



### **Community Gathering and Update, Lethbridge, November 25, 2023**

The Healing Fund for Japanese Canadians was founded in September 2021 as a 5-year collaborative project that addresses clergy sexual abuse by Gordon Goichi (GG) Nakayama. The Healing Fund is supported by the National Association of Japanese Canadians and the Anglican Church of Canada. The Anglican Church of Canada has provided \$610,000 in funding and a Facilitator / Project Manager.

\*The Healing Fund for Japanese Canadians was formerly known as the Rev. Nakayama Disclosure Project (2014), the Japanese Canadian Working Group (2015-2020), and the Anglican Healing Fund (2020-2021).

### **Learning about Clergy Sexual Abuse and Surviving GG Nakayama Healing for Survivors, Families and Community**

#### **Program**

12:45 Buffet lunch opens.

1:15 Land acknowledgement. Introduction of Wendy Matsubuchi Bremner, Judy Hanazawa, Carolyn Okabe and Kevin Okabe. Presentation of background information about the community outreach work of the Healing Fund and our available healing support programs. Being aware sexual abuse is difficult to talk about, provide general knowledge regarding clergy sexual abuse, effects of GG Nakayama's abuse upon survivors, families and community and encourage support for truth and open discussion.

#### Housekeeping items

- Bathrooms, feel free to leave whenever you want
- We will be on-site to talk more if anyone wants to. From 4-8pm we have the room across the hall booked.
- If you leave early, we would like to check in with you to make sure you are OK

1:30 Video presentation; introduce and show the 5-minute video on Nakayama.



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- 1:40 Ask participants if there are any thoughts or concerns upon seeing the video and open the floor to general sharing. In meeting community members we learned that it is important to:
- Listen to and honour survivors, families, and community members
  - Provide information with awareness. Knowledge is strength.
  - Address misplaced shame. Truth, sharing and healing go together.
- 2:15 Coffee break
- 2:25 Review package material
- Kevin will talk about his role and the NAJC
  - Programs for Healing Support (see brochure)
- 2:30 Open discussion about working with the effects of GG Nakayama's sexual crimes
- As a whole group OR in smaller breakout groups
- 3:00 Closing remarks
- 3:15 Feel free to stay to continue talking. We are available and can talk until 8pm at the Nikka Yuko Bunka Centre. We will be in Southern Alberta until tomorrow (Sunday) evening. After that, we can still be contacted by phone and email



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### **Contact Information**

#### **Kiyoko Judy Hanazawa**

Judy was born in 1947 in Merritt, BC after her family's incarceration at Bridge River. She grew up in DTES Vancouver and comes from Steveston fishing families. She has a son and daughter and 2 grandchildren. She is a retired social worker/clinical supervisor who, upon earning an MSW in 1990, worked at the Squamish Nation on self government in family and child services. Judy also began volunteering in the Japanese Canadian community in human rights, antiracism work after receiving her redress in 1989.

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#### **Wendy Matsubuchi-Bremner**

I am Wendy Matsubuchi-Bremner, yonsei/4th gen from North Vancouver. I am a high-school teacher with 25 years counselling experience. My mother is Esther Yorimi Sunohara [Marpole, Slokan, Toronto] and my father was Edward Takeshi Matsubuchi [Cumberland, Hastings Park, Greenwood, Montreal]. After decades of pursuing justice for at least four of her brothers, Mom handed over the torch to me and told me it was my turn to advocate for all survivors and justice.

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#### **Kevin Okabe**

Kevin is the Executive Director for the NAJC and has been providing management and administrative support to the project on behalf of the NAJC. He is a Yonsei (father's side) and Nisei (mother's side) and has been involved as a volunteer in the Japanese Canadian community for over thirty years, leveraging from his experience as a consultant, small business owner and business executive. Locally, he helped organize Japanese Canadian youth groups and served on the boards of community organizations including as the former President of the Calgary Japanese Community Association. He served for five terms on the NAJC National Executive Board as a Director, Secretary and Treasurer for the NAJC.



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### **Introduction**

In 2014 upon expressing an apology to all those hurt by her father, Joy Kogawa consented to community outreach work to address Nakayama's history of clergy sexual abuse. After many months working with the Anglican Church representatives they issued a public Apology to survivors, families, friends and the Japanese Canadian community for the sexual abuse perpetrated by Nakayama (pages 22-25). The Apology concluded with the following statement:

“We express our support to survivors, affected families, and community as a whole and deeply hope that this Apology encourages healing and wellness for all whose lives have been affected by Mr. Nakayama's actions. We commit to participation in a healing and reconciliation process with the members of the Japanese-Canadian community who were harmed by Mr. Nakayama.”

- June 15, 2015

Following the Apology, outreach meetings were held across Canada in 2017 and 2018. Judy and Wendy visited Lethbridge in October 2017 to hold one of these outreach meetings where they offered education and support to survivors, families and community, but also went to seek consultation regarding the healing process upon receiving the 2015 Apology from the Anglican Church. We learned it made a difference to meet people in person, provide information, listen to what community members had to say and honour what they shared. It is a difficult matter but we also learned that being and talking together felt positive for people.



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By 2021 a \$610,000 funding agreement was signed between the NAJC and the Anglican Church to form a Healing Fund to support the survivors of Nakayama's abuse, support their families, and to provide healing support to communities impacted by the widespread abuse.

Since 2021 the Healing Fund has helped connect community members with healing support. We have a program that covers the cost of counselling for survivors of Nakayama's abuse who have often lived with the experience in silence over decades. Counselling support is also offered to members of survivor families in an effort to address the process of intergenerational trauma. Education grants are also available to support the educational development of survivor family members. This was an important request of survivors and community members who attended community outreach gatherings in 2017 and 2018. The final program for healing support is community healing and education initiatives. This gathering is one of those initiatives, and last year we held two in-person events in Vancouver and multiple online Zoom meetings with the community.



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- 17-18 September 2022 Article, “Update on the Healing Fund,” from Bulletin-Geppo
- 19-20 January 2018 Letter to Judy Hanazawa from Anglican Primate Fred Hiltz
- 21-24 July 2015 Article, ‘How to Apologize for Abuse,’ by Marion Little, Anglican Journal
- 25-27 July 2015 Article, “Anglican Church Apology,” from Bulletin-Geppo
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- 30 December 2013 Article, “Opinion,” by Leslie Komori, Bulletin-Geppo
- 31-32 Web Resource, “Child Sexual Abuse in Canada”
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- 42-43 Pamphlet, September 2023 version, Healing Fund for Japanese Canadians

<b>Healing Fund Website</b> <b><a href="https://bit.ly/Healing-Anglican">bit.ly/Healing-Anglican</a></b>	<b>2023 Winnipeg</b> <b>Information Package</b>	<b>2017-2018 Information</b> <b>Package</b>
		

## Two-Year Update from the Healing Fund

*The Healing Fund for Japanese Canadians is a 5-year collaborative project, that began in September 2021, that addresses Gordon Goichi Nakayama's clergy sexual abuse. The Healing Fund is supported by the National Association of Japanese Canadians and the Anglican Church of Canada. The Anglican Church of Canada has provided \$610,000 in funding towards this project and finances a Facilitator / Project Manager. References to clergy sexual abuse are contained in this article.*

Dear Community Members,

The Healing Fund is active from September 2021 - September 2026. As Summer 2023 comes to a close the Healing Fund, too, is closing a chapter. In September we will hold a midterm meeting to review the progress of the Healing Fund's first two years.

So far, the Healing Fund has spent \$200,000 of the original \$610,000 from the Anglican Church of Canada. Our expenses include all costs for counselling support, education grants, and community healing and education projects. The expenditures to date cover programming that includes individuals and family members of approximately 30 survivors. Many more survivors are out there who many want or need to know about the Healing Fund. Nakayama said he abused 300 boys between the 1930s and the 1990s. Survivors are known to include Japanese Canadian, Caucasian Canadian, and Japanese Nationals in Japan. Nakayama traveled widely and may have abused children in 38 other countries around the world. Please share this article or the contact information for the Healing Fund with anyone you might know who could have been affected.

### **Beyond 2026**

While the Healing Fund is projected to close in 2026 that does not mean healing support will necessarily end at that time. The Healing Fund is addressing the limited 2021-2026 time period by measuring the need for the Healing Fund's programming through our [community feedback form](#).

We have a budget of \$610,000. The community's declared need is already \$920,000. The increased need is partially reflected in the uptake we have seen for the Healing Fund's resources. [Additional funding may be provided by the Anglican Church of Canada in the future](#).

If any community members have been affected by Nakayama's abuse, either as survivors of the abuse, members of families affected by the abuse, or as communities impacted, we ask you to fill in the [community feedback form](#).

### **Archives**

The Healing Fund was given the task of accessing archival records from the Anglican Church of Canada, specifically the Diocese of Calgary, where Nakayama worked for most of his career. These archives will help answer questions surrounding how Nakayama was able to continue his abuse for so long. What did the Anglican Church know all those years ago, and why did it take so long to come forward with this information?

