzania, East Africa, Egypt, Greece, Switzerland, Denmark, Sweden and Norway.

His final visits were to Montreal and Ottawa.

His travels took him to four continents.

He left Coaldale April 13 and was travelling and speaking for nearly five months.

Rev. Nakayama humbly reports he preached 144 times during the missionary trip.

In Brazil he spoke in 66 churches of eight denominations. While in Brazil he attended the World Mennonite Conference in Curitiba.

### MET PEOPLE

He stated he experienced all sorts of climates, foods and met all kinds of people. In Quito, Ecuador, and in Brazil he broadcast Christian messages several times. He spoke over the famous HCJB, "the Voice of the Andes," an international radio station whose headquarters is in Quito. He also preached in cathedrals in Rio de Janeiro, Brazil, Morocco and Dodoma, Tanzania.

Rev. Nakayama had the opportunity to visit thriving cities including Sao Paulo, Mexico City, Rio de Janeiro, Brasilia, Johannesburg, Cairo and Athens.

In striking comparison he also saw many poor people, barely existing, without proper food, clothing and shelter in Central, South America and Africa.

He enjoyed viewing the famous Iguas water falls in Brazil and the Krugers Natural Park in South Africa.

Rev. Nakayama said he saw hundreds of Asian refugees from Uganda and shared an airplane ride from Nairobi to Cairo with them.

Many of his 144 sermons preached were translated into Spanish, Portuguese, South African, Swahili and Arabic languages. He spoke in both English and Japanese. A total of



23 international airplanes carried him around the world."

He plans to write a book on his missionary trip. It will be his 15th book.

Rev. Nakayama said he is prepared to lecture and show slides and movies about his trip to any group or church. Those interested are requested to write him at Box 461, Coaldale, or telephone 345-3055.

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EDDY NISHIDA  
407 - 12 St. South  
LETHBRIDGE, ALBERTA T1J 2R5  
PHONE 328-0192

June 11/94

Dear Joy:-

It was indeed, a great pleasure and a huge "bonus" to see you on this, my annual trip to the Coast. Enclosed is couple of photos I took of your dad watching T.V.

It must be a real blessing for an issei to be in touch with the old country. There's many electronic wonders. — But the fast pace of

Japanese life seems too confusing for someone like me who never been there.

As usual my trips to Van. Island to see old friends and then spend last week of May at Sorrento Centre helping get the place ready for summer season again. (Something that I could never do while I was still working.) and coming back to Leth. VIA Revelstoke - Nakop (where my brother Tak. lives) and to New Denver to see all the former T.B. Sanatorium patients. and do a bit of fishing on the way home. just in time to rush up to Calgary for 4 days. (was involved on Men's Caisillo weekend team) and again on Women's "weekend 2 weeks later.

Eddy Nishida  
407-12 St. South  
Lethbridge, Alberta, T1J 2R5  
June 11 / 94

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Since returning, I've been thinking about our conversation we had.

I still believe that our Issai's background, history of bygone era and our Nisei's, so called "Canadian" or western culture. — we walk a narrow path where we sometimes lean on one side or the other. Many times trying to blend both together. — a complicated affair at times.

Some ~~the~~ people who have well educated background and who are able to articulate their views more thoroughly (which I'm lacking) should be writing this to you.

I was able to read quite a number of Japanese books and listen to many Issai's conversation. (before the 2nd. W. W. being born & raised in Rulph Paper Co. town of Woodfibre, about 30 miles up the coast from Vancouver. I was fortunate to meet large number of Japanese people from the West Coast who came to work there there) with this sort of background my thinking & ideas is a Hodge Podge of lots of informations and mis-informations, I'm sure.

Our Issai's with only couple of generations away from "Samurai" era, whenever they are confronted

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3/  
with such problems - morals & values conflicts. Could this be one of those occasions? especially when we bring to it, our Christian values.

I definitely remember being told that homosexual practice was the only acceptable thing among the "Samurai" class if they're not married.

There were number of Japanese Anglican from our Coaldale Church, being a truly devout Christians that they were, were able to forgive.

Some of them, like my 95 year old mother are still with us. I would like them to pass on to their Rewards, in that stable of Grace. It's only a matter of few more years - (I'm comparing this to people who were world wide figure, some of their memoirs & writing cannot be published for 20- to 50 years or more after they're gone).

Sorry for my rambling one -  
Please forgive me.  
Yours, for the Love of Christ.  
Eddy

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Sorry for me rambling ons -----

Please forgive me.

Yours, for the Love of Christ

Eddy

JOY KOGAWA  
845, SEMLIN DRIVE  
VANCOUVER, B.C.  
V5L 4J6

Thanks for lunch. Been thinking about the question "What would Jesus do?" I imagine he would stand with us all - he would go down to the depths of hell & stand with us. Love would. There are so many hells.

In Sorrento -- if it's a time for loyalty -- you might see Eddie Nishida there. He has a point of view.  
Joy

The Rt. Rev. Michael  
C. Ingham,

# 302

814 Richards St.

Vancouver

BC

V6B 3A7

POST CARD


**JOY KOGAWA  
845 SEMLIN DRIVE  
VANCOUVER, B.C.  
V5L 4J6**

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In Sorrento [B.C.] - - if its a time for laity - - you might see Eddie Nishida there. He has a point of view.

Joy

The Rt Rev. Michael  
C. Ingham,  
#302 814 Richards  
St.  
Vancouver  
BC  
V6B 3A7



704  
July 12.

Quot for nurse  
(step husband, nurse & last book)

every word of fact to maintain A  
fact a fact to be used to maintain  
function

Wants to leave country  
care-taker for father

Wish to come out in Sept

concerned for people & safety & do  
with respect

Joy  
July 12.

Quest for mercy  
(step beyond justice \_\_\_ last break)

every woul\_ of fact \_\_\_ to mixture of  
fact and fiction \_\_\_\_\_ to \_\_\_\_\_  
justice

Wants to leave country  
Care taker for father

both to come out in Sept

concerned for people in Calgary onto  
will respond/respect



## DIOCESE OF NEW WESTMINSTER

The Right Reverend Michael Ingham  
Bishop

#302 - 814 Richards Street  
Vancouver, B.C. V6B 3A7  
Telephone (604) 684-6306  
Fax (604) 684-7017

Dr. Cyril Powles  
#2309 - 50 Rosehill Avenue  
Toronto, Ontario  
M4T 1G8

July 27, 1994

Dear Cyril:

Thank you for your help with the Wheeler business. I think we have everything sorted out now. The position will be offered to John Shozawa, currently in San Francisco, as soon as the parish has sorted out whether they can pay a full time priest. The announcement will probably be made in the fall, and is private for now. Thanks for your assistance with this.

But, alas, another matter has come up and I would very much like your advice.

I had lunch yesterday with Joy Kogawa. She told me about her father's long history of paedophilia. She is writing about it in a book to be released perhaps in two years. It's her personal catharsis to some extent, but she is also greatly concerned about the victims, whom she estimates are in the dozens. She says the situation is known in some parts of the Japanese community, but has been covered up for decades. She told me you know about it too.

Remarkably, there appears to have been no complaint by any victim. However, she says the bishop of Calgary knew about it when Gordon worked there, and many people in Okinawa also knew. It appears he was simply moved in each case.

I feel I have to act on the information she has given me, but there are undercurrents of sensitivity in the Japanese culture a *gai jin* like me could not understand. I believe I have two options. One is to confront him privately and seek to move him towards some kind of repentance and apology. The other is to take disciplinary action which could perhaps mean the removal of his license as a priest. That could lead to public disgrace for him, and a reaction within the Japanese community here.

As you know, the days of cover up by the church for this kind of thing are over. If any victim chooses to take action after his death, it could be against the church. I feel I have to take some kind of action on their behalf. On the other hand, I am not sure what good would be served by taking public action against an old man near death, except creating a storm of controversy.

My questions are these:

1. How do Japanese people deal with this kind of thing in their community?
2. What might the consequences be of a disciplinary action against Gordon, at this stage, within the Japanese community?

Joy thinks the consequences on him could be fatal. I am not anxious to cause his death, but at the same time a do-nothing stance would be a further betrayal of those he has abused. There is also the matter of the state of his soul as he prepares to move on.

I know they pay me these big dollars to make these decisions myself, but I would appreciate your comments. Many thanks.

Kindest regards,

A handwritten signature in cursive script that reads "Michael". The signature is written in black ink and is positioned above the typed name.

The Right Reverend Michael Ingham  
Bishop

2071 Charles St., Vancouver, B.C., Canada V5L 2V1 604/253-7766

Dear Michael

July 28, '87

I've just been talking with Joy Rogers. She told me that she has talked with you, which I had encouraged her to do. She has been to see me about half-a-dozen times over the last 2-3 weeks. If there is anything I can do, please let me

2071 Charles St., Vancouver, B.C., Canada V5L 2V1 604/253-7766

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She told me that she has talked with  
you, which I had encouraged her to do.  
She has been to see me about half-  
a-dozen times the last 2-3 months.  
If there is anything I can do, please let me

know. It is a dreadful situation and  
if there is anything I can do to support  
you in your response to it, I want to  
do that.

Best always,  
Joe Bafter

P.S. I'm away Aug 13-27.

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Best always

**Don Grayston**

PS. I am away Aug 13-27.



July 30/94

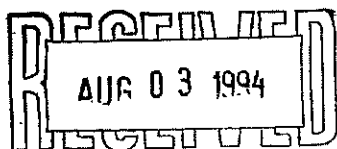
Dear Michael -

Further thoughts. It's not my place to stand in the way of what the Holy Spirit intends. If the directive from on high that you receive is to speak with him, could you please let me know so that I may tell Dad I've spoken with you. I think he will experience that as deep betrayal and I will need time to try to explain that my concern is his soul and the well being of his victims.

Jay

Canon Gell knew about this before WWH. My godmother, Grace Tucker (93 years old) told me. Would there be any records in Calgary from the 50's? I remember one letter from the bishop with the telling line "I know about your problem."

-- And then there's the point of view of the issues --



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- - and then there's the point of view of the issues - -

RECEIVED  
Aug 03 1994

August 16, 1994

The Right Rev'd Michael Ingham  
#302-814 Richards Street  
Vancouver, B. C. V6B 3A7

CONFIDENTIAL

Dear Michael:

Please excuse the lateness in answering your letter of July 27. We spend most of our time these days at our cottage and only go into town every ten days or so to pick up our mail. Also I didn't want to answer without carefully thinking over what you wrote.

Joy has talked to both Marjorie and me about her father, and when we were in Vancouver at Eastertime we spent a good deal of time on the phone, trying to help her. When we had to leave, we passed her on to Don Grayston, who--you may already know this--has been counselling her. It is a sad story and Joy is such a sensitive person it is doubly and triply hard for her to deal with it.

All in all, I think that your first option is probably the right one. That would be the way most Japanese would handle it. Marjorie reminds me that apologies are taken with great seriousness in Japan, as you can surmise from the unwillingness of many conservative Japanese to make any kind of apology for atrocities committed by their armies during World War II. Apologies are seen as evidence of the sincerity of the individual about wanting to be reinstated into the group.

Quite apart from the consequences for the old man, any public disciplinary action would almost certainly result in some of the victims being exposed, to their shame and disgrace. I wonder whether there shouldn't be some conditions attached to his repentance, such as requiring him to send written apologies to his victims (at least to those he can remember). Such a course would also protect you and the church from the possibility of any future action on the part of one or more of the victims.

I hope that the above may be of some help to you. It seems to be one of the characteristics of those who suffer from the kind of illness Canon Nakayama has displayed that it is very difficult to get them to realize the enormity of what they have done. But, as you say, something has to be done. Marjorie joins me in best wishes and prayers for you in the difficult position you are in.

Sincerely,

*Cyril*

Cyril Powles

October 27, 1994

Dear Joy,

You didn't seem to have had enough time to do everything you wanted to do while you were here in Toronto. Sorry for that. We all missed the opportunity to get together and spend some time with you. I even didn't say enough to you, thanking for the letter you sent out to Japan for me. Thank you again.

