

When three doors close, another one opens

Updates from the Healing Fund for Japanese Canadians

Peter Wallace

Anglican Healing Fund for Japanese Canadians

This article contains references to the sexual abuse of minors.

Dear Community members,

This is an update from the Healing Fund for Japanese Canadians. We are working with the NAJC and the Anglican Church to support survivors of Mr. Nakayama's sexual abuse. Mr. Nakayama was an Anglican priest who is known

to have abused boys from the 1930s to the 1980s. His actions had been covered up for decades. The Healing Fund for Japanese Canadians was established in 2021, and the Project Office has been collecting information on Mr. Nakayama's abuse history. We have faced challenges from some members of the community who do not know the best path forward. Silence has been the dominant approach to healing this pain since the 1930s. For most survivors and families, this approach has not worked.

Our recent work

Survivors have asked for openness in telling the truth surrounding Mr. Nakayama and his crimes. They have voiced their support for correcting the historical record that has been written predominately in support of Mr. Nakayama. In our search for information, we approached the Anglican Church for information. The Dioceses (Anglican regional administrative districts) of New Westminster and Calgary have yet to provide their records.

The Healing Fund has approached other archives for information. We have done this

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to ensure a complete picture of Mr. Nakayama's life is known and that the continued trauma of survivors can be remedied, in part, by letting them know that Mr. Nakayama's true nature will be brought to light. Nothing has been more painful for some survivors than to know that Mr. Nakayama's prolific abuses were kept secret (Testimonies 5, 16&17, 19).

With continued documentation of this history, we hope to correct the historical record so future generations can have a

full understanding of the crimes committed and the impact these have had on families and communities across Canada.

Following the September 2022 *Bulletin-Geppo* story (on page 15, where we shared our search into the 1952 Okinawa abuse incident), we contacted the Diocese of Hawai'i. We asked their archivist Mr. Ching and Bishop Fitzpatrick for information regarding Mr. Nakayama. We did this because in 1952 the Anglican Church in Japan (Nippon Sei Ko Kai) was overseen by the American Episcopal Diocese of Hawai'i. On Dec. 7, 2022, the Diocese responded that not a single document pertaining to Mr. Nakayama's expulsion in 1952

was found.

The Diocese of Hawai'i suggested the Episcopal archives in Austin, Texas, might have more information. On Mar. 9, 2023, we received this response from the Episcopal archives:

Dear Peter... We have reviewed our holdings around the Episcopal missions to Japan and the missionary district of Hawaii and did not find *any* (emphasis added) references to Mr. Gordon Goichi Nakayama.

This result is very informative because it demonstrates that ev-



idence of Mr. Nakayama's abuses were hidden, destroyed, or forgotten. It is documented that Mr. Nakayama was exposed molesting a child in Okinawa and was sent home to Canada in disgrace. And yet it is incredibly difficult to find church records on this decision or records of Mr. Nakayama at all.

Mr. Nakayama's personal files likely contain much information, but they remain closed in the private archives at UBC until 2095. We asked for clarification from UBC on this ban on access to these archives, and they have been denied by both UBC and by the donor of these materials.

The Healing Fund views this restriction to be a deeply saddening decision by UBC. It hides materials from survivors, their families, and the community for an unreasonably long time, while survivors and their families are experiencing continued trauma and mental health issues related

to Mr. Nakayama's crimes.

Three doors have closed: the Diocese of Hawai'i, Austin's Episcopal Archives, and UBC's Archives. But one has opened in the most unlikely of places: Mr. Nakayama's own published books. In his life, Mr. Nakayama published many books that chronicle his missionary trips.

We recently acquired a book published in 1958, shipped in from Tokyo. This book details Mr. Nakayama's missionary trips across America in the 1950s. Importantly, these are the first trips Mr. Nakayama is allowed to go on after being exposed as a sexual abuser to the Nippon Sei Ko Kai, the Episcopalian Church, and the Anglicans. This book will now be added to our list of materials to be translated.

In closing

The impact of clergy sexual abuse can be profound and long-lasting. Survivors may experience a range of emotional, psychological, and physical effects, including depression, anxiety, post-traumatic stress disorder (PTSD), and even suicide. The abuse can also damage the trust and faith that people have in their support networks, religious institutions, and leaders. It is important to speak out about clergy sexual abuse, report instances of abuse, and work to prevent future harm. This includes supporting survivors, holding abusers accountable for their actions, and promoting healing and justice for all those affected by this devastating form of abuse.

Ultimately, addressing clergy sexual abuse requires a coordinated effort from individuals, religious institutions, and society as a whole. It requires a commitment to listening to and supporting survivors, holding abusers accountable, and creating a culture of transparency, accountability, and healing. By working together, we can help prevent future abuse and support those who have been impacted by this devastating form of abuse.