In August 2023, the Dioceses of New Westminster and Calgary provided archive material to the Project Office from their respective Diocese archives. Crucial information is missing, misplaced or destroyed,

Source: Bulletin-Geppo, September 2023

including records of correspondence and an internal investigation report into Nakayama. Taken together, 125 pages of records were provided. These confirmed that Nakayama's clergy sexual abuse was known by members of the Anglican Church of Canada since the 1950s. Nakayama was sent back to Canada on August 5, 1952 after [he was caught abusing a child in Okinawa](#). The Bishop of Calgary writes, in his own words:

***"...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."***  
- Bishop George Calvert, September 25, 1952

These words, while cryptic, suggest the Bishop knew about Nakayama's abuses in Japan and the reason he was sent home early. This correspondence also supports the known Bishop-to-Bishop communication channels that exist for priest loans between Dioceses, in this case between the Dioceses of Calgary and Hawaii. As Nakayama was retained as an employed priest the reader can feel confident in knowing the help Bishop Calvert offered was help to cover up Nakayama's abuse. Nakayama continued to abuse children for decades. George Calvert held jurisdiction over Nakayama as Bishop of Calgary for 15 more years after the 1952 cover-up.

### **Church Policy on Clergy Sexual Abuse**

Community members asked the Healing Fund to ensure the Anglican Church of Canada was working towards preventing and addressing clergy sexual abuse. Every three months, we access all 30 Diocesan websites and search for sexual abuse policies to answer the question "if a community member was looking for help, what would they find?" The first review was on May 10, 2022. At that time 16 of 30 websites had accessible policies. The sixth review was on August 10, 2023. At that time 16 of 30 websites had accessible policies.

There were some changes between the six review periods. While Dioceses such as Edmonton, Algoma, and NB & PEI have new policies online, others such as Central Newfoundland, Islands & Inlets (Victoria, BC), and Saskatoon have become inaccessible.

*Safe Church* policies remain active matter for the Healing Fund. Bishop Stephens of New Westminster and Archbishop Kerr-Wilson of Calgary offered in March 2023 to bring *Safe Church* policies to the attention of all Canadian Anglican Diocese at the House of Bishop's meetings. There is a level of independence between Dioceses and as such the House of Bishop's is a good place to bring up *Safe Church* policies. The House of Bishop's meet twice a year.

### **In Closing**

The Healing Fund will continue to offer our support programming, will continue to collect and share information, and will continue to listen to survivors of Nakayama's abuse and their families. We will be here to support survivors until at least September 2026.

Peter Wallace

Healing Fund for Japanese Canadians

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[www.anglicanhealingfundforjapanesecanadians.com](http://www.anglicanhealingfundforjapanesecanadians.com)



Source: Satsuki Ina, Ph.D., 2022

**Community Healing Workshop  
October 15, 2022**

Satsuki Ina, Ph.D.

**Clergy Sexual Abuse:** A betrayal of trust, by overt and/or covert sexual contact or act which may include touching or non-touching; verbal seduction or abuse; anal or vaginal intercourse; oral sex; manual stimulation; direct or implied threats or other forms of abuse by a person believed to have religious and spiritual authority or power, including a minister, priest, bishop, nun, rabbi, elder, guru or any other spiritual teacher or guide against another person under that guidance or authority.

**The Perpetrator:** Sexual offenders tend to have a narrow and specific range for their sexual gratification. This is often manifested in repeated patterns of their behavior and specific preference for gender, personality types, and age of their victims.

**Ephhebophile:** An individual who has a sexual interest in pubescent children (14-17).

**Pedophile:** An individual who has a primary sexual attraction towards pre-pubescent children (usually 13 or less).

**Predator:** An individual who derives a sense of power, status, and well-being through the sexual abuse of others.

**The Victim:** A person who suffers from a destructive or injurious action. Victims of clergy sexual abuse suffer psychological, emotional, physical, and spiritual disruptions in their lives.

**Secondary Victim:** People who were not the immediate recipients of sexual abuse, but suffered peripheral consequences of the abuse.

**Trauma:** An event or a series of events experienced as outside the range of normal human experience which overwhelm the normal coping capacities of the victim.

Source: Satsuki Ina, Ph.D., 2022

**Secondary Trauma:** Damage caused to victims when efforts to reveal the truth of the abuse or seek emotional/spiritual support for their healing is rebuked, ignored, or denied.

**Survivor:** A victim who has developed ways to cope and defend against the pain of the abuse.

**“Thrivers”:** A term used to describe a victim of abuse who has engaged in healing activities and relationships in order to confront the abuse, give up old survival behaviors and beliefs, and develop new life-enhancing ways to be in the world.

### **Impact of Clergy Sexual Abuse**

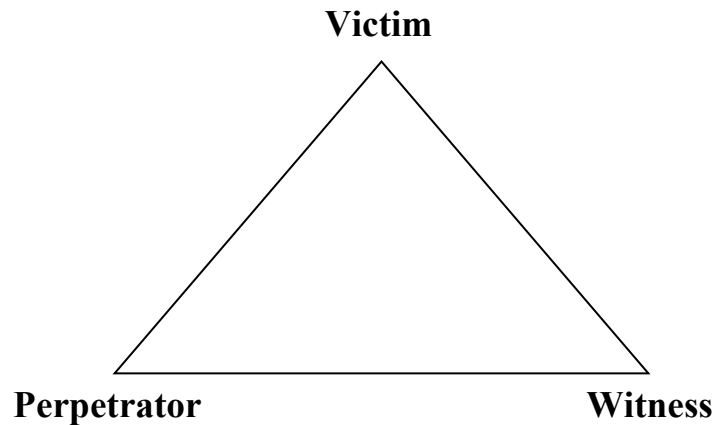
**Sexual abuse** generally experienced as shame, and secrecy follows, can lead to isolation, depression, acting out. Can lead to difficulties in forming attachment to others and intimacy with others.

**Childhood sexual abuse** is premature exposure to sexual behavior, can lead to confusion re sexual identity, sexuality, and self-esteem issues.

**Clergy childhood sexual abuse** has the multiple impact of complications re relationship to self and spiritual doctrine, relationship to the church community, relationship to parental figures, and relationship to self.

1. Coping response to clergy sexual abuse is unique to each individual and influenced by:
  - a. individual personality
  - b. available support of family
  - c. available support of church community
  - d. cultural prescriptions re authority and status of perpetrator
  - e. social status
  - f. single incident or chronic abuse
  - g. nature of the abuse
2. These factors influence how soon the fact of the abuse is shared and responded to by those with authority (parents, teachers, church leaders, etc.)
3. Clergy abuse is a form of trauma and leads to various coping responses:
  - a. mental health issues such as depression, anxiety, substance abuse, sexual acting out/replication of the abuse
  - b. behavior issues such as impulsivity, uncontrolled anger, social withdrawal
  - c. relationship issues re intimacy and attachment
  - d. personal issues re self-esteem/self-worth
  - e. loss of religious/spiritual faith and community

**Healing the Survivor – Healing the Community**



**Stages of Healing:**

1. Establishing safety
  - a. Naming the trauma
  - b. Restoring control
  - c. Establishing a safe environment
2. Reconstructing the trauma
  - a. Sharing the story
  - b. Grieving the losses
3. Restoring the connection between survivors and their community
  - a. Self-reflection
  - b. Reconciliation
  - c. Support
4. Action
  - a. Reparations
  - b. Reaching out
  - c. Passing on the lessons

Source: Healing Fund for Japanese Canadians, 2020

## **Testimony 6**

Personal testimony of Stan Shigehiro. Recorded in 2020.

This is my story.

The family was interned in Alberta and ended up in Raymond in 1942. We lived in a 2-room shack on the Paxman farm working in the sugar beet fields.

Around 1945, my parents converted to Christianity - Anglican - through convincing conversations with a neighbour. They were Buddhist prior.

Reverend Nakayama visited our home in 1947. His visits always ended up with dinner and an overnight stay. I was then 10 years old and the oldest of two.

We only had one bedroom with 2 double beds. One bed for my parents and one bed for my brother and I. When Nakayama stayed overnight he slept in one of the beds with me while my brother joined my parents in the other bed.

Sometime during the night he would grope me and would take my hand and place it on his penis and force me to stroke him. After the second visit, which might have been a couple months later, and this happened again, I decided to sleep outside in a tent on his third visit. He followed me and came in and the same ensued.

I would go visit my friend down the street during the day and if Nakayama was visiting he would want to come with me. On the way he would kiss me on the lips and force my hand in his pants.

Following this third time, I would make myself very scarce whenever he visited and avoided him as much as I could.

-Stan Shigehiro

Source: Healing Fund for Japanese Canadians, 2020

## Testimony 7

An anonymous personal testimony. Recorded in 2020.

I still have my mother's hymnal [see picture on website]. She had it for as long as I can remember. It's written in Japanese and came from Japan. She used it so much that all the black finish has been worn off right to the brown leather. The pages are only slightly yellowed and are surprisingly well preserved. A turned corner of a page marks the frequented hymns. The page with "Offerings" is marked both with a folded corner as well as a piece of paper torn from an envelope, most likely from family in Japan. My mother's faith in God and the church were one of the few luxuries she had then.

It was during the war, while in Slocan, when I first met Mr. Nakayama. I refuse to call him "reverend" because of what he did to me. We were living in [the Canadian Prairies] when we saw him next. My mother still idolized him. She gladly gave offerings to his cause and travels despite our family being poor. Like a disciple, she also arranged for a bible reading during his visit to [the Canadian Prairies]. In return, he requested to stay with us even though we lived in two rented rooms in a tiny bungalow. He also asked my mother if he and I could share a bed. I unconditionally trusted my mother as she trusted him. I agreed.

I was only 16 or 17 years old, still in high school, when he abused me. I did not understand what he was doing. When he was done, he kissed me with the same lips he used to abuse me. He whispered to me not to tell anyone. I was so ashamed and did not want to upset my Mother. She had so much faith in God, in the church and Mr. Nakayama. So, I never told my parents that he abused me. The abuse reoccurred when Mr. Nakayama visited us again. I don't want to remember if he abused me a third time or more.