I am not sure of the prospect of this job in Kagoshima. I guess I could not afford to ignore the opening notice passed on me by a friend. Even if I am to be offered the job, I wouldn't know whether I should be able to take it or not, actually dividing my life and work into two places - Canada and Japan - physically and otherwise. As my mother is getting older and weaker (becoming 80 next year), I feel I should be getting ready for sharing responsibilities of caring her with others in the family, when some sort of critical situations arises in the near future. She has been a diabetic for years, and we are afraid of her last years which could be harder for everybody involved. I think that you and Michiko (in Yamaguchi) are doing the job well for years, Toshi and Shirley have done years ahead, and this is my turn now.

Speaking of caring our parent, I've been thinking of you and your father. I just feel so sad about your father being depressed. My father also suffered from depression for some years toward the end of his life, and that was the saddest and the most miserable moment to me and the most difficult years for my mother in caring him. He wept and cried like a child for no reason, and nobody could do anything about that. Men more often than women suffer from depression in their later years, particularly those who have lived active lives, like your father and my father.

Indeed your father has lived the most active life that one can imagine, yet with full of repentance, self-condemnation, and qualms of conscience, I would suppose. Don't you think we all do though, to a lesser extent for some, and a much greater extent <sup>to me</sup> for some others? In fact, your father's whole life has been to "make up" to replay the "debts" (being so imperfect) whatever or how much ever they may be. It is a ceaseless battle with himself and between his God and himself. A tremendous struggle! He cannot stop it now, I think, just because he is older or weaker. He has to keep himself busy always - until the very last moment as long as he is conscious of himself.

I would like to tell you and even ask you to let him keep doing his battle and finish with it. If he wants to go to Japan to be a missionary again, and if he is physically capable, let him do so. If he wants to form a congregation with his fellow associates to fulfill his mission in his life, let him do so. Not let him stop his battle, <sup>now</sup> I think that is a too cruel thing to do toward any person, regardless. One should not suffer from depression toward the end of one's life, in addition to being sick of being old age. Let him finish his job in his vision, so that he can feel at ease and peace with himself, when the

battle is over.

I have a vision of myself toward the end of my life, being more or less like your father. I have a fear of being miserable and repentant for having been so spiteful to so many people all my life, and no more time left to "make it up"!!! I also can imagine that I will be trying very hard to keep myself occupied, always busy with full of "activities."

I am not saying this as justification for being human and thus being imperfect. But I just want to tell you that I can fully understand what your father is going through (as my father did in his way) and am willing to accept him as he is.

Joy, this has been an extremely difficult letter to write (in English!). I just want you to keep yourself - your body, heart and mind and everything else - sound and healthy, so that things become easier with you in your journey with your dearest father for years to come.

I have finally completed the manuscript on the Sansei, and sent a few copies to publishers and readers. I'm warming myself up for my next work, which has to do with Brazil, the Japanese community there.

Hope to see you again before too long.

Love

知子

カネゴさんにもよろしく。

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Love

知子 「ともしこ」Tomoko

ヤネコさんにもよろしく  
Please give my regards to Yaneko-san

December 8, 1994

This evening Bishop Michael Ingham phoned me at home to say that he was dealing with a situation in his own diocese when he came to realize that the priest is actually a priest of the Diocese of Calgary. Joy Kogawa (author of Obasan) came to tell Michael that her father the Rev Canon Gordon Nakayama is a paedophile. Nakayama is 93 years old and has cancer. Joy has written a book - a novel- as a way of her coming to terms with what took place during her life.

Joy learned not long ago that her own son was abused by her father. This has been a very difficult struggle for Joy to come forward and deal with the reality of these incidences. There have been no complaints come forward and Joy does not anticipate any.

Michael wrote Cyril Powels. He knew of the matter and said that the Japanese would deal with such matters within their own community.

In early October, Michael received a signed letter from Joy and Nakayama in which he admits to abusing over 300 children. Michael does not feel that we can deal with this matter privately, not the least because of the book which may be published. Nakayama though is fragile and could die soon.

Nakayama was active in Calgary, New Westminster, and Okinawa. At some point in Bishop Calvert's time, the scandal was dealt with and the Canon was given absolution. He continued his abusive actions.

Michael had set up a meeting with Joy for December 14 at 2pm at the Synod Office and thought that I should be there for that meeting. I was advised to seek out Nakayama's file and speak to the Chancellor before that meeting.

Michael feels that the steps necessary are as follows:

1. Meet with Nakayama and discover if what is in the letter is true and whether he signed the letter voluntarily.
2. Discover who the victims are.
3. Have Nakayama write a letter of apology as a token of repentance.
4. Take clear action on the part of the Church to condemn these crimes.

Michael's reflections are that out of the Disciplines possible through the General Synod Canons - admonition, suspension, deprivation, and deposition - that only the deposition makes sense and must be done. He feels that the other three do not apply.

I was also told that the Japanese community deal with such matters themselves, and would not want it made public. To strip a priest of his priesthood would be a major public disgrace and would bring shame on others involved. Also, to approach the injured would add more shame rather than allow healing.

Michael also said that the Primate was apprised of the situation and that I should be in touch with him at some point to let him know that Calgary is responsible for the matter.



Thursday, December 8

Notified Bishop Gary about my conversation with Michael Ingham.

Friday, December 9

Peter and Garth brought on board.  
Garth suggested that I speak with Dr. Peggy Rodway about this matter and the best way to proceed.

Tuesday, December 13

Spoke with Dr. Rodway. She suggested that I would need the following information from Nakayama if I were to meet with him.

Full description of the admitted abuse. Have him describe in detail 2 or 3 of the incidences as a representation of the 300.

What led to the abuse. How long did it go on?  
What was the nature of the abuse. What did he do. What was the reaction of the youngster?  
How did he feel after

Were others aware? Who were they? What did they do?

Tuesday, December 13

Discussion with Bishop Michael Ingham.  
Joy is backing off, doesn't want the lawyers involved. Seems like she is protecting her father.  
Nakayama is in surgery today.  
Her book is now written and the publishers would like to publish it.  
I am to fly out to Vancouver and meet with Michael and Joy.



DEC 12 1994

WE WISH YOU ALL  
A MERRY CHRISTMAS  
AND HAPPY NEW YEAR  
Rev. Canon G.G. Nakayama  
845 Semlin Dr.,  
Vancouver B.C. Canada  
V5L 4J6 1 94

*Bishop & Mrs Curtis*

Sincer Christmas and New Year VGreetings to you all. hoping you are well and happy. Christmas means to me God Heavenly Father loved us so much so that He came down to earth as Jesus Christ and died on the Cross. So let us cerebrate Christmas joyfully'

I want to thank you for your prayers and letters and gifts and concern to us. The year 1994 was the year of trial and suffering for me. I had two operations for my eye cataract and the last one on my birth day Nov 16 was hardest. Freedding an' pain for a while but it cured now. I had cancer operat on for three times. On January, March and December. Fortunately it dose't sreed so I will be o.k. rght now.

As for my family news;- We lost our youngest sister Ayako Iokota who lived in Kure Japan this summer; leaving us myself and my younger sister Mrs Fumiko Komur a Nagoya Japan. Rev. Canon Timothy M. Nakayama and Keiko are well in Ukinawa. Keiko's fater Rev. Madao Furumoto past waay this summer. We miss them very much. Our 6 grad childre n and two great great children are all very well. Joy Kogawa lives with me and take good care for me. She is well known arthur.. She has many invitation from universties all over the world. She has three honarally degree Docter adher novels were traslated into Franch, Germany ~~and~~ Japanese, and ~~and~~ and well redd all over the world.

I reach the age of 94 on this Nov 16th/ We had tthree birthday parties with many friend. Ms. Kaneko Joko, and Mr. and Mrs. ~~H. N. Hiro~~ ~~Hiro~~ also joined the birthday party. Gordon and Maki Kogawa of Chiba Jaran. and Tim and Deedie and Mathew Canute of Hawaii and Tim Keiko children are all well.

We thank God for His care for us We pray that you enjoy your life under the care of our God. I love to hear from you, your family news always.

Mt God Bless you all.

With love and praers.

Your old friend and pastor.

*G. G. Nakayama*  
Gordon G. Nakayama



P.S: I pray for you every day. Please give me Your news

Wed Dec. 14/94.

By Michael Ingham, Fay Koyama & I met in the  
Syr's Ofc. The meeting had been established by the  
Bishop & Fay before a while ago. It was only as  
By Michael realized Gordon Nakayama is still  
with the Diocese of Calgary that I was invited  
to meet with them.

Fay had been aware for some level of her father's  
pedophilia since her teens. When asked why she  
was coming forward now, Fay described the reality  
of her culture - that the daughter is bonded to  
the father, the son to the mother & that she had  
been living in denial for all these years. She  
had this image of her father which she lived  
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of her father's behavior from others & them  
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Fay does not feel that she could keep  
her ~~book~~ authorship of the book a secret &  
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Bp [Bishop] Michael Ingham, Joy Kogawa + I met in the Bp's ofc [Bishop's Office]. The meeting had been established by the Bishop + Joy before a while ago. It was only as Bp [Bishop] Michael realized Gordon Nakayama is still with the Diocese of Calgary that I was invited to meet with them.

Joy had been aware of one level of her father's paedophilia since her teens. When asked why she was coming forward now, Joy described the reality of her culture - that the daughter is bonded to the father, the son to the mother + that she had been living in denial for all these years. She had this image of her father which she lived with. It was not until she learned the reality of her father's behavior from others + there speaking with her son (her son said he thought his mother knew all these years) that she had to come out of denial + begin to deal with reality. That is why she has written her book. She has had to search for the Goddess of mercy + it had been a long + difficult struggle + turned for her. She now feels that she is beginning to emerge + is much stronger now.

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\*Note on this seven-page handwritten letter. There is no author signature at the end. Bishop Michael Ingham, Joy Kogawa, and the author had an in-person conversation in the Bishop's office. On the 6th page of the letter [Page 47 of the PDF file of archives from the Diocese of Calgary] Cyril [Powles] is mentioned in 3rd person, indicating he is not the author. Cyril mentions in his letter to Michael Ingham from August 16, 1994, that Don Grayston is Joy's therapist and has been meeting with her. Page 32-3 of the PDF file of archives from the Diocese of Calgary is a letter that appears to be signed by Don Grayston. The handwriting is different to this letter and he is likely not the author. Handwriting similarities **suggest the author is Brooke Mitchell of the Diocese of Calgary** [[bmitchell@shaw.ca](mailto:bmitchell@shaw.ca)] In a [2007 Sower article](#), Mitchell is referred to as "Rev." not, "archdeacon," as in [2015 apology news articles](#). This letter is possibly written for Bishop Barry Curtis of Calgary [1983-1999], Mitchell's Bishop.

will blow up & cause scandal. If scandal is the result, Jay is not sure she could live with the damage & shame it would cause.

Carin Nakayama confessed to his daughter ~~is~~ over 300 children he has been involved with. These have been children all over the world, ages 10-20. 14 seems to be the preferred age. The involvements ~~was~~ include ~~buying~~ & rape.

When Jay began to realize awaken to the reality, she felt she had to connect with others to ~~see~~ find out what happened & how they were doing today. Of the half dozen people, she felt they were OK. Jay has concerns for those who may not be as vocal & may not be OK.

When I asked about her son, she said he was involved at age 12. Grandfather was in bed & beckoned the grandson over to the bed & pinched the boys genitals. Jay does not know how the genitals became exposed & her son has not volunteered much, saying he is OK. Jay spoke of her son & how outgoing & bright he was as a child. He is now 37 & not doing much with his life. Jay has ~~seen~~ <sup>seen</sup> a change at that period in his life. Jay

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blames herself for not knowing this incident,  
& felt very badly that her son felt she knew.

Joy also spoke about her father's abuse of  
a boy who is now a priest. He was 11 at the  
time. He also has downplayed the event.

Joy also spoke of her mother & the lectured  
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sin. She hated these as a child, & wonders  
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her mother as a victim & sees that is how  
she had to come to terms with it.

It was in '51? in Okinawa that his  
actions were discovered. People found out  
Joy mentioned 2 people who were informed. Her  
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that Joy believes by Calvert forgave him. Joy  
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they had to leave the diocese. It ended up that  
they didn't leave (Joy feels a petition was  
sent around to keep him. He was at that time  
the only Japanese priest in Canada).

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to 1958. I could find nothing of the event  
around that time.