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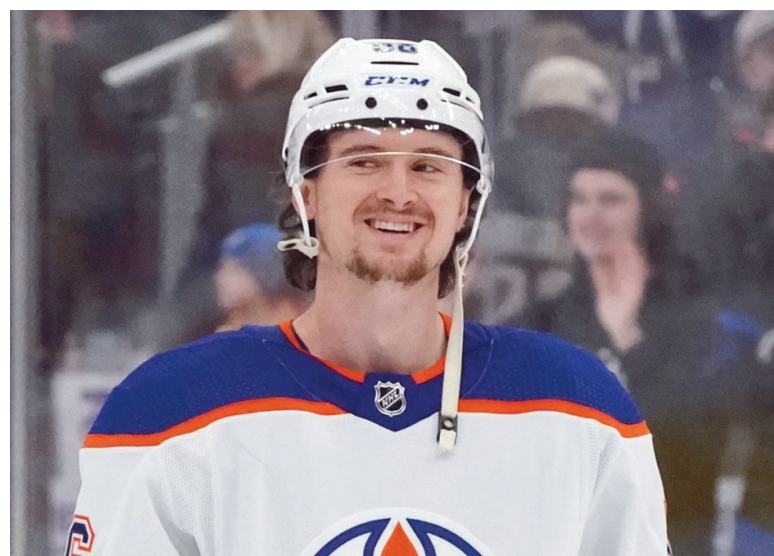


PHOTO CREDIT: DR. JONATHAN ETO

Oilers' Kailer Yamamoto at the Scotiabank Area in Toronto on March 11.

From YAMAMOTO P. 5

of hockey due to neck and head injuries.

On March 3, two days after he was taken out of the game after a huge hit from 6'3" Leafs' defenceman Justin Holl, fans weren't even sure if he would play when he scored only two goals 40 seconds apart versus the LA Kings. They were the two fastest goals by an Oilers player since 2013. A week later, he suited up against the Leafs again, this time in Toronto, and was on the ice for two of the Oilers' goals in a 7-4 loss.

Nikkei Voice caught up with Yamamoto and asked about being selected in the first round of the 2017 NHL draft and earning a spot on one of the most feared lines in hockey.

"It's a huge honour to be on the team with Draisaitl and McDa-

vid," Yamamoto explained.

"I was fortunate to have been put into a good spot. But I feel just all the hard work I put in throughout the years has started to finally pay off."

When asked if he had any Asian athletes he idolized when he was younger, Yamamoto said, "I looked up to Paul Kariya. He was so good growing up. He's definitely one of my role models. He's smaller too, [with] a lot of heart. And he's definitely one of the Asian players I looked up to."

Yamamoto continues to be a spark plug on a team with no shortage of stars. His willingness to get the job done is relentless and truly fun to watch. Currently, Kailer is on a four-game point streak to end March. Let's hope he has a long healthy career ahead of him.

From NAJC NEB P. 14

titudes of all persons of Japanese race in Canada to ascertain those who are not fit persons to remain here" starts in the Tashme internment/incarceration camp. RCMP canvass all persons 16 years of age and over. They have two choices to determine their loyalty: voluntary repatriation to Japan or go "East of the Rockies." It was a disturbing "choice" for Japanese Canadians, most of whom were born in Canada, and generations of their family lived in B.C.

April 19, 1945 – Prime Minister King admits in the House of Commons that Britain was recruiting Nisei to serve in their military. The government says this information will not be made public for military security, but it appears the real reason was to protect Liberal candidates in B.C. The candidates were promoting the permanent expulsion of Japanese Canadians from B.C. for their campaign platform for the federal election in June.

April 1947 – The Citizenship Act extends the franchise to Canadians of Chinese and South Asian ethnicities but excludes Canadians of Japanese ethnicity and Indigenous peoples. The following year, a legislative committee reviewed a motion to expand the provincial Elections Act to include Japanese Canadians. The motion was defeated in a 5-2 vote.

April 21, 1948 – The BC Department of Lands and Forests lifts the ban on Japanese Canadians working on Crown timber lands. The ban was briefly lifted

in 1943 and then re-introduced in January 1948. The provincial chapter of the NJCCA, the Vancouver chapter of the Civil Liberties Union, logging operators, and International Woodworkers of America flooded the government with briefs and telegrams. Adachi points to a "most astonishing development," support from the formerly anti-Japanese newspaper *The Vancouver Sun*. The newspaper states, "British Columbia has long since outgrown this kind of racism. Conditions which prompted racial antagonism have changed since Pearl Harbor... B.C. must be fair."

April 1, 1949 – Japanese Canadians can now move freely in Canada and vote in provincial and federal elections. The previous year, the B.C. government continued to deny Japanese Canadians the right to vote in provincial elections. They would not consider the franchise until the federal government lifted the restriction on movement to Japanese Canadians.

The federal wartime restrictions on Japanese Canadians were lifted on March 31, 1949, almost four years after the Second World War had ended. Japanese Canadians could move back to B.C. into the 100-mile "protected zone" if they wanted to. Many were not able to return because there was nothing to return to. Their homes and possessions were taken from them and sold without consent, and they had been forced to leave and try to re-establish themselves in other areas.