When I [moved East] in the 1950's, I met others that I thought might have been abused. I was vague with my inquiries. One friend laughed at me when I admitted Mr. Nakayama also stayed at my house. No one, including me, really wanted to talk about it and so we didn't. I was still ashamed and my mother still idolized Mr. Nakayama. She had me take her to a church service when he visited [my town].

I now know that the Anglican Church received Mr. Nakayama's confession in 1994. I read Joy Kogawa's book, 'The Rain Ascends', after it was published in 1995. They knew the truth, remained silent and let him walk away. I first told my wife around this time. I also told my children. I gave little detail. They did not know what to say.

This is the first time I have been asked what happened. Writing this accounting is the first time I have told the details of my abuse to anyone.

-Anonymized to protect the identities of the individuals mentioned.

## Contact Information

The Healing Fund for Japanese Canadians began as a local Vancouver community movement in 2006, focusing on the public disclosure of Nakayama's decades of clergy sexual abuse while a priest with the Anglican Church of Canada. We have made great strides at each step leading to the creation of the Healing Fund for Japanese Canadians, a project that will promote and support healing efforts among survivors and their families, and for the community.

Thank you for joining us at this workshop. Feel free to contact us with questions or comments about what we discussed. We thank Dr. Ina for her expertise and for making herself available to questions.

If the person you wish to reach is not listed below, or for general inquiries, please contact Peter.

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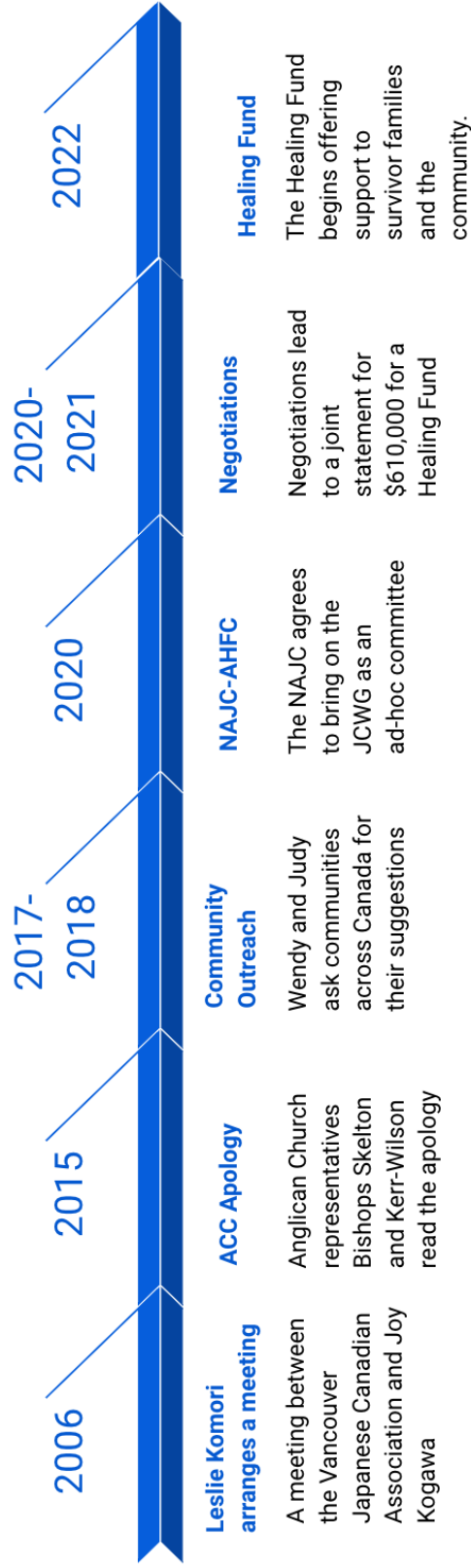
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# Brief Timeline - Community Movement 2006-2022





# The Anglican Healing Fund for Japanese Canadians

## An update on the Healing Fund and the sexual abuse history of Mr. Gordon Goichi Nakayama

A community update from the Healing Fund for Japanese Canadians – formerly known as the Rev. Nakayama Disclosure Project Working Group (2014), the Japanese Canadian Working Group (2015-2020), and the Anglican Healing Fund Committee (2020-2021).

**Warning** This article contains mentions of clergy sexual misconduct of boys.



A call was made for applicants to lead the Healing Fund project (Bulletin, October 2021), and in January, 2022 Peter Wallace was hired as the Facilitator / Project Manager.

Since January, 2022, all areas of the Healing Fund for Japanese Canadians have been open and the Project Office has been accepting applications. The three main areas for support being offered are the aforementioned counselling, education and community support. Below is a chart of these supports and the eligibility requirements.

To the Japanese Canadian Community, The disclosure of the sexual abuse history of Mr. Gordon Goichi Nakayama has been slowly progressing and we would like to provide an update to the long running series of this community issue in *The Bulletin-Geppo*. A full archive of *Bulletin* articles and other referenced materials are available on our website under the “archive” tab.

### HISTORY

Stories of Mr. Nakayama’s abuse circulated within the community from the 1930s to the 2010s. In 2014 Mr. Nakayama’s children Joy Kogawa and Rev. Timothy Nakayama made an announcement (Bulletin, March 2014) acknowledging their father’s “heinous sexual acts.” In 2015 the Anglican Church of Canada made an apology to the community and committed themselves to a healing process (Bulletin, July 2015). From 2017-2018 members Judy Hanazawa and Wendy Matsubuchi-Bremner held community meetings across Canada and heard from survivors on what they wanted from a healing process with the Anglican Church (Bulletins, January 2017 - July 2018). In 2021 an announcement was made (Bulletin, April 2021) that the Anglican Church of Canada had provided \$610,000 to cover the costs of healing support, centered on three areas of funding requested by the community: counselling support for survivors and their families, education grants to support young people, and funding for healing workshops and events. In this announcement the Anglican Church committed themselves to “walking together” in this healing process.

In September, 2021, the Healing Fund for Japanese Canadians was established with a five-year timeline.

Category of Healing Support	Survivors	Survivor Families	Broader Community
<b>Counselling Support</b> \$ No current limit • In-person, telehealth, other	✓	✓	
<b>Education Grants</b> up to \$10,000 • University, college, vocational • Retroactive to June 15, 2015	✓	✓	
<b>Community Healing Initiatives</b> \$10,000 • Conferences, workshops, media	✓	✓	✓

\*Survivors are individuals who were sexually abused by Mr. Nakayama. Survivor family members are the families of survivors including, but not limited to, siblings of survivors and their descendants.

### UPCOMING EVENTS

#### SEPTEMBER 30 - OCTOBER 2 SOCIAL GATHERING OF OLD FRIENDS

Registration required  
We are subsidizing the costs of flights and accommodation for out-of-town guests. We plan to visit Japanese Canadian historic places like Steveston, Nitobe gardens, and the Nikkei Centre. It will be up to participants to decide what they want to talk about and at all times we will be listening to what participants want. This is planned to be a social gathering in Vancouver and interested parties are asked to get in contact with the Healing Fund as soon as possible. Registration is required.

#### OCTOBER 15 WORKSHOP ON TRAUMA AND HEALING

Registration required  
The Healing Fund is hosting a 10am-4pm day-long discussion and workshop on trauma and healing at the Nikkei Centre in Burnaby, BC. This event will be led by psychotherapist Dr. Satsuki Ina. We are covering flights

and accommodation for participants up to \$180/night from October 14-16 for this event. As the Healing Fund progresses forward we will be holding more community events like this. One question for this session is how do we move forward as a community from abuse history and internment history? The effects of Mr. Nakayama's abuse is mixed together with incarceration/internment history and has affected multiple generations. This workshop will give participants an introduction to intergenerational trauma and will allow participants to go back to their communities across Canada and host similar local gatherings with the help of the Healing Fund. Interested parties are asked to get in contact with the Healing Fund as soon as possible. Registration is required.

### **NEW FINDINGS ON THE ANGLICAN CHURCH'S EARLY KNOWLEDGE OF MR. NAKAYAMA'S ABUSE**

The below information is a result of the research effort and community education portion of the Healing Fund. The Project Office of the Healing Fund is seeking to uncover, as much as possible, the abuse history of Mr. Gordon Goichi Nakayama, a priest with the Anglican Church of Canada. We seek the truth to form a solid foundation for individual and community healing efforts. The Project Office asks all parties with pertinent information surrounding Mr. Nakayama's abuse history to share their information.

The following history is true to the best of our knowledge. Where possible we have cited sources. Similarly, we have sought information from relevant archives and notes are provided where applicable. At large we have testimony indicating Mr. Nakayama was abusing boys from the 1930s up to the 1980s. Below are details surrounding one incident of abuse in 1952 in American-Occupied Okinawa, Japan.

Author Joy Kogawa writes in *Gently to Nagasaki* (p. 90-91) that in 1952 Mr. Nakayama was caught in the act of abusing a child in Okinawa, Japan, by two American priests. Kogawa writes that she found this out nine months after Mr. Nakayama made a sudden return from Japan. Her mother told her two words "sex" and "boys." Those are the details we had to work with. We decided to explore this incident further.