When asked about this when his latest

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I told Joy that his file only went back to 1958. I could find nothing of the event around that time.

When asked about when his latest



incident would be, Joy said ~~it~~ that he was still involved. When asked for clarification, she said that he no longer has access to children. She believes his last encounter was in Hawaii in 91 when he tried to become involved with a ~~person~~ person 27 years old.

Joy hears of one victim who ~~was Caucasian~~, but believes most are Japanese. She said the victims tended to look like him, a fact she had read about.

Joy also believes that his paedophilia has always been with him. She believes that he was involved as a teacher in Hawaii <sup>(a)</sup> prior to being ordained.

By Michael raised the question: 'What are we to do?' He made it clear it was now Caljan's jurisdiction, but that we would need to find the best course of action. The concern, we made clear was for the victims. First, Joy had read 'Forgive us our ~~transgressions~~ <sup>transgressions</sup>' about sexual abuse in the US RC church. She also saw the documentary on the Gaillimaire affair in the <sup>(Lipton)</sup> East last night. Seeing that the 10 choir boys didn't talk, she said how hard it would be for people to come forward for healing. She also didn't know how we would contact them since many have little or nothing

Incident would be, Joy said that he was still involved. When asked for clarification, she said that he no longer has access to children. She believes his last encounter was in Hawaii in '91 when he tried to become involved with a person 27 (22?) years old.

Joy knows of one victim who is caucasian, but believes most are Japanese. She said the victims tended to look like him, a factor that she had read about.

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Bp [Bishop] Michael raised the questions "What are we to do?" He made it clear it was now Calgary's jurisdiction but that we would need to find the best course of action. The concern, are made clear was for the victims, first. Joy had read "Forgive us our trespasses" about sexual abuse in the US RC [Roman Catholic] church. She also saw the documentary on the [John Austen] Gallienne affair in the east (Kingston) last night. Seeing that the 10 choir boys didn't talk, she said how hard it would be for people to come forward for healing. She also didn't know how we would contact them since many have little or nothing

\*The term "involved" is used to refer to sexual abuse. This sentence could read "Joy also believes that his paedophilia has always been with him [Nakayama]. She believes that he [Nakayama] was sexually abusing children as a teacher in Haney prior to being ordained."

to do with the church.

We also said we would need to seek legal advice regarding whether we need to approach Social Service (child welfare) about the abuse. This is law, but in this case, we are unclear how it would work & what it might mean.

By Michael also spoke about disciplinary action against Canon Nakayama to make it clear this was not acceptable behavior. What that might be & how to proceed is still unclear.

When asked what her relationship is with her father since confronting him, she said she wanted him dead. After being up all night walking the streets following the TV show on pedophilia last night, she truly resented caring for him. It has been such a difficult time & living with him has been very stressful. A cousin, John, is also living here. Joy feels she needs some freedom.

When asked, Joy said she feels little support. By Michael offered no suggestion of reasons for people to walk with her. It was also suggested that Joy needs a break as a caregiver & Michael & I agreed to talk of this & see what we could do for her. It has been a most difficult time for her & she is

to do with the Church.

We also said we would need to seek legal advice regarding whether we need to approach social service (child welfare) about the abuse. This is Law, but in this case, we are unclear how it would work + what it might mean.

Bp [Bishop] Michael also spoke about disciplinary action against Canon Nakayama to make it clear this was not acceptable behavior. What that might be + how to process is still unclear.

When asked what her relationship is with her father since confronting him, she said she wanted him dead. After being up all night walking the streets following the TV show on paedophilia last night she truly resented caring for him. It has been such a difficult time + living with him has been very stressful. A cousin, John, is also living there. Joy feels she needs some freedom.

When asked, Joy said she feels little support. Bp [Bishop] Michael offered some suggestions of reason for people to walk with her. It was also suggested that Joy needs a break as a caregiver + Michael + I agreed to talk of this + see what we could do for her. It has been a most difficult time for her + she is

very tired. Joy said she could stay at the studio if someone came in to care for her father.

Joy also spoke with great love & reverence for her father. She still sees him as a very gifted man who has had great influence on others lives.

It also came out that Joy has been paying to take care of her father. She has now put a stop to it, but she put herself down for having it go on so long.

Joy was open to us seeing her father. It was suggested that Michael could go next week, or I could go after Christmas when I was out here again. That seemed to be a good idea. Joy has some concern about how her father will take this, but she also sees that he has never truly been repentant & she is concerned for his soul. Joy is also aware of the immense damage done by this one person & feels he needs to come to terms with it.

The concern of publicity was great. She felt it would be harmful to those involved. The letter from Cyril suggests an apology would have great impact & it may be

very tired. Joy said she could stay at the studio if someone came in to care for her father.

Joy also spoke with great love + reverence for her father. She still sees him as a very gifted man who has had great influence on others lives.

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The concern of publicity was great. She felt it would be harmful to those involved. The letter from Cyril supports suggests an apology would have great impact + it may be

\*Monday, December 19 - Friday, December 23, 1994

that this would be important to get from her if it is sincere. ~~to~~

Knowing it has taken Gay 45 years to be able to come forward, it make take others the same length of time. To have a letter from Canon Nakayama for any people who might come forward may be of help.

I told Gay that I was pleased to meet her even if the circumstances were awful. She is a person of great courage & integrity. We were able to hug as she left.

---

By Michael & I agreed that he should take the predominant pastoral role with Gay & that I would follow up on the less actual involvement with Canon Nakayama. We agreed that we would offer a nurse for the Canon for 3 weeks to get Gay out of the house while Michael investigated home care on an on-going basis. Both dioceses would share that cost.

Michael also said I should contact the Parson. He knows generally about the situation but doesn't know Calgary is involved. Also, check a solicitor regarding the child abuse notification & where we stand.

that this would be important to get from him if it is sincere.

Knowing it has taken Joy 45 years to be able to come forward, it **may** take others the same length of time. To have a letter from Canon Nakayama for any people who might come forward may be of help.

I told Joy that I was pleased to meet her even if the circumstances were awful. She is a person of great courage + integrity. We were able to hug as she left.

---

Bp [Bishop] Michael + I agreed that he should take the predominant pastoral role with Joy + that I would follow up on the actual involvement with Canon Nakayama. We agreed that we would offer a nurse for the Canon for 3 weeks to get Joy out of the house while Michael investigated home care on an on-going basis. Both dioceses would share that cost.

Michael also said I should contact the Primate [[Michael Peers, 1986-2004](#)]. He knows personally about the situation but doesn't know Calgary is involved. Also, check a solicitor regarding the child abuse notification + where we stand.

\*

\*No signature is on this 7-page letter.



845 Semlin Drive,  
Vancouver, B.C.,  
Dec. 28, 1994.

Dear Friends,

I am very sorry to apologize what I did in the past. I made mistake. My moral life with my sexual bad behaviour. I sincerely sorry what I did to so many people. I hope you forgive me my past mistake.

I hope you live a happy life now.

Yours sincerely,

*G. G. Nakayama*  
G. G. Nakayama

# NOTES

DIARY / IDEAS

3) Jap. invasion -  
SUBJECT 1) Jap. -

Dec 31/94 - John Shogawa -

victim - slight touching, 17 yrs old.  
very shocking, no longer trust.  
was invited to do something, but John  
resisted

his feeling = Jay is writing a book,  
those who know will know the truth  
of the book.

don't feel it would be good to  
punish him in any way.

→ as I mentioned why we would even be thinking  
of discipline, John was more open & began  
to understand.

→ ~~was~~ certain for 13 mos. but unclear - law  
has infringed on privacy in writing. Gertan  
has backed off home back & visiting  
w/ permission.

< Permission? >

• 604-325-1621 "

• Holy Cross -

NOTES                    3) deprivation  
Diary/Ideas            4) **depose**

Dec 31/94 - John Shozawa -

victim - slight teaching 11 years old.  
very shocking, no longer trust  
was invited to do something, but John  
resisted

his feeling = Joy is writing a book  
those who know will know the truth  
of the book.  
don't feel it would be good to  
punish him in any way.

-> as I mentioned why we would even by thinking  
of discipline, John was more open to begin  
to understand.

was our  
-> ^ Interim for 13 mos [months] but uncle inland  
has infringed on **pain ministry. \_\_\_\_\_** \*  
has backed off home touch + visiting  
without permission.

<Pension?>

- 604-325-1621  
Holy Cross

\*This unknown word is likely a name.

# NOTES

DIARY / IDEAS

SUBJECT

• is he holding a license?

• *schizophrenia*?

• *provision*? - *Security Man* -  
vested provisions - *car-purchase* - *T*  
*contingent*?

---

→ *giving notice*:  
- *offer for counsel* -

---

• voluntarily decides not to  $f = d$   
*proceed*.

( - *suspension pending investigation* - )

NOTES  
Diary/Ideas

- is he holding a license?
  - relinquishment?
  - pension? -Jenny Hans\*  
\_\_\_\_\_ compartment  
continues
- 

→ giving notice:  
opp for counsel

---

voluntarily decides not to function as  
priest

(-suspension pending investigation -)

\*This name, whoever it is, is likely the name  
of someone who manages payroll

Dec 29

200 passed away, 100 still living.  
same name, all over Canada.

Okinawa -

13-14 yrs old -

youngest would be ~ 8 yrs old.

started <sup>sex behavior</sup> as a teacher, perhaps as younger man  
in Japan. came to Canada at 19 yrs old.

(abused at 8 yrs old.

raped by stranger - anal penetrat<sup>n</sup>, genital touch<sup>ing</sup>.

Naruno - (left him feeling badly, terribly upset)  
sent as child to live w/ grandparents at age 8  
treated as unwanted child

fr died when he was 14. 42 yrs old.

stayed on to help w/ farm - good student.

came to Canada - wanted to be a doctor. worked as a

doctor here for 3 yrs

became ill <sup>recovered</sup> - sent to Honey on a farm. did teaching.

married 1926 - Army missionary.

studied ATC - was also missionary for Japanese.

3 yrs in St. Louis.

started again in Coaldale -

- loved children, talking + touching <sup>in bed</sup>.
- never forced anyone. - always cared for them.
- pleasure, fun -
- anal penetration on part of both. -

- mostly men w/ anyone. sometimes 2-3 hrs.

Dec 29 [1994]

200 passed away, 100 still living.

Some Vanc, all over Canada.

Okinawa -

13-14 yrs old -

Youngest would be ~ 8 yrs old

#### Sex behavior

Started ^ as a teacher, perhaps as younger man

- Japan. Came to Canada at 19 yrs. Old

| abused at 8 yrs old.

| raped by stranger - anal penetration, genital touching

| Naruno - (left him feeling badly, terribly upset)

| sent as child to live with grandparent at age 8

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started again in Coaldale -

-loved children, talking + touching in bed.

-never forced anyone. - always cared for them.

-pleasure, fun -

-anal penetration on part of both. -

-mostly once with anyone. sometimes 2-3 times.

\* Anglican Theological College, now Vancouver School of Theology

\*\*Note: Handwriting pattern suggests the same author as 7-page letter in Calgary archives pages 42-48, believed to be **Brooke Mitchell**. Suggests that Brooke followed up with her suggestion of visiting Nakayama after Christmas, 1994. These notes are Dec 29, 1994.

- felt it was wrong, but the urge was there.
- didn't hate the act, loved the child the same.
- sometimes I felt badly, most of the time I didn't feel much.
- he wanted the encounter & opportunities came.
- didn't seek out opportunities for it! - (ie workshops).

People in Coaddale found out - Mrs. Ayukawa.

Iron Springs, AB - most against the Canon.  
boy told their mother. the one family skipped coming to church.

there was a church mtg - mother defended Canon,  
+ all went well. some were accusing him -  
Canon thought it was a matter.

Joy heard "he was telling children dirty stories".

Joy & Tim were overhearing the disc.

By Calvert - he asked q's + they were answered  
Public pardon = Order of Canada received  
after that.

(Miss Tucker says Canon Gale knew about it.  
Canon Gale told her.

\* In Okinawa - missionary started in '51

Canon Godfrey & Heffer, missionaries wrote to  
By Kennedy in Hawaii + By Ken wrote  
By Calvert.

Canon sent to help them in the mess - went for  
1 yr of work. was asked to look after



-felt it was wrong, but the urge was there.  
-didn't hate the action, loved the child the same.  
-sometimes I felt badly, most of the time I didn't  
feel much.

-he wanted the encounter + opportunities came.  
-didn't seek out opportunities for it ! - (ie washrooms).

-

People in Coaldale found out - Mrs. Ayukawa.  
Iron Springs, AB - most against the Canon.  
boy told their mother. the one family stopped  
coming to church.  
there was a church mtg [meeting] - mother defended Canon  
-all went well. some were accusing him -  
Canon thought it was a \$ matter.  
Joy heard "he was telling children dirty stories ?  
Joy+Tim were overhearing the disc [discussions]

Bp [Bishop] Calvert - he asked q [questions] + they were answered  
Public pardon - Order of Canada received  
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Canon Gale told her.

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Canon Godfrey + Mr. Heffner, missionaries wrote to  
Bp [Bishop] Kennedy in Hawaii + Bp [Bishop] Ken [Kennedy] wrote  
Bp [Bishop] Calvert.

Canon sent to help there with the miss [mission] - went for  
1 yr [year] of work. was asked to look after

Jan 9/95

Jim Boyles -

• Can't effect pension! - Pension  
is his legal right

Nahayama

Jan 9 / 95

Jim Boyles -

- Can't effect pension! - Pension  
Is his legal right

Nakayama -

spiritual side - children - started Eng classes  
after school + then invited them to church.  
children reported it to the missionaries - it might  
have been a seminarian.

Cardston Indian School - By Calvert met a  
Canon + had prayer of pardon.  
wanted to stop, but couldn't. didn't ask for  
help. just wouldn't talk about it to anyone  
carried burden of guilt for these years.  
'say a prayer to I every day.'

1979 - since retired, "I have never carried on" - maybe  
kissing, but no touching.

one or two caucasians - in Lethbridge.

one came to Coaldale for Conf class. - touching  
while in the car, Canon started + then  
the boy touched him.

one in Casco - 19 yrs old? -

Spiritual side with children - started Eng [English] classes  
after school + then invited them to church  
children reported it to the missionaries - it might  
have been a seminaries

Cardston Indian School\* - Bp [Bishop] Calvert met with  
Canon + had prayer of pardon.  
wanted to stop, but couldn't. didn't ask for  
help. just couldn't talk about it to anyone  
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say a prayer to God every day.

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one or two caucasians - Lethbridge. -  
one came to Coaldale for Conf [Confirmation] class. - touching  
while in the car. Canon started + then  
the boy touched him.  
one in Cairo - 19 yrs old? -

\* Cardston, Alberta, was home to two Indian Residential Schools. St Paul's was operated by the Anglicans and is the likely location of Bishop Calvert's meeting with Nakayama. [Reference](#).

**MESSAGE**

Date 9/26/10 Time .....

To Brooke

**WHILE YOU WERE OUT**

From ~~John Henderson~~  
Ivy Kagawa's Partner

TELEPHONE 252-733-05

Telephoned		Please call	<input checked="" type="checkbox"/>
Called to see you	<input checked="" type="checkbox"/>	Will call again	<input checked="" type="checkbox"/>
Wants to see you	<input checked="" type="checkbox"/>	Returned your call	<input checked="" type="checkbox"/>

**MESSAGE:**

→ Cybil Powell  
733-0332

Operator ..... URGENT

46-501 pink  
46-502 yellow

*Hilroy*

MESSAGE

Date: 95 / 01 / 10 Time: \_\_\_\_\_

To: Brooke

WHILE YOU WERE OUT

From: John Flanders

Joy Kogawa's Partner.

TELEPHONE: 253 - 8305

Telephoned	<input type="checkbox"/>	Please call	<input checked="" type="checkbox"/>
Called to see you	<input type="checkbox"/>	Will call again	<input type="checkbox"/>
Wants to see you	<input type="checkbox"/>	Returned your call	<input type="checkbox"/>

Message:

-> Cyril Powell ~  
733 - 0332

Operator  
....

URGENT [ ]  
Hilroy

Jan 10/75  
3:15 pm

John Flinders -

phoned + very concerned about  
the action being suggested  
says that the family would  
be hurt if notices were  
sent far & wide  
concerned the church is doing  
this to protect themselves  
I responded by saying the final  
word has not been written  
by us, but word is put  
from Japanese Community.  
also said I am checking into the  
request notice.  
it is not our intention to  
further hurt the family,  
but church also has to  
be clear that this is not  
acceptable.  
we appreciate the response +  
that this is not yet final.  
understands the need for the



Jan 10 / 95  
3:13 pm

John Flanders -

phoned + very concerned about  
the action being suggested  
says that the family would  
be hurt if notices were  
sent far + wide

concerned the church is doing  
this to protect themselves

I responded by saying the final  
word has not been written  
by us, but want input  
from Japanese Community.

also said I am checking into the  
requested notice.

it is not our intention to  
further hurt the family,  
but church also has to  
be clear that this is not  
acceptable.

he appreciated the response +  
that this is not yet final.  
understands the need for the

Church is act, but concerned  
about who knows + what  
the outcome is.

suggested, with Jerry's consent,  
that I call Cyril Powell.  
604-733-0332.

church to act but concerned  
about who knows + what  
the outcome is.

Suggested with Joy's consent  
that I call Cyril Powels.  
604-733-0332

Jan 11/95

John Glanders -

in view of family coming forward + no specific victims, could he not simply resign + we could leave it at that?

they see him resigning office + title + that could be healing to the families.

I said

Jan 11/95

John Flanders -

in view of family coming forward + no specific  
victims, could he not simply resign +  
we could leave it at that?

they see him resigning office + title + that  
could be healing to the families.

I said

[letter ends here]

e. Mech.  
rec't

- 288-ext  
277 ext.

416.924-  
fax 0211

Jan 10/95

Cond. & ~~Amended~~ Gordon light ~

went over the letter

asked about voluntary resignation & what notice  
needs to be given.

is this penalty enough in light of the  
circumstances of the Canon?

if Nakayama were to die tomorrow, what action  
would need to be taken?

• Private away until Friday

2 Much ) -288 -ext 416-924-  
rec't 277 ext. Fax 0211

Jan 10 / 95

Conv [Conversation] with ——— Gordon Light ~

went over the letter  
asked about voluntary resignation - what notice  
needs to be given  
is this penalty enough in light of the  
circumstances of the Canon?

if Nakayama were to die tomorrow, what action  
would need to be taken?

- Primate away until Friday



# DIOCESE OF CALGARY

THE ANGLICAN CHURCH OF CANADA

Diocesan Office  
3015 GLENCOE ROAD S.W., CALGARY, ALBERTA, CANADA T2S 2L9  
TELEPHONE (403) 243-3673  
FAX (403) 243-2182

ARCHBISHOP  
THE MOST REVEREND J. BARRY CURTIS  
Metropolitan of Rupert's Land  
THE VENERABLE BROOKE E. MITCHELL  
Diocesan Executive Officer

FAX TRANSMISSION

Date: Jan 10/95

Page 1 of 3

Send to: Gordon Light

Fax: 416-924-0211

From: Brooke Mitchell

Re: Nakayama

Confirmation Required:  Yes  No

Comments:

Gordon - I have had further conversations with  
Beth related to the Japanese Community & it  
seems that they feel the resignation will  
be the way to go. of course, that will be  
the canon's decision. I will look forward to  
the Primate's wisdom regarding the questions  
raised earlier.  
B.

If you do not receive all pages, please call (403) 243-3673.





# DIOCESE OF CALGARY

FAX TRANSMISSION

Date: Jan 10/95

Page 1 of 3

Send to: Gordon Light

Fax: (416) 924-0211

From: Brooke Mitchell

Re: Nakayama

Comments:

Gordon - I have had further conversations with folks related to the Japanese Community + it seems that they feel the resignation will be the way to go. Of course, that will be the Canon's decision. I will look forward to the Primate's wisdom regarding the question raised earlier.

B

Jan 10/94

3.30

Cyril Powell - (733-0332)

Jay is concerned that her father might die at any time, and if the notice goes out the family must live with it forever.

By of Toronto inhibited ~~the~~ one person + just placed it in the file. Is this possible?

1 spoke of the need to get the word out for healing. How can this happen?

1 also said I was in contact w the Private's Dept + that we are seeing whether if Cassin-Nahayana resigns his right to it - whether any notice besides by of consent needs to take place. If this is OK, we could go that route.

Jan 10/94  
3.30 .

Cyril Powels - (733-0332)

Joy is concerned that her father might die at any time, but if the notice goes out the family must live with it forever.

Bp [Bishop] of Toronto **entitled** one person + just placed it in the file. Is this possible?

I spoke of the need to get the word out for healing. How can this happen?

I also said I was in contact with the Primate's ofc [office] + that we are seeing whether if Canon Nakayama resigned his right to P= [priesthood?] whether any notice besides Bp [Bishop] of NWest [New Westminster] needs to take place. If this is OK. we could go that route.

\*Author is Brooke Mitchell of Calgary, based on handwriting patterns, including the use of a shorthand symbol for the word 'with'. She is writing notes on a conversation with Cyril Powels. It appears this page [62] is out of order and not connected to the previous page [61] that is the first of three pages of notes.

April thought this best if  
I could work.

He will speak to Jay & let  
her know we are trying to  
carry this forward in a  
good way.

I also said no <sup>soft</sup> letter would  
be sent until I had the answer  
to the above.

Cyril thought this best if  
it could work  
He will speak to Joy + let  
her know we are trying to  
carry this forward in a  
good way

draft

I also said no ^ letter would  
be sent until I had the answer  
to the above.

\*Author is Brooke Mitchell of Calgary, based on  
handwriting patterns. She is writing notes on a  
conversation with Cyril Powels. It appears this page [63] is  
a continuation of the notes from the previous page [62].

Jan 10/95

Spots = Joy ~

I read a lot of our letters.  
+ Joy says it was brought-forward.

She had spoken to her son &  
he does not want to look  
published. It is a affair of the  
shame that might be brought on  
the family.

Joy is very afraid for her  
children. She thinks her son might  
harm himself because of shame if  
the actions are made public.  
(Her lives in Japan)

Joy is also concerned about  
the copies which she will  
give. Is it spreading it too  
widely? She understands that it  
is for healing of any victims  
coming forward that this action  
is taken, but she wonders  
has she the right thing at  
all by coming forward.

Jan 10/95

Spoke with Joy~

I read a draft of our letter  
+ Joy said it was straight forward.

She had spoken to her son +  
he does not want the book  
published. He is afraid of the  
shame that might be brought on  
the family.

Joy is very afraid for her  
children. She feels her son might  
harm himself because of shame if  
the actions are made public.

(Son lives in Japan)

Joy is also concerned about  
the notice which has to be  
given. Is it spreading it too  
widely? She understands that it  
is for healing of any victims  
coming forward that this action  
is taken, but qs [questions] whether she  
has done the right thing at  
all by coming forward.

From the Desk of: Breake

**RECORD OF INTERVIEW/CONVERSATIONS**

Person: Joy Kojawa

Date: Jan 21/95

I phoned to update Joy on where the process is. I told her of our opt<sup>n</sup> 3 which would allow us to notify ~~at~~ those people who need to know of the action taken. This still needs to be

Action: checked out by the Primate, but if he is ok, it will will then be checked by others, but will be a go.

Joy said she felt relieved by that step & was grateful for our care for her & the



From the Desk of: Brooke

**RECORD OF INTERVIEW/CONVERSATIONS**

Person: Joy Kogawa

Date: Jan 21/95

I phoned to update Joy on when the process is. I told her of our optn [options] 3 which would allow us to notify those people who need to know of the action taken. This still needs to be checked out by the Primate but if he is OK, it will will then be checked by others, but will be a go.

Joy said she felt relieved by that step + was grateful for our care for her + the

family

Joy was suffering from  
the flu since her return from  
Hawaii so we did not talk  
for long.

family.

Joy was suffering from the flu since her return from Hawaii so we did not talk for long.