An article in the *Hawaiian Church Chronicle* volume 41(1) from January 1951 stated that Okinawa was being placed in the jurisdiction of the American Episcopal (Anglican) Diocese of Hawaii and that American Episcopal Reverends Norman Godfrey and William Heffner will be stationed in Okinawa to lead the mission. Mr. Nakayama was sent to Okinawa to act as a translator for the two Episcopal priests and appears side by side with them in *Hawaiian Church Chronicles* volumes 42(1) from January 1952 through 42(5) from May 1952. Mr. Nakayama does not appear in *Hawaiian Church Chronicle* after the May 1952 edition. We believe that Mr. Nakayama was caught by Reverends Godfrey and Heffner.

From the UBC Nakayama Fonds collection we have travel stamps in and out of Okinawa between June 20 and August 5. Mr. Nakayama's visa for Okinawa did not expire until November 3, 1953. This would explain the "sudden" return of Mr. Nakayama that Kogawa writes about. These passport stamps narrow the time of this abuse to a six-week window in 1952.

From one personal testimony the Project Office was told that Mr. Nakayama was arrested in Okinawa at this time, however, it is not clear if Japan or America oversaw police operations during the occupation. Neither side has yet been contacted while other options are first pursued. The archives of the Episcopal Diocese of Hawaii have been approached for this information as the sexual abuse would have been reported in order to expel Mr. Nakayama from Okinawa. The archives at the Anglican Dioceses of New Westminster and Calgary have also been contacted for their records. All three Diocesan archivists have searched their archived records and have found no records pertaining to Mr. Nakayama. Hawaii and Calgary have indicated the information, if it exists, may be contained within "personnel files", which are kept outside of the archives in the Bishops' office. Mr. Nakayama has such a file in Calgary and the Reverends Godfrey and Heffner have theirs in Hawaii. A request has been made to the Bishops of Hawaii and Calgary for permission to access personnel files. New Westminster has not responded to whether or not similar personnel files exist in its Diocese.

After the arrest in Okinawa, Mr. Nakayama is sent home in disgrace, as written in *Gently to Nagasaki* (p. 90-91). He returns to Coaldale, AB, where he is questioned by representatives of the Diocese of Calgary. The details of those late Summer 1952 conversations are currently unknown, but correspondence records have been requested from the Diocese of Calgary. These records may exist in Mr. Nakayama's "personnel file," which has been requested from the Diocese. Whatever was said during these discussions, the result is Mr. Nakayama was allowed to continue working as an Anglican priest in the Diocese of Calgary. The bishop at the time of these conversations was Harry Ragg (1943-1952) or George Calvert (1952-1967) and all correspondence relating to priests operating between Dioceses occurs at the Bishops' level, meaning that the Bishop of Calgary and the Bishop of Hawaii would have both been aware of the situation. Three years later Mr. Nakayama was promoted by Bishop George Calvert and Archdeacon R. Axon, as reported in *The Sower* magazine, January 1973 issue.

The Project Office finds this story significant because it demonstrates the same pattern of silence and cover ups of clergy sexual misconduct that have been widely publicized since the Spotlight investigation into Catholic priests in 2002. ♦

### **Peter Wallace**

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# The Anglican Church of Canada / L'Eglise anglicane du Canada

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January 24, 2018

Judy Hanazawa  
The Japanese Canadian Working Group

Dear Judy,

I write with a heavy heart mindful of Gordon Nakayama's sexual abuse of so many young Japanese children through the years that he served as a priest of The Anglican Church of Canada. Such crimes, born of someone's inability to control his sexual desires to seek gratification forcing innocent children into shameful sexual acts, are horrible and the trauma for the victims haunting, for years if not for a lifetime.

I am sorry that a priest of our Church behaved in such a manner, disgracing the sacred ministry entrusted to him in ordination, wreaking unimaginable havoc in the lives of these children, and bringing much pain to their families and much grief to the wider community of Japanese Canadians.

I am aware of the June 15, 2015 Apology made by Archbishop Gregory Kerr-Wilson (Diocese of Calgary) and Bishop Melissa Skelton (Diocese of New Westminster). I stand with them on all twelve points. The first six speak to Mr. Nakayama's immoral behaviour; the last six to the Church's remorse and commitment to "support survivors, affected families and the community as a whole" and "to participate in a healing and reconciliation process".

I have been apprised through formal conversations with Archbishop Kerr-Wilson and Bishop Skelton of gatherings held in Lethbridge, Alberta and Vancouver, British Columbia hosted by representatives of the Japanese Canadian Working Group reaching out to provide education events for Japanese Canadians with respect to the Apology and to consider appropriate actions with respect to enabling healing.

I know of commitments on the part of both dioceses, Calgary and New Westminster, to

- fund additional community outreach and educational workshops that the Working Group would like to offer in Winnipeg, Toronto, Hamilton, and Montreal in 2018;
- assume costs for counselling to survivors and their families in the hope of the healing of those harmed by Mr. Nakayama; and

- offer scholarship support for students of Japanese heritage in Calgary and in British Columbia.

I am engaged in a conversation with Archbishop Kerr-Wilson and Bishop Skelton with respect to a desire on their part “for the national Church to participate financially in responding to the requests of the Working Group in addressing the harm done by Mr. Nakayama”. In this instance, the national Church means “The General Synod of the Anglican Church of Canada”. Accordingly, I have brought this “desire” to the attention of our General Secretary, The Ven. Dr. Michael Thompson. I have every reason to be very hopeful of a positive and modest response in which the General Synod would support the Working Group’s efforts to create opportunities for gatherings across the country in 2018.

Finally I would like to assure you of my willingness to meet with you and other representatives of The Japanese Working Group along with Archbishop Kerr-Wilson and Bishop Skelton. It is right that I should come to you, - to listen and learn, to reiterate my support of the 2015 Apology, to speak of assistance with funding and to pray with you.

In the spirit of contrition for such harm as Mr. Nakayama inflicted through what he himself described in 1994 as his “sexual bad behaviour toward so many people”, in the commitment to integrity in actions that accompany apology, and in the hope of healing for those whose bodies, minds and spirits were assaulted with consequences for a lifetime.

May God help us and guide us.

With respect,

I am,

Sincerely yours,



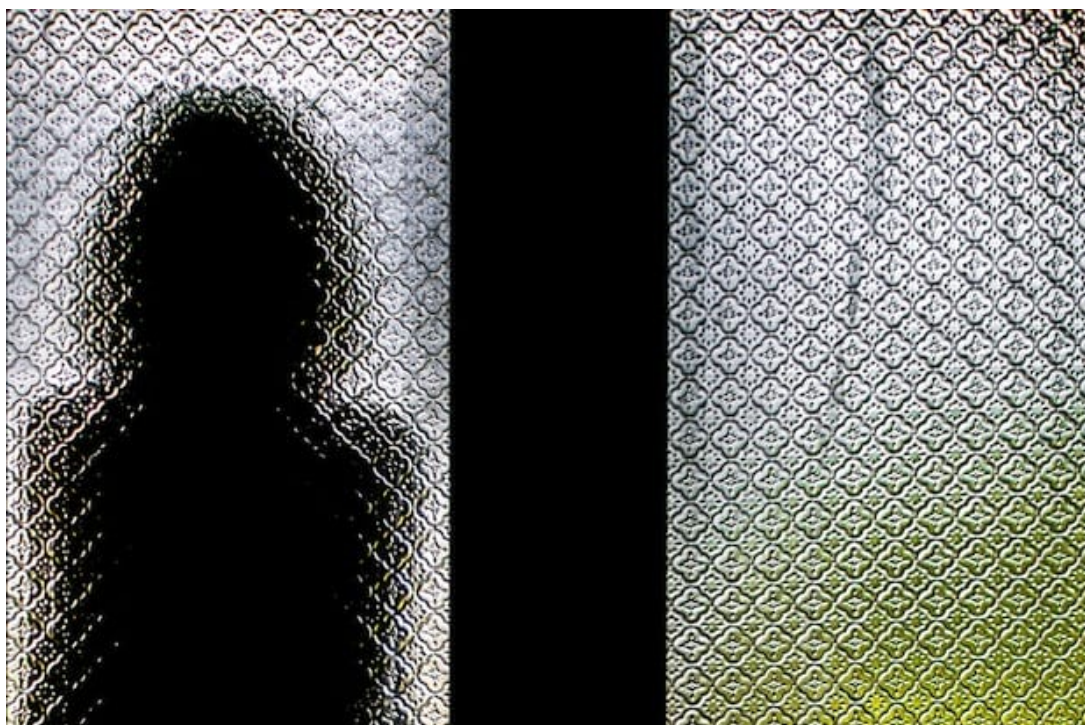
Fred J. Hiltz  
Archbishop and Primate

Copied to:   - The Ven. Dr. Michael Thompson, General Secretary  
                  - Ms. Hanna Goschy, Treasurer and Chief Financial Officer  
                  - The Most. Rev. Greg Kerr-Wilson, Archbishop of the Diocese of Calgary  
                  - The Rt. Rev. Melissa Skelton, Bishop of the Diocese of New Westminster  
                  -



[Home \(https://anglicanjournal.com/\)](https://anglicanjournal.com/) » [How to apologize for abuse](#)

## How to apologize for abuse



"Sexual violence, like any abuse of power, only stops when we expose it and commit to effective prevention and response practices," says the author. Photo: LeviQ/Shutterstock

By Marion Little (<https://anglicanjournal.com/author/marion-little/>) on July 23, 2015



Christ fundamentally restructures power systems. In the Beatitudes and in every parable, sermon and directive, he insists that the needs of the most vulnerable be tended first, informing how we organize and prioritize the use of resources. They also ensure full apology, restitution and healing when abuse happens. Unconditional compassion and unflinching accountability are Christ's hallmarks and, not incidentally, the underpinnings of abuse prevention.