ARCHBISHOP  
 THE MOST REVEREND J. BARRY CURTIS  
 Metropolitan of Rupert's Land  
 THE VENERABLE BROOKE E. MITCHELL  
 Diocesan Executive Officer

# DIOCESE OF CALGARY

THE ANGLICAN CHURCH OF CANADA

Diocesan Office  
 3015 GLENCOE ROAD S.W. CALGARY, ALBERTA, CANADA T2S 2L9  
 TELEPHONE (403) 243-3673  
 FAX (403) 243-2182

FAX TRANSMISSION

Date: Jan 25/95 Page 1 of 3

Send to: Gordon Light Fax: (416) 924-0211

From: Brooke Mitchell

Re: Nahayama

Confirmation Required: [ ] Yes [ ] No

Comments:

Archbishop Michael's suggestions have been incorporated with a few changes suggested by our lawyers here. If this is OK, then I will head out Friday or Saturday to give this to the canon. If changes still need to be made, it is not too late! B

The section crossed out in the last TP on the first page was thought to be coercive & must be omitted. We feel it is now clear <sup>we are not</sup> requesting relinquishment. What is your opinion?

If you do not receive all pages, please call (403) 243-3673.



# DIOCESE OF CALGARY

FAX TRANSMISSION

Date: Jan 25/95

Page 1 of 3

Send to: Gordon Light

Fax: (416) 924-0211

From: Brooke Mitchell

Re: Nakayama

Comments:

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B

The section crossed out in the last TP [transcript] on the first page was thought to be coercive + must be omitted. We feel it is now clean. We are not requesting relinquishment. What is your opinion?

Dear Canon Nakayama

Since my return from my Sabbatical, I have met with Archdeacon Brooks Mitchell to discuss your meeting with her of December 28th, 1994 and the letter drafted by your daughter, Joy Kogawa, dated October 13th, 1994. In your letter and during your conversation with Archdeacon Mitchell, you confirmed and admitted that you had engaged in significant immoral sexual misconduct over many years while in the office of Priest of the Anglican Church.

As you no doubt know the Anglican Church considers such behaviour to be extremely serious and an ecclesiastical offence under Canon XVIII 8 (b) of the Canons of the General Synod of the Anglican Church of Canada. (A copy of this Canon is attached for your reference.)

After an extensive review of your admitted misconduct, it is my decision that some action must be taken against you regarding same.

This action is in keeping with the "zero-tolerance" policy of immoral sexual behaviour within our diocese and is intended to make a clear statement by the Church to our Anglican community and those who have been hurt that these actions are not acceptable.

The charge of Immorality is now formally made against you. There are several responses open to you. First you may defend yourself against the charge. You are entitled to avail yourself of the principles of natural justice which are laid out in the enclosed Canon XVIII 16 - 24. This would entitle you to a hearing in which proceedings you are innocent until proven otherwise, and entitled to be represented by counsel before an impartial panel. The panel will then decide whether the charge is justified, and if so, what penalty is to be imposed.

Second, you may acknowledge the charge being made against you and accept the penalty of Deprivation. The penalty of Deprivation is set out in Canon XVIII 13, a copy of which we have also enclosed. Upon the imposition of this penalty you would retain the title of "Reverend Canon," but will not be permitted to officiate at services, visit in hospitals on behalf of the Church, or be involved in any other ministry functions. Your pension will not be affected by this action. Because you are retired and by your own and others admission that you no longer have access to children, the more extreme penalty of Deposition is not being considered. As per the Canons, notice of the Deprivation of your office will be sent to all clergy of the Diocese of Calgary, all Bishops of the Anglican Church of Canada and all Metropolitans of the Anglican Communion.

Third, you may wish to voluntarily resign your privilege to exercise the ministries as stated in the previous paragraph, as a sign of contrition for your immoral behaviour. We wish to make it clear, that if it is your decision to resign, you will not be relinquishing your Orders as set out in Canon XIX. Notice of your resignation would be sent to the Primate of the Anglican Church of Canada, the Bishop of the Diocese of New Westminster, the Rector of the Parish of Holy Cross Vancouver and a copy of your letter of resignation will be placed on file with the Diocese of Calgary.

No action will take place from this office for a period of thirty days from the date of this letter. This period may be extended if your medical condition warrants such an extension. This office must be notified if an extension is requested.

I strongly urge you to seek advice and obtain legal counsel and/or consult with your family to assist you in your decision. If you have any questions or require clarification of any of the foregoing please do not hesitate to contact me.

Yours truly,

Date: Jan 25/85  
6:58 pm.

**FILE NOTES - (D.E.O.)**

Person: John Shozawa

Re: Nakayama

I read our prepared letter for his feedback/responses. John feels it is a fair + generous approach. He also felt the 3<sup>rd</sup> option gave him the opportunity to resign without causing shame to others.

I told him I would be coming out to Vancouver to deliver the letter but it depended upon how Jay was feeling. John asked that we might meet if possible. He also volunteered to be part of the meeting if Jay could use the support. I said I would raise it with her.



Date: Jan 25/95

6:50 pm

**FILE NOTES - (D.E.O.)**

Person: John Shozawa

Re: Nakayama

I read our prepared letter for his feedback/response.

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\*Author is Brooke Mitchell of Calgary, based on handwriting patterns.

The canon felt we were being "merciful" & when asking for Joy's input, Joy felt the third option was the way to go. He also agreed.

I stressed that he should talk with whomever would be helpful in making a decision.

Joy & I had lunch afterwards. She was grateful for our process & that her concerns were heard. She felt a corner had been turned & she now wants to get on with an "abundant life."

I believe this has been a part of the healing for her.

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of the healing for her.

\*Author is Brooke Mitchell of Calgary, based on  
handwriting patterns.

\*This page is likely page 2/2 of a correspondence  
beginning on page 92 that is dated to Feb 13, 1995

Date: Jan 25/95  
6:20 pm.

**FILE NOTES - (D.E.O.)**

Person: Tim Nakayama (Okinawa)

Re: Nakayama

Tim is asking the 2<sup>nd</sup> of whether anything needs to be done. As I explained it to him it is two-fold: action against someone confessing to immoral behavior, + a symbol that the church does not accept this behavior.

Although we have no "victims" we do have a confession + have needed to act on it.

I then read the letter + Tim seemed pleased about the options + would prefer his father took the 3<sup>rd</sup> option. He felt it a merciful way to move.

He agreed that this was all quite difficult but felt we were handling it in the best

Date: Jan 25/95

6:20 pm

**FILE NOTES - (D.E.O.)**

Person: Tim Nakayama (Okinawa)

Re: Nakayama

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way possible.

I gave him my address  
& phone #'s & said to contact  
me if he had further input.

I also said that I had  
planned to go this weekend &  
meet his father, but that  
if Jay's plea it may need  
to wait.

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planned to go this weekend +  
meet with his father, but that  
with Joy's flu it may need  
to wait.

\*Author is Brooke Mitchell of Calgary, based on  
handwriting patterns.

Date: Jan 25/95  
6.00 p

FILE NOTES - (D.E.O.)

Person: Joy Kojawa  
Re: Nahayama

Joy is still not recovered from the flu. I said I had spoken with the Prioate & so felt positively about the way we are moving. I read Joy the paragraph beginning "third, you may wish..." & she felt OK about that.

I said I wanted to speak to her brother Tim & John Shozawa before finally moving. She was fine with that.

When I suggested coming out this weekend, she was open to it, but her father was



Date: Jan 25/95  
6:00 pm

**FILE NOTES - (D.E.O.)**

Person: Joy Kogawa

Re: Nakayama

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When I suggested coming out this weekend, she was open to it, but her father was

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ARCHBISHOP  
 THE MOST REVEREND J. BARRY CURTIS  
 Metropolitan of Rupert's Land  
 THE VENERABLE BROOKE E. MITCHELL  
 Diocesan Executive Officer

# DIOCESE OF CALGARY

THE ANGLICAN CHURCH OF CANADA

Diocesan Office  
 3111 17th Avenue N.W. Calgary, Alberta, Canada T2S 2L9  
 TELEPHONE (403) 243-6670  
 FAX (403) 243-2182

FAX TRANSMISSION

Date: Jan 25/95

Page 1 of 3

Send to: Gordon Light

Fax: (416) 924-0211

From: Brooke Mitchell

Re: Nahayama

Confirmation Required:  Yes  No

Comments:

Archbishop Michael's suggestions have been incorporated with a few changes suggested by our lawyers here. If this is OK, then I will head out Friday or Saturday to give this to the canon. If changes still need to be made, it is not too late! B

The section crossed out in the last TP on the first page was thought to be coercive & must be omitted. We feel it is now clear <sup>it is not</sup> ~~it is not~~ requesting relinquishment. What is your opinion?

If you do not receive all pages, please call (403) 243-3673.



Page 76 is a Repeat of Page 67

Page 77 is a Repeat of Page 68

Page 78 is a Repeat of Page 69

Dear Canon Nakayama

Since my return from my Sabbatical, I have met with Archdeacon Brooke Mitchell to discuss your meeting with her of December 28th, 1994 and the letter drafted by your daughter, Joy Kogawa, dated October 13th, 1994. In your letter and during your conversation with Archdeacon Mitchell, you confirmed and admitted that you had engaged in significant immoral sexual misconduct over many years while in the office of Priest of the Anglican Church.

As you no doubt know the Anglican Church considers such behaviour to be extremely serious and an ecclesiastical offence under Canon XVIII 8 (b) of the Canons of the General Synod of the Anglican Church of Canada. (A copy of this Canon is attached for your reference.)

After an extensive review of your admitted misconduct, it is my decision that some action must be taken against you regarding same.

This action is in keeping with the "zero-tolerance" policy of immoral sexual behaviour within our diocese and is intended to make a clear statement by the Church to our Anglican community and those who have been hurt that these actions are not acceptable.

The charge of Immorality is now formally made against you. There are several responses open to you. First you may defend yourself against the charge. You are entitled to avail yourself of the principles of natural justice which are laid out in the enclosed Canon XVIII 16 - 24. This would entitle you to a hearing in which proceedings you are innocent until proven otherwise, and entitled to be represented by counsel before an impartial panel. The panel will then decide whether the charge is justified, and if so, what penalty is to be imposed.

Second, you may acknowledge the charge being made against you and accept the penalty of Deprivation. The penalty of Deprivation is set out in Canon XVIII 13, a copy of which we have also enclosed. Upon the imposition of this penalty you would retain the title of "Reverend Canon," but will not be permitted to officiate at services, visit in hospitals on behalf of the Church, or be involved in any other ministry functions. Your pension will not be affected by this action. Because you are retired and by your own and others admission that you no longer have access to children, the more extreme penalty of Deposition is not being considered. As per the Canons, notice of the Deprivation of your office will be sent to all clergy of the Diocese of Calgary, all Bishops of the Anglican Church of Canada and all Metropolitans of the Anglican Communion.

Third, you may wish to voluntarily resign your privilege to exercise the ministries as stated in the previous paragraph, as a sign of contrition for your immoral behaviour. We wish to make it clear, that if it is your decision to resign, you will not be relinquishing your Orders as set out in Canon XIX. Notice of your resignation would be sent to the Primate of the Anglican Church of Canada, the Bishop of the Diocese of New Westminster, the Rector of the Parish of Holy Cross Vancouver and a copy of your letter of resignation will be placed on file with the Diocese of Calgary.

No action will take place from this office for a period of thirty days from the date of this letter. This period may be extended if your medical condition warrants such an extension. This office must be notified if an extension is requested.

I strongly urge you to seek advice and obtain legal counsel and/or consult with your family to assist you in your decision. If you have any questions or require clarification of any of the foregoing please do not hesitate to contact me.

Yours truly,

Date: Jan 26/95

**FILE NOTES - (D.E.O.)**

Person: Foy Kojawa

Re: Nakayama

I said that I had spoken to Tim & John Shozawa. They are fine with the letter.

She was feeling better & wondered whether I would come out Friday or not. I said I had made other arrangements & was now looking at meeting her father Feb 13. She said that was fine.

Foy also spoke



Date: Jan 26/95

**FILE NOTES - (D.E.O.)**

Person: Joy Kogawa

Re: Nakayama

I said that I had spoken to Tim + John Shozawa. They are fine with the letter.

She was feeling better + wondered whether I would come out Friday or not. I said I had made other arrangements + was now looking at meeting with her father Feb 13. She said that was fine.

Joy also spoke

\*End of transcript. No clear continuation of the memo.