In 1994, Gordon Nakayama admitted to sexually abusing boys during 62 years as an Anglican priest (1932-1994). He died in 1995. Church officials neglected to report his abuse to police.

His adult children, Joy Kogawa and the Rev. Canon (ret.) Timothy Nakayama, have shown great fortitude in publicly acknowledging their father's violence, extending solidarity towards survivors, and offering to participate in reconciliation.



This year, two pro-active Anglican bishops publicly disclosed Gordon Nakayama's history of harm and, on June 15, issued an apology (<https://anglicanjournal.com/articles/bishops-apologize-for-japanese-canadian-priest-s-abuse>) to the Japanese-Canadian Anglican communities where he preyed.

Commendably, this was built on an 18-month consultation with the Reverend Nakayama Disclosure Working Group. The apology expresses regret for avoiding public disclosure, acknowledges "sexually immoral behaviour," commits to listening and promises pastoral care. In this, Bishop Melissa Skelton (diocese of New Westminster) and Archbishop Gregory Kerr-Wilson (diocese of Calgary) have offered a strong example of servant leadership. But, as Bishop Skelton has said, it's only a start.

### **The larger context**

Two pivotal questions remain, however: why wasn't the abuse reported in 1994? Why didn't the apology process begin until 2014?

*The Bulletin* (a Japanese-Canadian journal) says survivors and human rights advocates began meeting in 2006, following years of rumour and complaint within the Japanese-Canadian community. Meanwhile, the church sat on Nakayama's admission.

During his career, Nakayama was supervised by two bishops in the diocese of New Westminster, four in Calgary and, in retirement, was simultaneously overseen by three in New Westminster while still under Calgary's authority. Nine bishops did not prioritize the needs of children, provide adequate supervision, insist on sufficient accountability or ensure complaints could be made with ease and dignity.

In 1994, church leaders were alert to Anglican sexual abuse cases (e.g., John Gallienne ?1990, William Starr?1993, Ralph Rowe ?1994 and residential school disclosures). There was wide media coverage of the 1988 Criminal Code changes regarding child sexual abuse. Canada ratified the UN Convention on the Rights of the Child in 1991, and the first diocesan sexual misconduct policy was adopted by the diocese of Toronto in 1992. We were not ignorant.

### **Failure to report**

Apologizing for avoidance of public disclosure is important, but secondary. The primary issue is failure to follow child protection law in 1994.

Since 1965, adults have had a legal duty to report current and historical child maltreatment to Child Protection. (There is no statute of limitations on child abuse or sexual assault in Canada.) Adults who remain silent are legally, and morally, responsible for abuse that occurs following failure to report.

A police investigation while Nakayama lived would have determined the scope of predation and found survivors. The refusal to report undermines the church's ability to make amends, provide pastoral care and apologize.

The survivors of Nakayama likely range in age from their 40s to their 90s.





According to British and U.S. research, child molesters in institutional settings victimize 44 to 61 children/youth on average before being caught (increasing with time and access). They typically do not stop until caught.

Several factors suggest higher numbers in Nakayama's case: a 62-year timeline, ordained authority, minimal supervision, easy access to victims in multiple settings, confined internment camps (and his movement between them), "superstar" status among Anglican Japanese-Canadians, a regular ministry to 20 Alberta communities beyond his parish and strong cultural taboos against discussing sexual abuse or challenging authority in Japanese culture, the Anglican church and Canadian society.

According to the CBC and the documentary *Survivors Rowe*, an estimated 500 First Nations boys were abused, over 20 years, by former Anglican priest and Scout leader Ralph Rowe. He was convicted in 1994 of 39 counts of sexual abuse involving 15 boys. As of 2011, these convictions had increased to 50. Like Rowe, Nakayama also ministered to isolated families and remote communities traumatized by government policies. It's possible we need to consider a greater scope of harm.

We'll never know the actual number, but one is already too many.

### **The apology**

A full apology is difficult. It requires courage to look at harm directly and name it; whatever we've done or left undone. It requires us to be mindful, accountable and compassionate and to listen well, express genuine regret, take action for restitution and ensure prevention.

We must accurately name Nakayama's behaviour as violent abuse of power. Euphemisms like "mistakes" or "sexual bad behaviour" or "immoral sexual behaviour" minimize the violence. These were criminal acts against children by a trusted, church-endorsed adult: it's called molestation, sexual abuse/assault/exploitation.

Neuro-psychology and trauma research identify sexual assault as one of the most psychologically damaging crimes because it is such an intimate act of violence, such a profound violation of trust, and invokes such extreme shame in victims. Sexual assault results in one of the highest rates of post-traumatic stress disorder (PTSD) of any violent experience-97%. (In contrast, combat veterans show 30% PTSD rates.)

The act of apology involves empathic listening until survivors trust they've been fully heard. Those who crafted the recent apology to Nakayama survivors clearly intend to listen deeply. This will take time and won't be easy. It may necessitate finding other abuse survivors to listen to, if the survivors of Nakayama can't or won't come forward.

The focus of compassionate apology is on the needs of survivors, not our desire for forgiveness or relief from shame.

In addition to avoiding our duty to report, we owe an apology for favouring the elderly comfort of a sexual predator over those he violated, for abdicating responsibility for justice and care until now, for denying survivors a recovery process until now and for neglecting to protect children in the first place, including Nakayama's children.

Unflinching accountability includes actions of restitution and prevention meaningful to survivors.



Sexual violence, like any abuse of power, only stops when we expose it and commit to effective prevention and response practices. When we say, “We take this very seriously,” survivors want to know what we will actually do to ensure no one else suffers this way. We need to share information about safe church efforts and ask what actions would further communicate our commitment to justice, making amends and preventing harm.

Helping us make a good apology is not a survivor’s burden. Usually we wait for survivors to report abuse before taking action. In this case, the perpetrator admitted harm. Since then, we’ve had a clear responsibility for right action, whether survivors ever come forward or not.

It’s up to us, as a faith community, to continually live and communicate genuine apology (for this and other histories of harm) by giving priority to the needs of the vulnerable.

### **Culture shift**

Based on every sexual misconduct case I’ve reviewed, and reports from the Church of England and the Australian Anglican Church, we are consistently failing and often re-traumatizing survivors, particularly at the parish level. Ignorance about sexual assault results in dismissiveness, rumour-mongering, victim-blaming, ostracizing and even harassment of survivors and/or their families. Often this destroys the victim’s trust in the church and faith in a loving God.

Strangely, in most cases, a parish community rallies around the perpetrator at the expense of survivors. We’re often more passionate about the possibility of wrongful accusation (which is less than 2-3% according to Canadian, U.S., Australian and British police data) than we are about believing and meaningfully supporting the person who has experienced life-shattering harm.

Is it any wonder survivors are reluctant to disclose and request support? We have yet to prove we can be trusted to respond with compassion and accountability when we learn of abuse.

### **Apology does not demand forgiveness**

Genuine apology doesn’t pressure survivors to forgive and move on. The 2011 Church of England document *Responding Well* cautions: “To encourage victims to forgive, where there is no effort to act on their behalf to hold the abuser to account, is a gross form of injustice.”

We must live our full apology whether or not those harmed are ever able to forgive us.

While Bishop Skelton and Archbishop Kerr-Wilson have made an excellent start, I invite them and the House of Bishops to think more deeply on this matter, particularly its implications for those living with this harm (one in three women and one in six men) and for the life of the church. I invite all of us to do the same—we are church only in relationship to each other.

Christ unflinchingly called power to accountability, especially in relation to vulnerable community members. He prioritized the needs of the vulnerable, the victimized and the stigmatized. His commitment was immediate, responsive, compassionate, needs-based, assertively proactive and pragmatic. This is the core of living a genuine apology, and it’s the core of living Christianity.

*The Church of England resource Responding Well* (<https://www.churchofengland.org/media/2257646/responding%20well.pdf>) (2011) offers comprehensive guidance for providing pastoral support to survivors.





# ANGLICAN CHURCH APOLOGY

MONDAY, JUNE 15, 2015

VANCOUVER JAPANESE  
LANGUAGE SCHOOL

On Monday, June 15, 2015, community members gathered in the hall of the Vancouver Japanese Language School to hear an apology from the Anglican Church of Canada to all members of the Japanese Canadian Community affected by the sexual abuse perpetrated by the late Goichi Gordon Nakayama, past minister of the Anglican Church. The abuse, perpetrated primarily upon Japanese Canadian boys, spanned fifty years and affected an unknown number of victims. The abuse first came to light in late 1994 with a written confession by Mr. Nakayama to the then-Archbishop of Calgary. The charge of immorality was brought forward against Mr. Nakayama in early 1995 and he resigned soon after. He died later that same year.

At the request of clergy and lay leaders of Japanese Anglican congregations, Mr. Nakayama's abuse and confession were not publicly revealed for 20 years. Over the past several years, a Japanese Canadian working group was formed with the aim of publicly revealing the truth, facilitating an apology by the Church, and offering support to survivors and their families.

In early 2014, the working group began the process that led to this Apology – offering community support through information articles in *The Bulletin* and organizing events. On June 14, 2014, Chief Doctor Robert Joseph and Squamish Nation Elder Gloria Wilson spoke eloquently at an event at Tonari Gumi sharing their own stories and offering advice about addressing sexual abuse within a community.