Date: Jan 26/95

**FILE NOTES - (D.E.O.)**

Person: Gordon Light

Re: Nakayama

He reported that the final draft looks good. The Primate is aware & approves. It is OK to take to him now.

Date: Jan 26/95

**FILE NOTES - (D.E.O.)**

Person: Gordon Light

Re: Nakayama

He repeated that the final draft looks good. The Primate is aware + approves. It is OK to take to him now.



ARCHBISHOP  
THE MOST REVEREND J. BARRY CURTIS  
Metropolitan of Rupert's Land  
THE VENERABLE BROOKE E. MITCHELL  
Diocesan Executive Officer

## DIOCESE OF CALGARY

THE ANGLICAN CHURCH OF CANADA

Diocesan Office  
3015 GLENCOE ROAD S.W., CALGARY, ALBERTA, CANADA T2S 2L9  
TELEPHONE (403) 243-3673  
FAX (403) 243-2182

February 10th, 1995

The Reverend Canon G. G. Nakayama  
845 Semlin Drive  
Vancouver B.C.  
V5L 4J6

Dear Canon Nakayama

Since my return from my Sabbatical, I have met with Archdeacon Brooke Mitchell to discuss your meeting with her of December 28th, 1994 and the letter drafted by your daughter, Joy Kogawa, dated October 13th, 1994. In your letter and during your conversation with Archdeacon Mitchell, you confirmed and admitted that you had engaged in significant immoral sexual misconduct over many years while in the office of Priest of the Anglican Church.

As you no doubt know the Anglican Church considers such behaviour to be extremely serious and an ecclesiastical offence under Canon XVIII 8 (b) of the Canons of the General Synod of the Anglican Church of Canada. (A copy of this Canon is attached for your reference.)

After an extensive review of your admitted misconduct, it my decision that some action must be taken against you regarding same.

This action is in keeping with the "zero-tolerance" policy of immoral sexual behaviour within our diocese and is intended to make a clear statement by the Church to our Anglican community and those who have been hurt that these actions are not acceptable.

The charge of Immorality is now formally made against you. There are several responses open to you. First you may defend yourself against the charge. You are entitled to avail yourself of the principles of natural justice which are laid out in the enclosed Canon XVIII 16 - 24. This would entitle you to a hearing in which proceedings you are innocent until proven otherwise, and entitled to be represented by counsel before an impartial panel. The panel will then decide whether the charge is justified, and if so, what penalty is to be imposed.

Second, you may acknowledge the charge being made against you and accept the penalty of Deprivation. The penalty of Deprivation is set out in Canon XVIII 13, a copy of which we have



*I received your letter regarding the suspension of your ministry. I will be sure to advise you of any further action.*

- 2 -

*(3) I will not*

also enclosed. Upon the imposition of this penalty you would retain the title of "Reverend Canon," but will not be permitted to officiate at services, visit in hospitals on behalf of the Church, or be involved in any other ministry functions. Your pension will not be affected by this action. Because you are retired and by your own and others admission that you no longer have access to children, the more extreme penalty of Deposition is not presently being considered. If you choose this option, the Canons require that notice of the Deprivation of your office be sent to all clergy of the Diocese of Calgary, all Bishops of the Anglican Church of Canada and all Metropolitans of the Anglican Communion.

*(2) I*  
Third, you may wish to voluntarily resign your privilege to exercise the ministries as stated in the previous paragraph, as a sign of contrition for your <sup>my</sup> immoral behaviour. In this case, notice of your resignation would be sent to the Primate of the Anglican Church of Canada, the Bishop of the Diocese of New Westminster, and the Rector of the Parish of Holy Cross, Vancouver. Also a copy of your letter of resignation will be placed on file with the Diocese of Calgary. *you*

No action will take place from this office for a period of thirty days from the date of this letter. This period may be extended if your medical condition warrants such an extension. This office must be notified if an extension is requested.

I strongly urge you to seek advice and obtain legal counsel and/or consult with your family to assist you in your decision. If you have any questions or require clarification of any of the foregoing please do not hesitate to contact me.

Yours truly,

*J. Barry Curtis*  
\_\_\_\_\_  
The Most Reverend J. Barry Curtis  
Archbishop of Calgary

*(4) Furthermore that notice of my resignation will be sent*

CANON XVIIIDISCIPLINEPart 1  
EPISCOPAL JURISDICTIONPreservation of Episcopal Jurisdiction regarding Discipline

1. It is hereby acknowledged that the bishop of a diocese of the Anglican Church of Canada has by virtue of the office of bishop, ecclesiastical jurisdiction, authority and power of discipline over bishops, priests, deacons and lay members of the Anglican Church of Canada within the diocese or otherwise under the jurisdiction of the bishop.
2. Nothing in this Canon shall be interpreted as impairing, diminishing or affecting in any way the pastoral or disciplinary aspects of the authority and jurisdiction of:
  - a) a metropolitan who has jurisdiction with respect to a bishop
  - b) a bishop who has jurisdiction with respect to a bishop, priest or deacon, or a lay person who is a member of the Anglican Church of Canada;

except only in relation to:

  - c) the determination of whether the bishop, priest or deacon has committed an ecclesiastical offense established by this Canon,
  - d) the determination of whether a lay person who has been appointed, elected or commissioned to an office, appointment or responsibility in a parish, a diocesan synod, a provincial synod, or the General Synod, has committed an ecclesiastical offense established by this Canon, and
  - e) the determination of the penalty appropriate for the commission of an ecclesiastical offense established by this Canon.

Initial Disciplinary Jurisdiction

3. a) Where it has been alleged that a bishop, priest or deacon subject to the jurisdiction of a bishop, or a bishop subject to the jurisdiction of a metropolitan, has committed an ecclesiastical offense established by this Canon, the bishop or metropolitan, as the case may be, shall have initial jurisdiction with respect to the determination of whether an ecclesiastical offense has been committed and the penalty for the commission of the offense.

- b) The bishop or metropolitan may refer the determination of whether an ecclesiastical offence has been committed or the determination of a penalty to the court having jurisdiction with respect to the discipline of the person charged with the commission of an ecclesiastical offence without exercising the initial jurisdiction described in section 3.a).
- c) The procedures to be used in the exercise by the bishop or metropolitan of the initial jurisdiction described in this section shall be those established by the synod of which the bishop or metropolitan is the president; however, such procedures shall be subject to the principles set out in Part 5 of this Canon.
- d) A diocesan synod may provide for the exercise of the initial jurisdiction of the bishop described in this section in respect of the discipline of such lay persons as are described in section 5 of this Canon.

#### Review by the Court

- 4. a) A person convicted of an ecclesiastical offence by a bishop or metropolitan may require the determination of the bishop or metropolitan that an ecclesiastical offence was committed by the person, or the penalty imposed by a bishop or metropolitan, to be reviewed by the court having jurisdiction with respect to the discipline of the accused person, which court may either confirm or overturn the determination of the bishop or metropolitan.
- b) The Executive Council of the diocese, on its own motion or on the petition of the person or persons who made the allegation of an ecclesiastical offence which was tried by the bishop or metropolitan, may require the determination of the bishop or metropolitan that an ecclesiastical offence was committed, or the penalty imposed by the bishop or metropolitan, to be reviewed by the court having jurisdiction with respect to the discipline of the accused person, which court may either confirm or overturn the determination of the bishop or metropolitan.
- c) Where a review by the court pursuant to this section is of a determination by a bishop or metropolitan that an ecclesiastical offence has been committed, the review shall be conducted as if it were an original trial held in the court.
- d) Where a review by the court pursuant to this section is of a determination by a bishop or metropolitan of the penalty appropriate for the commission of an ecclesiastical offence, only evidence relevant to the question of the appropriate penalty shall be considered by the court.

Part 2  
COURT JURISDICTION

Diocesan Courts

5. The diocesan court of a diocese shall have ecclesiastical jurisdiction with respect to the discipline of:
- a) priests and deacons who carry out their ministry in the diocese and who are registered on the register of the diocese, for any ecclesiastical offence, wherever committed,
  - b) subject to section 26, priests and deacons of the Anglican Church of Canada not registered on the register of the diocese, in respect of any ecclesiastical offence committed in the diocese,
  - c) lay persons who have been appointed, elected or commissioned to an office, appointment or responsibility in a parish of the diocese or the diocesan synod, for any ecclesiastical offence which they may commit in the diocese,
  - d) lay persons who have been appointed, elected or commissioned to an office, appointment or responsibility in a provincial synod, or the General Synod, for any ecclesiastical offence which they may commit in the diocese, and
  - e) priests, deacons and lay persons of any other diocese when a direction is made pursuant to section 27 of this Canon.

Provincial Courts of Appeal

6. The provincial court of appeal of a province shall have ecclesiastical jurisdiction with respect to the discipline of:
- a) the bishops of the province,
  - b) the bishops residing in the province, and
  - c) the bishops of any other province of the Anglican Church of Canada when a direction is made pursuant to section 27 of this Canon,
- for any ecclesiastical offence which they may commit.

Supreme Court of Appeal of the Anglican Church of Canada

7. The Supreme Court of Appeal of the Anglican Church of Canada shall have ecclesiastical jurisdiction with respect to the discipline of:
- a) the Primate, and
  - b) the Bishop Ordinary,
- for any ecclesiastical offence which they may commit.



Part 3  
ECCLESIASTICAL OFFENSES

Disciplinary Action Regarding Offenses

8. All persons who are subject to ecclesiastical jurisdiction in the Church shall be liable to discipline for any of the following offenses:
- a) conviction of an indictable offence;
  - b) immorality;
  - c) disobedience to the bishop to whom such person has sworn canonical obedience;
  - d) violation of any lawful Constitution or Canon of the Church, whether of a diocese, province or the General Synod by which the person is bound;
  - e) wilful or habitual neglect of the exercise of the ministry of the person without cause;
  - f) wilful or habitual neglect of the duties of any office or position of trust to which the person has been appointed or elected;
  - g) teaching or advocating doctrines contrary to those accepted by the Anglican Church of Canada;
  - h) contemptuous or disrespectful conduct towards the bishop of the diocese in matters pertaining to the administration of the affairs of the diocese or a parish.

Part 4  
PENALTIES FOR ECCLESIASTICAL OFFENSES

Penalties Generally

9. Where it has been determined that a person has committed an ecclesiastical offence, the following penalties may be imposed against the person:
- a) admonition;
  - b) suspension from the exercise of ministry or office;
  - c) deprivation of office or ministry;
  - d) deposition from the exercise of ministry if the person is ordained.

Admonition

10. Admonition shall be delivered by the bishop, metropolitan or the president of the Court which shall have determined the penalty, as the case may be.
11. Admonition may be in public or private as the bishop, metropolitan or president delivering it may determine.

Suspension

12. a) When a penalty of suspension is imposed, the bishop, metropolitan or court imposing it shall fix the duration of the suspension and may impose such other conditions on the suspension as are considered appropriate.
- b) During the term of a suspension, the person suspended from the exercise of ministry or office shall not exercise the function of his or her ministry anywhere in Canada.
- c) If a person suspended from the exercise of ministry exercises his or her ministry contrary to s.8 b) hereof, or otherwise violates the conditions of the suspension, the bishop, metropolitan or court which imposed the penalty may, after a further hearing, impose the penalty of deprivation of office.
- d) During the term of a suspension, the bishop may deprive the suspended person of the whole or part of any stipend, income or emoluments associated with the ministry or office from which the person stands suspended and may authorize the application of the whole or part of such stipend, income or emoluments to the payment of a substitute:
- e) During the term of a suspension of a bishop, the metropolitan, or the executive council of the synod of the diocese in which the bishop serves, may deprive the bishop of the whole or part of any stipend, income or emoluments associated with the office of the bishop and may authorize the application of the whole or part of such stipend, income or emoluments to the payment of the person performing the duties of the bishop during the term of the suspension.

Deprivation

13. a) Upon the penalty of deprivation of office or ministry being pronounced, the connection between the person deprived and his or her parish, mission, congregation, diocese or office is severed and all revenues to which the person was entitled by virtue of the office or ministry shall wholly cease and determine.
- b) A person who has been deprived of office or ministry shall be incapable of holding any office or performing any function in any diocese in the Anglican Church of Canada until restored pursuant to subsections c), d) or e) hereof.

- c) Any person so deprived shall be and remain deprived until restored by the bishop of the diocese in which the office from which the person was deprived is located.
- d) Any bishop so deprived shall be and remain deprived until restored by the metropolitan of the province of which the deprived bishop's diocese is part, or by the Primate in the case of the Bishop Ordinary.
- e) Any metropolitan so deprived shall be and remain deprived until restored by the House of Bishops of the Province, in the case of a provincial metropolitan, or by the House of Bishops of the Anglican Church of Canada, in the case of the Primate.
- f) Restoration pursuant to subsections c), d) or e) may be to any office or ministry in the diocese whether or not it be the specific office from which the person was deprived.

#### Deposition

14. The penalty of deposition shall include all of the consequences of deprivation and at the same time will have the same effect as if the person had relinquished the exercise of the ordained ministry pursuant to Canon XIX.

#### Notices

- 15. a) Where the penalty of suspension is imposed, the court shall cause notice thereof to be given to all the clergy of the diocese and all bishops of the Anglican Church of Canada.
- b) Where a penalty of deprivation of office or ministry or of deposition is imposed, the court shall cause notice thereof to be given to all the clergy of the diocese, all bishops of the Anglican Church of Canada and all metropolitans of the Anglican Communion.

Part 5  
PRINCIPLES AND GENERAL PROCEDURES TO BE OBSERVED  
IN DISCIPLINE PROCEEDINGS IN  
THE ANGLICAN CHURCH OF CANADA

#### Fundamental Principles of Natural Justice

- 16. All trials of persons charged with offenses under this Canon shall be conducted according to the principles of natural justice.
- 17. Without limiting the generality of the foregoing section all persons tried for offenses under this Canon are entitled to be:
  - i) given full and complete written notice of the charge against them and the particulars of the charge,

- ii) presumed innocent until the commission of the offence by them is proved on a balance of probability,
  - iii) heard in their own defence,
  - iv) represented in their defence by counsel of their own choice,
  - v) present, accompanied by their counsel, when any evidence or argument concerning the allegations against them is received by the bishop, metropolitan or court inquiring into the charges,
  - vi) given opportunity to cross-examine, or have their counsel cross-examine under oath, witnesses who have given evidence against them,
  - vii) tried by persons who are not biased against them, and
  - viii) tried within a reasonable time.
18. No person tried for an offence under this Canon is required to give evidence in the proceedings.
19. Disciplinary proceedings arising out of the alleged commission of an offence under this Canon shall be commenced within:
- a) 12 months from date of the alleged offence in the case of offences under section 8. a), c), g) and h), and
  - b) 12 months from the time when the facts giving rise to the charge became publicly known in the case of an offence under section 8. b).
20. No proceedings shall be taken in respect of an alleged offence under section 8. e) or f) unless 6 months notice of intent to take proceedings have been given to the bishop, priest or deacon against whom it is intended proceedings will be taken.
21. Disciplinary proceedings arising out of the alleged commission of an offence under section 8. e) or f) shall be commenced within 12 months of the date of the notice of intent given, pursuant to section 20.
22. All persons found to have committed an offence under this Canon are entitled to have the penalty imposed against them within 30 days of the determination that they committed an offence, subject to a stay of the imposition of a penalty in the event of an appeal.
23. No person who has been acquitted of an offence under this Canon may be tried for the same offence a second time.
24. No person who has been found guilty of and punished for an offence under this Canon may be tried or punished for the same offence again.

Inhibition

25. a) If it appears to the bishop that great scandal is likely to arise if a priest, deacon or lay person continues to perform the duties of his or her office while a charge is under investigation or trial and that the person's ministry will be seriously impaired while a charge is pending, the bishop may inhibit the person charged from performing any of the duties of his or her office, either in the diocese of that bishop or elsewhere, pending such investigation or until the bishop withdraws the inhibition, or until the end of the trial.
- b) During such inhibition the person inhibited shall not be deprived of the stipend, income or emoluments associated with the person's office.
- c) Where it is alleged that a bishop has committed an ecclesiastical offence, inhibition may be ordered or withdrawn by the metropolitan in consultation with the executive council of the diocese.
- d) Where it is alleged that the Bishop Ordinary has committed an ecclesiastical offence, inhibition may be ordered or withdrawn by the Primate in consultation with the Officers of the General Synod.
- e) Where it is alleged that a metropolitan other than the Primate has committed an ecclesiastical offence, inhibition may be ordered or withdrawn by the provincial house of bishops in consultation with the executive council of the metropolitan's diocese.
- f) Where it is alleged that the Primate has committed an ecclesiastical offence, inhibition may be ordered or withdrawn by the provincial metropolitans in consultation with the Officers of the General Synod.

Priest or Deacon from another Diocese

26. a) In the event of an offence being alleged against a bishop, priest or deacon who is not on the register of the diocese, but who is on the register of another diocese, for an offence alleged to have been committed in the diocese, proceedings with respect to such an offence shall not be instituted until notice of the allegation has been given to the bishop of the diocese in which the priest or deacon is registered and that bishop has given consent for proceedings to be instituted by the bishop of the diocese in which the offence is alleged to have been committed.
- b) A bishop who receives a notice under subsection a) shall forthwith respond either by consenting or refusing consent to the institution of proceedings in the diocese from which notice was received.

- c) Where a bishop consents, proceedings shall be taken in the diocese where the allegation has been made.
- d) A bishop who refuses consent shall, within six months of receipt of notice pursuant to subsection a) hereof, institute proceedings with respect to the alleged offence in accordance with the canons of the diocese in which the priest or deacon is registered.

#### Transfer of Jurisdiction

- 27. a) On the application of a person charged with an offence under this Canon to the president of the court having ecclesiastical jurisdiction over that person, that ecclesiastical jurisdiction may be transferred to another court, where it appears to the president of the court to which the application is made, that such transfer is necessary to ensure that the fundamental principles of natural justice are respected and where the court to which the transfer is to be made consents to the transfer.
- b) Where an application under subsection a) is made to the president of a diocesan court, the transfer may be made to another diocesan court of the same ecclesiastical province.
- c) Where an application under subsection a) is made to the president of a provincial court of appeal, the transfer may be made to another provincial court of appeal.
- d) Where an application under subsection a) is made to the president of the Supreme Court of Appeal of the Anglican Church of Canada, the transfer may be made to a provincial court of appeal.

#### Part 6

#### RIGHTS OF APPEAL IN DISCIPLINARY PROCEEDINGS

- 28. An appeal to the provincial court of appeal may be taken from any judgment or order of a diocesan court or the president thereof.
- 29. An appeal to the Supreme Court of Appeal of the Anglican Church of Canada may be taken from a judgment or order of a diocesan court or the president thereof, or a provincial court of appeal or the president thereof, in the circumstances and pursuant to the procedures established by Canon XX.
- 30. All appeals shall be commenced according to the procedure of the court to which the appeal is to be made within 30 days of the date of pronouncement of the judgment or order appealed from.
- 31. No limit or restriction on the rights of appeal granted by this Canon, imposed by a bishop or diocesan or provincial synod shall be of any effect.

Date: Feb 13/95.

FILE NOTES - (D.E.O.)

Person: Canon Nakayama

Re: Discipline -

I met with ~~him~~ the Canon + Jay today to present the Archbishop's letter to him & explain each of the alternatives being offered. He seemed to be following, but I know it was difficult for him. I explained that the discipline was for the offenses after by Calvert's ~~admonition~~ admonition, & it was for the sake of the Church. Our time of confession & absolution in December was to take care of his own relationship with God.

Date: Feb 13/95

**FILE NOTES - (D.E.O.)**

Person: Canon Nakayama

Re: Discipline -

I met with the Canon + Joy today to present the Archbishop's letter to him + explain each of the alternatives being offered. He seemed to be following, but I know it was difficult for him. I explained that the discipline was for the offenses after Bp [Bishop] Calvert's admonition, + it was for the sake of the Church. Our time of confession + absolution in December was to take care of his own relationship with God.

\*This page is likely page 1/2 of a correspondence ending on page 71



FEB 15 1995

845 Semlin Dr.,  
Vancouver, B.C.,  
V5L 4J6,  
February 13, 1995.

The Most Reverend J. Barry Curtis,  
The Anglican Church of Canada,  
Diocesan Office,  
3015 Glencoe Road S.W.,  
Calgary, Alberta,  
T2S 2L9

Your Grace,

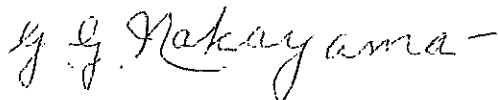
I have received your letter of February 10. I acknowledge the three options you have given me and I choose the third option. I wish to voluntarily resign my privilege to exercise the ministries as stated in your letter, as a sign of contrition for my immoral behaviour. I will not officiate at services, visit in hospitals on behalf of the Church or be involved in any other ministry functions.

I understand that notice of my resignation is to be sent to the Primate of the Anglican Church of Canada, the Bishop of the Diocese of New Westminster and the Rector of the Parish of Holy Cross, Vancouver.

I deeply regret the pain and suffering I have caused.

Yours sincerely,

G. G. Nakayama





ARCHBISHOP  
THE MOST REVEREND J. BARRY CURTIS  
Metropolitan of Rupert's Land  
THE VENERABLE BROOKE E. MITCHELL  
Diocesan Executive Officer

## DIOCESE OF CALGARY

THE ANGLICAN CHURCH OF CANADA

Diocesan Office  
3015 GLENCOE ROAD S.W., CALGARY ALBERTA, CANADA T2S 2L9  
TELEPHONE (403) 243-3673  
FAX (403) 243-2182

February 21, 1995

The Reverend Canon G.G. Nakayama,  
845 Semlin Drive,  
Vancouver, B.C. V5L 4J6

Dear Canon Nakayama,

I have received your letter of February 13 stating that you wish to voluntarily resign your privilege to exercise the ministries stated in my earlier letter. I hereby accept your resignation and understand by it that you will not officiate at services, visit in hospitals on behalf of the Church or be involved in any other ministry function. Notice of your resignation will be sent to the Primate, Bishop Ingham, and the Rector of Holy Cross, Vancouver.

As also stated in my earlier letter, you will retain the title of "The Reverend Canon" and will also continue to receive your pension from the Church.

Your swift response to my letter was greatly appreciated. It is my sincere hope that any who may have been hurt in the past will receive the grace and healing they need to live full and productive lives. Your sign of contrition will be of help if anyone comes forward to the Church for healing.

May God bless you in your remaining years.

Sincerely,

The Most Reverend J. Barry Curtis  
Archbishop of Calgary





ARCHBISHOP  
THE MOST REVEREND J. BARRY CURTIS  
Metropolitan of Rupert's Land  
THE VENERABLE BROOKE E. MITCHELL  
Diocesan Executive Officer

## DIOCESE OF CALGARY

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3015 GLENCOE ROAD S.W. CALGARY ALBERTA CANADA T2S 2L9  
TELEPHONE (403) 243-3673  
FAX (403) 243-2182

February 21, 1995

The Right Reverend Michael Ingham,  
Diocese of New Westminster,  
#302 - 814 Richards Street,  
Vancouver, B.C. V6B 3A7

Dear Bishop Ingham,

Re: Canon Nakayama's Resignation

I am writing to inform you that the Reverend Canon G.G. Nakayama has written to voluntarily resign certain privileges of his ministry. Canon Nakayama will no longer officiate at services, visit in hospitals on behalf of the Church or be involved in any other ministry functions. He will retain his title and will continue to receive his pension from the National Church.

Notice of this voluntary resignation is also being sent to the Primate of the Anglican Church of Canada and the Rector of Holy Cross Parish, Vancouver.

Sincerely,

The Most Reverend J. Barry Curtis  
Archbishop of Calgary





ARCHBISHOP  
THE MOST REVEREND J. BARRY CURTIS  
Metropolitan of Rupert's Land  
THE VENERABLE BROOKE E. MITCHELL  
Diocesan Executive Officer

## DIOCESE OF CALGARY

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3015 GLENCOE ROAD S.W., CALGARY, ALBERTA, CANADA T2S 2L9  
TELEPHONE (403) 243-3673  
FAX (403) 243-2182

February 21, 1995

The Most Reverend M. G. Peers, Primate,  
Church House,  
600 Jarvis Street,  
Toronto, ON M4Y 2J6

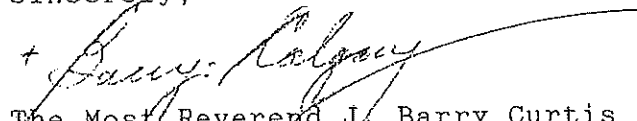
Your Grace,

Re: Canon Nakayama's Resignation

I am writing to inform you that the Reverend Canon G.G. Nakayama has written to voluntarily resign certain privileges of his ministry. Canon Nakayama will no longer officiate at services, visit in hospitals on behalf of the Church or be involved in any other ministry functions. He will retain his title and will continue to receive his pension from the National Church.