The June 15 event was emceed by JCCA President Lorene Oikawa and began with a First Nations traditional blessing by Councillor Deborah Baker of the Squamish Nation who shared her personal reflections on apology and reconciliation in the context of Indian residential schools survivors and the recent and ongoing focus on Truth and Reconciliation. Working group member Judy Hanazawa spoke next, providing a brief background on the Apology and the events that led up to it.

The Apology itself was read jointly by the Right Reverend Gregory Kerr-Wilson, Bishop of the Diocese of Calgary and the Right Reverend Melissa Skelton, Bishop of the Diocese of New Westminster. Following the apology, Bishop Greg Kerr-Wilson presented the signed Apology document to Mary Kitagawa who gave her response. Both the Apology and the Response are reprinted here.

As Mary Kitagawa pointed out, most of the surviving victims do not wish to share their experience, having locked away this painful secret due to emotional paralysis. Having suffered silently throughout their lives, the truth is too painful to share even now. As such, the apology represents not an end to the trauma visited upon so many young and powerless victims, but hopefully the start of some degree of healing, beginning with the acknowledgement that a terrible wrong was committed against those powerless to defend themselves. ♦

# AN APOLOGY

**Apology issued by the Anglican Bishop of Calgary and the Anglican Bishop of New Westminster to all members of the Japanese Canadian Community affected by abuse perpetrated by the Reverend Canon Gordon Goichi Nakayama (hereafter referred to as Mr. Nakayama).**

1. Mr. Nakayama was a priest of the Anglican Diocese of Calgary. Some of his ministry was in the Anglican Diocese of New Westminster, and he travelled widely in Canada and in other parts of the world.
2. After he had retired, Mr. Nakayama confessed in person and in a letter dated December 28th 1994 to the then Archbishop of Calgary that he had engaged in 'sexual bad behavior ... to so many people'.
3. Upon receipt of Mr. Nakayama's confession, the then Archbishop of Calgary formally brought forward the very serious charge of Immorality against Mr. Nakayama on February 10, 1995.
4. Upon receiving this charge, Mr. Nakayama voluntarily resigned on February 13, 1995 from the exercise of priestly ministry.
5. It is not known how many young people were affected, and no complaints were received at that time.
6. We have been made aware of the impact and effect of these past actions by some of today's survivors, whom we acknowledge and seek to support, along with those who have died, their families and friends.
7. We deeply regret that Mr. Nakayama while a priest committed these acts of immoral sexual behavior.
8. On behalf of our dioceses, we express our deep sorrow and grief for harm which Mr. Nakayama did, and we apologize to all whose lives have been affected by Mr. Nakayama's actions.
9. We deeply regret this Apology was not delivered to the Japanese Canadian Community at the time of Mr. Nakayama's confession, the charge of immorality, and his subsequent resignation from the exercise of priestly ministry.
10. We express our support to survivors, affected families, and community as a whole and deeply hope that this Apology encourages healing and wellness for all whose lives have been affected by Mr. Nakayama's actions.
11. We commit to participation in a healing and reconciliation process with the members of the Japanese Canadian Community who were harmed by Mr. Nakayama.
12. And we assure you that the Anglican Church takes these matters seriously, and takes steps to prevent this type of behaviour. ❖

**See response by Mary Kitagawa on the following page.**



**The Nikkei National Museum (NNM) is a partner in the exciting Landscapes of Injustice seven-year multi-sector and interdisciplinary project to uncover and tell the history of the forced sale of Japanese-Canadian-owned property during the Second World War. This summer, the NNM has hired three students to focus on the Community Records cluster of the project. Primary tasks this year include collating data relating to the land, boats, chattels, and personal items that were sold off, lost, buried, or stolen during the Internment.**

The museum is asking the community to participate in this amazing project by locating source documents. We are looking for any evidence of sale or expropriation such as land deeds, letters from the custodian, lists of chattels entrusted to the custodian, case files from the Bird Commission, returned life insurance policies, rental agreements, farm appraisals, custodian case files from Library and Archives Canada, maps, photographs, directories, lists of people in communities pre-war, in camps & post war and research done on the topic. We recognize these documents may be family treasures or deeply buried in family archives and will treat them with respect and reverence. If you wish to keep them in the family, we will make copies and return them to you.

At the end of this project, the museum will produce an exhibition that will travel across Canada, and have an amazing database that will track the movement of those interned and the property taken. It seems like an enormous task, but imagine the possibilities for the future. Interactive mapping, searchable database, digitized holdings, translated documents, a phenomenal repository of Japanese Canadian History all available to researchers around the world.

Contact: Lisa Uyeda, Collection Manager Nikkei National Museum at [luyeda@nikkeiplace.org](mailto:luyeda@nikkeiplace.org) or 604 777-7000 X 140, or Linda Kawamoto Reid, Research Archivist at [lreid@nikkeiplace.org](mailto:lreid@nikkeiplace.org) or 604 777-7000 X 111

# Speaking to the Apology by the Anglican Clergy, June 15, 2015

by Mary Kitagawa

Good afternoon. Before I begin, I would like to acknowledge that we are on the unceded territory of the Coast Salish people.

Thank you also to the Anglican Clergy who are here today to participate in this event.

On behalf of the victims of the former Reverend Cannon Goichi Gordon Nakayama, I accept these words of apology from the clergy of the Anglican Church. I do not know how these

words would be interpreted by the victims or if the words would even help to heal the wounds inflicted by Reverend Nakayama. However, I feel that this process is a good first step, a beginning that must continue to minister to those who were harmed and are still in pain. I hope that the Church's acknowledgment of the harm and its willingness to take part in the healing process will help the victims and their families come out of hiding and verbalize their pain and anger. Perhaps then, they will feel the power of conversation about their experiences that will lead to healing. Sadly, in reality the trauma itself cannot be reversed.

The victims who are still alive are very elderly now. They have lived with this trauma since the time it happened to them in their youth. Most of those with whom I spoke who are still living do not wish to share their experience with anyone. They have locked away this painful secret due to emotional paralysis. Fear based pain and a sense of shame, might be forcing them to hide this ugly past. Most have suffered silently throughout their lives isolating themselves, unable to share their pain and anger that continues to engulf them. They were not even able to tell their parents or siblings therefore their hideous secret remained cocooned, unable to emerge in any form.

I am the voice of two generations of victims in my family who are now gone: My two uncles, two sponsored young Japanese boys who worked for my grandparents and my two younger brothers. They all had encounters with the former Reverend Nakayama. I did not know about my two brothers' abuse until my one surviving brother who is now age 75, revealed his story to us only last year. They were 8 and 12 years old when the abuse took place. My youngest brother passed away in 2008. When I asked my remaining brother why he kept this information to himself for so long,

he could not verbalize the reason why. However, when I think about some of his behaviors when he was growing up, I now understand that it was the result of his trauma. He is able to share his feelings with his siblings now, to speak freely about it but not with others.



When I was in my teens, a Japanese Canadian friend of our family came one evening alone for a visit. At that time we were living in Alberta. This man had a wife and two small children. During our conversation, he began to tell us about being sexually molested by Reverend Nakayama. We were horrified by the details he revealed. He sobbed like a child as he poured out his anguish and pain. It was an agonizing experience for us as we tried to comfort him. I hope later, he was able to share his story many times with others whom he trusted as a means to exorcise his most unspeakable experience. It took a great deal of courage for him to come out of hiding to share his story with us. Soon after, he and his family moved away and we were never able to meet him again.

Another person, victimized by Reverend Nakayama, is still extremely angry. He told me that the Kogawa House is in reality, Nakayama house and should be burned to the ground. He felt by turning that house into ashes, some of the evil done by Reverend Nakayama might be extinguished.

Just yesterday I received an email from one of Reverend Nakayama's victims. He is a well-known, accomplished and a respected Japanese Canadian. Like all other victims with

whom I spoke, he asked me never to reveal his name. In his senior years, he is still trying to deal with the impact of his abuse.

Rather than bringing closure to this terrible tragedy, this apology raises some serious questions:

1. Did the Church not consider sexual abuse of children and youth by Reverend Nakayama a crime? In Canada, sexual molestation and abuse of children and youth is considered a crime.
2. Why did the Church not report Reverend Nakayama to the police? When he confessed his "bad sexual behavior" to the then Archbishop of Calgary, why was Reverend Nakayama allowed to voluntarily resign instead of being excommunicated?
3. Was the Church aware of Reverend Nakayama's abuse of children and youth before his confession?
4. What made him confess if not by pressure from the Church?
5. Was the Church protecting itself by not making this confession public?
6. I wonder if the Church would have initiated this process of apology if it was not approached by the Japanese Canadian community.

Perhaps, finding answers to some of these questions could be included in the next step. However, the most important task now, is to reach out to the victims, to see how they can be helped. In today's apology, the Anglican Church has expressed support to the survivors and has committed to the participation in a healing and reconciliation process. In order to make this apology truly meaningful, I hope the Church will not only participate but initiate and lead this process for the sake of the victims of the former Reverend Cannon Goichi Gordon Nakayama.

I would like to close by sharing a verse from the Bible. It is Proverbs Chapter 15, verse 9; "The way of the wicked is an abomination to the Lord." ♦

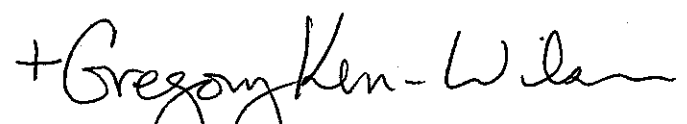
# AN APOLOGY

*Apology issued by the  
Anglican Bishop of Calgary and the Anglican Bishop of New Westminster  
to all members of the  
Japanese Canadian Community  
affected by abuse perpetrated by the Reverend Canon Gordon Goichi Nakayama  
(hereafter referred to as Mr. Nakayama):*

1. *Mr. Nakayama was a priest of the Anglican Diocese of Calgary. Some of his ministry was in the Anglican Diocese of New Westminster, and he travelled widely in Canada and in other parts of the world.*
2. *After he had retired, Mr. Nakayama confessed in person and in a letter dated December 28th 1994 to the then Archbishop of Calgary that he had engaged in 'sexual bad behavior . . . to so many people'.*
3. *Upon receipt of Mr. Nakayama's confession, the then Archbishop of Calgary formally brought forward the very serious charge of Immorality against Mr. Nakayama on February 10, 1995.*
4. *Upon receiving this charge, Mr. Nakayama voluntarily resigned on February 13, 1995 from the exercise of priestly ministry.*
5. *It is not known how many young people were affected, and no complaints were received at that time.*
6. *We have been made aware of the impact and effect of these past actions by some of today's survivors, whom we acknowledge and seek to support, along with those who have died, their families and friends.*
7. *We deeply regret that Mr. Nakayama while a priest committed these acts of immoral sexual behavior.*
8. *On behalf of our dioceses, we express our deep sorrow and grief for harm which Mr. Nakayama did, and we apologize to all whose lives have been affected by Mr. Nakayama's actions.*
9. *We deeply regret this Apology was not delivered to the Japanese Canadian Community at the time of Mr. Nakayama's confession, the charge of immorality, and his subsequent resignation from the exercise of priestly ministry.*
10. *We express our support to survivors, affected families, and community as a whole and deeply hope that this Apology encourages healing and wellness for all whose lives have been affected by Mr. Nakayama's actions.*
11. *We commit to participation in a healing and reconciliation process with the members of the Japanese Canadian Community who were harmed by Mr. Nakayama.*
12. *And we assure you that the Anglican Church takes these matters seriously, and takes steps to prevent this type of behaviour.*

*Dated at Vancouver B.C, Monday, 15 June 2015*

  
*The Right Reverend Melissa M. Skelton  
Diocese of New Westminster*

  
*The Right Reverend Greg Kerr-Wilson  
Diocese of Calgary*

COPY

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,

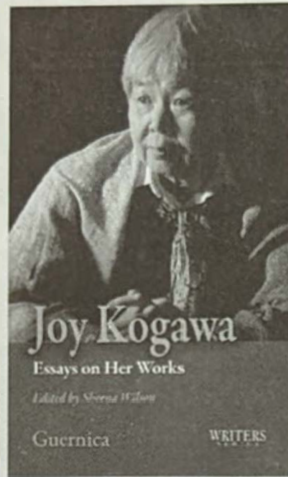
*G. G. Nakayama*  
G. G. Nakayama



# OPINION

by Leslie Komori

Much controversy has surrounded Kogawa House. Many in the Nikkei community have heard cloaked accusations of sexual assaults on adolescent Japanese Canadian boys by Canon Goichi Nakayama of the Anglican Church. Canon Nakayama is the former owner of the Kogawa House and Joy's father. In a book entitled **Joy Kogawa, Essays on Her Works**, both the Kogawa House Society and Joy have chosen to disclose publicly the pedophilia of Canon Nakayama.



In the chapter "A Little House that Joy Saved," Ann-Marie Metten, executive director of Kogawa House, writes "her father had hurt others, as far as I could understand, mainly young boys of Japanese descent." In the chapter "Biography, A narrative of life through words and action," Kogawa, in an interview with Sheena Wilson, says, "if he could have admitted the truth, and if people could have thrown their stones at him, I could have loved him, stood by him, and accepted him as a deviant and perverted human being."

In the past, some members of the Nikkei Community have felt legitimate anger because Kogawa House did not disclose the transgressions of the Canon. Public silence appeared to condone the actions of a pedophile. Hopefully these essays will address the indignation held by Kogawa House critics and the Nikkei community can offer support to the historic house.

Joy's decision to disclose this disturbing piece of family history took immense courage. We must stop blaming Joy for her father's actions, something over which she had no control, because we cannot expect the child of a criminal to answer for her father's crimes. The community needs to demand accountability from the Anglican Church, since it created the mechanism whereby Canon Nakayama could access his victims.

The Indigenous nations in Canada, in their search for truth and reconciliation, offers us Nikkei a wise model to grapple with repercussions of trauma caused by the clergy. My hope is that Nikkei can follow a similar path to create a safe place to explore the truth so reconciliation may arise, like the dream of Kogawa House.

## Child Sexual Abuse in Canada

### Warning Signs, Steps to Take, Emotional Effects, Employment Effects, Adult Relationships, Criminal Charges

Child sexual abuse is one of the most misunderstood and underreported crimes in Canada. Most commonly the perpetrators of sexual abuse against children are not strangers, but those closest to the child. This includes family members, mentors, priests, teachers, etc. Because these abusers are in a position of trust toward the child, they have both the opportunity to abuse and are able to convince the child that:

- a) the behaviour is okay or normal
- b) not to report the behaviour (by using either threats or promises)
- c) if the child reports the behaviour they will not be believed

The relationship of influence and trust is the #1 reason child abuse is rarely reported. It is important to recognize this reality and identify **warning signs of child sexual abuse**:

#### Most Serious Warning Signs:

- trauma/pain in sexual areas
- infections, STDs
- interest in sexual acts
- sexual play with friends/others
- sophisticated knowledge of sex
- asking unusual sex related questions

#### Other Warning Signs:

- bed wetting
- insomnia, nightmares
- interest in sexual acts
- loss of appetite
- fear or a certain place or location
- aggressive behaviour

If you suspect a loved one is being sexually abused and/or you recognized some or many of the above noted warning signs, it's time to act now.

#### Steps to Take

The appropriate action to take depends on your relation to the child. If you are a third party that is aware of a child being sexually abused, you ought to report it to the local Children's Aid Society in your Province/County.

If you are the parent or guardian of a child who reports, or you suspects, is being sexually abused, it is crucial that you facilitate honest and open discussion with the child about exactly what happened. To do this effectively the child must feel comfortable in talking to you. Usually the most important thing you can do to make the child feel comfortable is to ensure the child that you believe what they are telling you (especially considering the child may have been told by their abuser that nobody would believe them). It is also crucial that you do not place blame on the child for the abuse. Remember not to place blame by asking questions that suggest fault on the part of the child, such as: "why didn't you tell me earlier?"

The next step is usually to contact a health professional (medical Doctor) to collect evidence and perform needed health tests (such as checking for STDs and other trauma/infections). Do not wash or bath the child before such medical examinations as this may destroy evidence.

Depending on the circumstances, and the Province you are in, the Doctor may also have a positive duty to report the abuse to the local Children's Aid Society for an investigation.

The Doctor may suggest the child see a mental health professional, or you as a parents, may decide it is beneficial to the child's recovery.

While we recognize that reporting sexual abuse to the police can be a traumatic experience for victims, we encourage reporting the crime to the police immediately (other children may be in significant danger). For more information on the criminal process, [click here](#).

#### Emotional Effects

lives.

The most common emotional effects/feelings include:

- Depression
- Anxiety
- Aggression
- Intimacy problems
- Persistent Fear
- Deviant behaviour
- Self-doubt
- Shame
- Substance Abuse
- Flashbacks
- Difficulty sleeping
- Suicidal Thoughts

The emotional effects of child sexual abuse commonly persist long into adulthood. The victim commonly feels trapped by mental pain which lays the groundwork for significant life problems. While effects differ among individual victims, sexual abuse tends to dramatically damage the victim's ability to earn living and sustain adult relationships.

### Employment Effects

The loss of job and earning opportunities is often forgotten when discussing the impact of child sexual abuse. While not a direct effect, the indirect damage of childhood sexual abuse can significantly harm the victim's ability to earn a living as an adult.

Victims are commonly plagued by depression, lacking communication skills, frequent missed worked days for medical reasons, and an inability to forge relationships with bosses and managers. The effects of child sexual abuse can also compromise an individual's ability to gain marketable skills. Many victims drop out of school, or choose not to obtain a post secondary education, due to feeling unable to cope with the emotions of their past.

The alienation felt by victims also can lead to the development of substance abuse problems that not only directly effect one's ability to earn a living, but also can lead to criminal behaviour which itself is incredibly harmful to one's career.

The potential financial loss resulting from child sexual abuse is enormous, which has led many to file civil lawsuits against abusers to recoup some of these losses.

### Adult Relationships

The feelings of shame, humiliation, guilt, and mistrust towards other people felt by child sex abuse victims negatively impact their ability to form and maintain adult relationships. These feelings are compounded by a sense of isolation routed in the fact other people, who haven't been abused, are unable to comprehend and understand the damage it causes.

Driven by a fear and a perceived lack of understanding, many victims choose not to report the abuse or tell anybody about it - even their closest life partners in adulthood. As a result marital troubles, which are rooted in the emotional damage caused by the abuse, are attributed to other factors, such as commonly matrimonial disputes.

Many times, victims are unable to develop close relationships leading to marriage or wind up losing a marriage to a painful divorce. While we cannot correct all of the emotional damage caused by sexual abuse, we can promote the understanding of the magnitude of its impact on victims. This will help combat isolation and encourage victims to seek help.