Notice of this voluntary resignation is also being sent to Bishop Ingham and the Rector of Holy Cross Parish, Vancouver.

Sincerely,

  
The Most Reverend J. Barry Curtis  
Archbishop of Calgary





ARCHBISHOP  
THE MOST REVEREND J. BARRY CURTIS  
Metropolitan of Rupert's Land  
THE VENERABLE BROOKE E. MITCHELL  
Diocesan Executive Officer

## DIocese OF CALGARY

THE ANGLICAN CHURCH OF CANADA

Diocesan Office  
3015 GLENCOE ROAD S.W., CALGARY, ALBERTA, CANADA T2S 2L9  
TELEPHONE (403) 243-3673  
FAX (403) 243-2182

February 21, 1995

The Reverend John Shozawa,  
4580 Walden Street,  
Vancouver, B.C. V5V 3S5

Dear John,

Re: Canon Nakayama's Resignation

I am writing to inform you that the Reverend Canon G.G. Nakayama has written to voluntarily resign certain privileges of his ministry. Canon Nakayama will no longer officiate at services, visit in hospitals on behalf of the Church or be involved in any other ministry functions. He will retain his title and will continue to receive his pension from the National Church.

Notice of this voluntary resignation is also being sent to the Primate of the Anglican Church and to Bishop Michael Ingham.

Sincerely,

The Most Reverend J. Barry Curtis  
Archbishop of Calgary



7 Mar. 6.

Hi Brooke -

I think of you from time to time with gratitude.

Wondering if you've read the book & whether you have any thoughts. The done some re-writing. Nothing too major. Have some more to do. Notes from editor haven't come yet.

I speak at UBC tomorrow.

Daughter & grandchild leave for Hawaii

the day after.

Would love to hear from you if you're so inclined.

P.S.

Still wondering about title. Publisher likes "The Rain Descends." What about "The Name of the Rain" or "Into the Abundance." John

Dad seems happier since John went to Toronto.

wondering whether to go with my name or pseudonym! If the identity got out the pseudonym would be useless. And whether to publish while Dad's around.

Thur, 6.

Hi Brooke -

I think of you from time to time with gratitude.

Wondering if you've read this book + whether you have any thoughts. I've done some re-writing. Nothing too major, have some more to do. Notes from editor hasn't come yet.

I speak at UBC tomorrow.

Daughter + grandchild leave for Hawaii the day after.

Would love to hear from you if you're so inclined.

P.S.

Still wondering about titles	Love
Publisher likes "The Rain Ascends."	Joy
What about "The Name of the Rain"	
or "Into the Abundance."	

Dad seems happier since John went to Toronto.

Wondering whether to go with my name or pseudonym! If the identity got out the pseudonym would be useless and whether to publish while Dad's around.

611 - 5151 - 63 Ave SW  
Calgary, AB T3E 6H4  
March 20, 1995

Dear Joy,

It was so good to hear from you. I truly apologize for not getting to the computer sooner, but trying to dig my way through the mess of paper awaiting my return from my two weeks of holiday has been a real challenge. You continue in my thoughts and prayers. I regularly give thanks for our relationship.

Thank you for your book! What a true gift it is. Thank you also for entrusting it to me in an unfinished state. I know something about how difficult that is to do. The reading was both delightful and painful. The delight came from the beautiful way you have captured Millicent's struggle out of the fog into abundance. The images of that journey are very real to me, and even more so because of our relationship and your open sharing with me. The book brought me into the very heart of Millicent's struggle. Naturally, that was the source of pain. Child abuse being what it is, is never a pleasant subject for writing, but I believe that if your book is published it can help many people, those who have been abused as well as those who are related to abusers.

As to title, I lean toward your suggestion of "Into the Abundance." I like it because I believe that to move into the abundance takes all that we have and are. It is a radical act - not for cowards. The journey demands that we face those areas of our life that we would rather ignore. Then once we tunnel through, we are not to go back. To go back is a betrayal of the work and grace already accomplished and received. It also takes great courage to live in abundance.

Speaking of which - how are you doing in this area? I hope you have found someone close to share your vision of abundance and journey with you in this new aspect of your life.

When we were last together, I said that it would be too easy for me to return to Calgary, finish the paperwork, and move on to other pressing issues of the Diocese, leaving this whole situation aside. At that same time I said that I would not do so, because it would somehow be a betrayal of the trust given me by all the people involved. Reading your book helped to keep me in touch with my ongoing part, though my part is still unclear to me. I can only tell you that since my return I have spoken with two clergy who were also abused in their past. I believe that I have become more sensitive to the issues they are dealing with, and thus have become more effective as a pastor in such situations. At present I feel that I am to pray for those I know who have been abused and those who are abusers, and then simply wait upon God for further direction. If you have any inclinations, please let me know.



As to using a pseudonym if/when your book is published, your style is very distinctive. I would find it difficult to believe that your name wouldn't get associated with the book. You would need to discuss what the publishers can do to keep you from being identified, if that is what you wish. If you decide to publish, I think whether you use a pseudonym or not, you have to decide whether you can live with your family being associated with the story. Novel or not, it is very much a part of you which impacts upon others. As we were deliberating about what to do concerning your father, one of the key factors in the discussion was not to cause more harm or shame to people who probably were hurt in the past. I think this is an important factor in your decision as well. I don't envy you such a decision, because I repeat that I believe this book could do much in the way of healing. How to balance these two things is crucial. In your book you ask: What would Jesus do? As I continue to uphold you in prayer, I will be asking that question along with you in regards to publishing.

Plans at present will take me out to Vancouver sometime in mid to late June. I want to spend some time on retreat as well as do some sea-kayaking (possibly around the Queen Charlottes), but if our schedules permit, I would very much like to connect with you. I trust we will continue to be in touch in the meantime, but I did want to give some advance warning.

I must go now and get some supper. My love and respect remain with you.

*I also included the info re resources in the  
memorandum of #.*

Mar. 28/95

Thanks so much Brock for your letter.  
Waiting for direction, inside the struggle, actively, has  
been the nature of the struggle thus far & I presume  
that is the trust that matters. The trust has ~~been~~ led  
thus far to greater trust. Thank God for that.

In moments of despair, one always wonders though.

In June, I expect to be in Toronto - at 416  
588 8571. Would have loved to meet again.

But one never knows. I may have to come  
back earlier.

I'm very grateful for the enclosures re  
Mammon money, the neat copy of the  
journal, I'd bought "Money" the  
meaning of life when in Seattle & look  
forward to reading it

let's stay in touch.

I'm talking with some people about a  
centre or something re sexual abuse -  
love -

Joe

Mar 28/95

Thanks so much Brooke for your letters.

Waiting for direction, inside the struggle, actively, has been the nature of the struggle thus far + I presume that it's his trust that matters, the trust has led thus far to greater Trust. Thank God for That.

In moments of despair one always wonders through.  
In June, I expect to be in Toronto - at 416  
588 8571. Would have loved to meet again.  
But one never knows. I may have to come  
back earlier.

I'm very grateful for the enclosures re  
**Inammon journey**. The next leg of this  
journey, I'd bought **"inomy + this**  
Meaning of Life" when in Seattle + look  
forward to reading it.

Will stay in touch.

I'm thinking with some people about a  
centre or something re sexual abuse –

Love —  
Joy

\*The two highlighted sections on this page may be titles of books.

Hi Brooke -

I'm back here in Vancouver.  
Dad fell. He's - impacted  
fracture, He's in hospital. I  
cancelled my European trip.

See you in June?

Jay

Book going through  
final changes now.

"The Rain Ascends"

& my name on it.

Hi Brooke –

I'm back here in Vancouver.

Dad fell. Hip – impacted fracture, He's in hospital. I cancelled my European trip.

See you in June?

Joy

Book going through final changes now.

“The Rain Ascends”  
& my name on it.

May 18/95

Dear Bracie -

Dad is in bad shape & in pain at  
the hospital.

I was going through stuff in his room  
trying to clear space for a hospital bed.  
Came across the only paper trail I saw  
probably... Copied it for you.

Just looking in my 1952 diary - I see  
I met Canon Dixon on October 5 - Sunday -  
Tim's birthday.

The book is much improved &  
is a gift as well as in my name,  
It never be seen in the same way  
again. Worry about my kids & grandkids.  
See you in June? (When?)

JD

May 18/95

Dear Brooke –

Dad is in bad shape and in pain at the hospital.

I'm going through stuff in his room trying to clear space for a hospital bed. Came across his only paper trail. [REDACTED] probably is. Copied it for you.

Just looking in my 1952 diary – I saw I met Canon Dixon on October 5 – Sunday – Tim's birthday.

The book is much improved + I am [REDACTED] of in importance, I'll never be seen. This [REDACTED] again. Worry about [REDACTED] hid it grandchild.

See you again in June? When?

Joy

Wakayama

Date: June 15/95

FILE NOTES - (D.E.O.)

Person: Fay Kogawa

Re: father

Plan to see her July 11 in  
Vancouver. Her father is  
improving will have rehab  
& come home. She is worried  
about the book coming out  
& wants to talk about this  
with me.



Nakayama

Date: June 15/95

**FILE NOTES - (D.E.O.)**

Person: Joy Kogawa

Re: Father

Plan to see her July 11 in  
Vancouver. Her father is  
improving will have rehab  
+ come home. She is worried  
about the book coming out  
+ wants to talk about this  
with me.

200

Nakayama  
Aug 11/95

Memo

Spoke with Fay Kojawa. She seems to be doing well. Is leaving for Toronto on Aug 21<sup>st</sup>. (416) 588-8571.

The book is being shipped the first week of Sept. The third week Fay begins her publicity, though she trusts it will be low-key.

Oct 3 Fay returns to Vancouver.

Canon Nakayama file:

Nakayama  
Aug 11/95

Memo

Spoke with Joy Kogawa. She seems to be doing well.

Is leaving for Toronto on Aug 21st . (416) 588-8571.

The book is being shipped the first week of Sept. The third week Joy begins her publicity, though she trusts it will be low-key.

Oct 3 Joy returns to Vancouver.

Canon Nakayama file:

MEMORANDUM

To: Staff

From: Ruth

Date: October 11, 1995

Re: The Reverend Canon G.G. Nakayama

\*\*\*\*\*

The Reverend Canon G.G. Nakayama, 845 Semlin Drive, Vancouver, B.C. V5L 4J6, died Sunday, October 8th in Vancouver. He is survived by his son Timothy, a priest in Okinawa and a daughter Joy Kogawa in Toronto.

Ruth

The Anglican Church of Canada

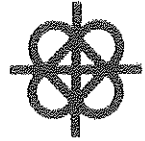
L'Église anglicane du Canada

Pensions  
Division

'Service des  
Pensions'

600 Jarvis Street  
Toronto, Ontario  
M4Y 2J6

(416) 924-9192  
Fax: (416) 968-7983



October 20, 1995

Ms. Jo Kogawa  
845 Semlin Drive  
Vancouver, BC  
V5L 4J6

Dear Ms. Kogawa:

Re: The Estate of the Rev. Canon Gordon G. Nakayama

On behalf of the Pension Office staff I wish to convey our condolences to you on the death of your father on October 8, 1995.

In accordance with the terms of the Pension Plan, the October pension payment in the amount of \$970.37 is still payable and has been reissued to the Estate. There is also a death benefit of \$2,000.00 payable to the Estate and our cheque in this amount is enclosed.

Also enclosed are the T4A supplementary forms for income tax purposes.

Yours truly,

A handwritten signature in cursive script that reads "M Davidson".

(Mrs.) M. Davidson  
Pension Benefits Officer

MD:ih

Enc.

cc: The Diocese of Calgary ✓

10/26/95