If you suspect a loved may have been sexually abused as a child, educate yourself and consider talking to a professional counsellor before confronting or asking them about it. While communication could help matters significantly, mishandling the situation could also cause an incredible amount of pain for the victim.

### Criminal Charges


Assuming the assailant is still alive, it is possible to persue criminal charges against the assailant even if the assault occurred decades ago. While it remains possible to press charges, the ability to effectively prosecute such offenders may be diminished because of such things as dying witnesses and fading memories. That being said, there are numerous cases of successful prosecutions that occurred decades after abuse.

The decision to pursue criminal charges against an assailant is deeply personal and should not be forced upon the victim by anyone. To many victims, the thought of pressing charges is incredibly stressful and emotionally disturbing. Having a family member attempt to force them into pressing charges is perhaps the worst thing imaginable to them.



# When Males Have Been Sexually Abused as Children

A Guide for Men



*If you experienced childhood sexual abuse, this booklet will help you understand how the abuse affects your life today.*

## Sexual Abuse Information Series 2008

This is one of ten booklets in the Sexual Abuse Information Series:

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A Guide for Parents and Children

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### WHEN GIRLS HAVE BEEN SEXUALLY ABUSED

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### WHEN MALES HAVE BEEN SEXUALLY ABUSED AS CHILDREN

A Guide for Men

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### WHEN CHILDREN ACT OUT SEXUALLY

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Également disponible en français sous le titre : **Les hommes qui ont été victimes de violence sexuelle durant l'enfance. Guide à l'intention des hommes.**

Special thanks to the staff at VISAC and the National Clearinghouse on Family Violence and the many others who gave their ideas and support.

The opinions expressed in this document are those of the authors and do not necessarily reflect the views of the Public Health Agency of Canada.

VISAC (Vancouver Incest and Sexual Abuse Centre) is a program of Family Services of Greater Vancouver. VISAC offers a wide range of services including specialized victim support services, individual and group therapy for children, youth, families, and adults who have experienced childhood sexual abuse and/or trauma.

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THIS PUBLICATION WAS MADE POSSIBLE THROUGH THE FINANCIAL SUPPORT OF THE PUBLIC HEALTH AGENCY OF CANADA.

HP20-6/8-2007

ISBN 978-0-9809135-2-1

## When Males Have Been Sexually Abused as Children

A Guide for Men

This booklet answers these questions:

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## Why this booklet?

This booklet is addressed to the thousands of men in Canada who were sexually abused as young children or as teenagers. It is also addressed to the people who help these men face each new day with courage: their partners, friends and families.

If you experienced childhood sexual abuse, this booklet will help you understand the impact sexual abuse has had on your life today. It can help you come to terms with your childhood experiences, and help with your healing. If you're seeing a counsellor, or are considering it, this booklet can help you understand how counselling works.

Many men find it difficult to admit they have been sexually abused. Our culture encourages males to believe they should be in charge of every aspect of their lives, so when boys are abused, they often think they should have been able to stop the abuser. Later, as adults, they may blame themselves for having allowed the offender to have power over them. The information in this booklet will help you place the responsibility for the abuse on the abuser – where it belongs.

### This booklet will:

- **define and describe the impact of childhood sexual abuse;**
- **explain why males may have difficulty admitting they have been abused;**
- **discuss issues such as shame and fears about sexuality;**
- **explain how childhood sexual abuse can affect adult relationships;**
- **explain how counselling and support groups can help your recovery; and**
- **discuss the pros and cons of making a complaint that could result in charges being laid against the abuser.**

*If you experience sexual abuse, this booklet can help you understand what impact sexual abuse has had on your life today.*

## What is sexual abuse?

Sexual abuse is an abuse of power. If someone older, stronger or more experienced coerced you into sexual activity when you were a child or an adolescent, then you were sexually abused. The abuser may have won your trust, and then violated it by abusing you. He or she may have compounded the abuse by forcing you to keep it secret and by making you feel responsible.

Sexual abuse doesn't refer only to sexual touching. If you were forced as a child to watch sexual activity or pornography, this is a form of sexual abuse. If an adult continually invaded your privacy – by watching you shower, or making sexualized comments about your body, this is another form of sexual abuse.

## Areas of your life that may be impacted by sexual abuse

- **Confusion about Sexual Orientation.** You may be confused about or question your sexual orientation. We're not really sure how sexual orientation is determined. We do know that it is **not** usually determined by the abuse – neither by the abuser's sexual orientation, nor by what he or she did to your body. If you felt "turned on" and disgusted at the same time by what the abuser did, you might feel as though you can't depend on your body. If you are homosexual and were abused by a male, you may wrongly believe, just as many heterosexuals do, that your sexual orientation was caused by the abuse. Both heterosexual and homosexual adult males suffer from similar kinds of sexual orientation confusion as a result of their abuse.



For example, if the abuser performed oral sex on you, you may have been aroused as well as repelled by the experience. Whether you were abused by a male or a female doesn't make a difference. This is because your penis responds to stimulation regardless of the gender of the person who is stimulating it.

Adolescents or adults who sexually abuse children do so because they are sexually attracted to *children*, and enjoy having sexual power over them.

If the abuser was male, you might have developed a fear of other males, especially if you believe they are homosexual. You may even avoid friendships with other men. Your fear of homosexuals may express itself in negative statements or jokes about homosexuals. This fear and these actions are called homophobia. However, *homophobia* is pervasive in our society, and is not an indicator of sexual abuse.

You might also try to prove yourself sexually by initiating a lot of short-term sexual relationships with women, in the hope that your fear of being homosexual will eventually disappear. No number of "conquests" can overcome this kind of insecurity, but you will succeed in destroying the trust of your partners.

If you were abused by a female, you might have felt overpowered and "less than male" when the abuse was happening. You might feel "different" because sexual abuse by women is less frequent.

This in turn could make you feel more isolated and ashamed. You might believe that the abuse was a sexual opportunity, and not really abuse at all. Our culture often minimizes and even denies the seriousness and harm caused when boys are abused by older females.

- **Difficulties with Sexual Functioning.** You could at times experience problems with sexual functioning. Painful erections, difficulty maintaining erections, premature ejaculation, lack of desire, or an obsession with sex may all stem from childhood sexual abuse.

Both heterosexual and homosexual men can have difficulty with sexual relationships as a result of their abuse.

- **Difficulties with Intimacy.** If you once trusted someone who abused you when he/she should have been protecting you, you may now have difficulty trusting anyone enough to enjoy a long-term intimate relationship. If you can function sexually only during "one-night stands" or only in short-term relationships, it could be because the abuser was a family member or someone you trusted and depended on, who had power over you for a long period of time. Long-term relationships may remind you of these feelings of powerlessness, so you might avoid them. You may have difficulty making commitments in other areas of your life for the same reason.
- **Dependency or Misuse of Drugs, Alcohol or Food.** If you have trouble regulating your use of drugs, alcohol, or food, it may mean that you are using these substances to mask the pain of sexual abuse. It could also mean that the abuser used these substances to lure you into sexual activity.  
  
Because these substances can be addictive, they can block your recovery. There are a number of recovery programs available that serve as an important adjunct to sexual abuse counselling.
- **Self-Harm and Harm of Others.** If you feel worthless as a result of the abuse, you could turn these painful feelings against yourself. This might take the form of cutting, burning or harming yourself in some way. You may find yourself in situations or remain in relationships that are harmful to you, emotionally, physically, sexually or otherwise.

Sexual abuse is an abuse of power.

If you find yourself thinking about or acting out your sexual abuse by becoming sexually aggressive, *you need to seek help immediately* because of the damage you could be doing to others. Contact your local crisis line, doctor, etc.

- **Flashbacks, Anxiety and Nightmares.** If you have unexplained anxiety or panic attacks you could be re-experiencing the trauma of being sexually abused.

Flashbacks are sudden intrusive thoughts about the sexual abuse. They might come when you least want them, for example, when you and your partner are making love. When this happens it could mean that your sexual arousal is triggering memories of the abuse. You might also experience recurring nightmares which remind you in some way of the abuse. A counsellor can work with you to reduce these symptoms.

- **Anger.** You might feel that, as a male, you're allowed to express and to act out your anger. If you feel only anger, you are probably not allowing yourself to have other feelings such as shame, fear or loneliness. A counsellor can help you to identify your feelings and learn ways to manage them.
- **Shame and Guilt.** If you were sexually abused as a child, the underlying emotion you might share with other people who have been sexually abused, both male and female, is a sense of shame. Shame is a deep sense of feeling 'bad' as a person. The abuser might have cut you off from the support of loved ones during the abuse by forcing you to keep the abuse secret. He might have told you that no one would want anything to do with you if they knew what you were doing. Guilt is related to shame. Guilt comes from the belief that you are *responsible* for the abuse. Remember, this happened when you were a child, and adults are supposed to protect children, not abuse them. *You are not responsible for the abuse you experienced.*

You could now be afraid that you will experience further shame if you talk about the abuse to a counsellor or anyone else. Shame can make you hold yourself apart from others in your adult life. A support group, where you can talk and listen to others who have had the same experience that you've had, can help you overcome your shame and the isolation that goes with it.

- **Physical Symptoms.** There are a number of physical symptoms that are sometimes related to child sexual abuse. If you suffer from frequent headaches, choking sensations, nausea in the presence of certain smells, blurred vision, floating sensations, or pains in the genitals, buttocks or back, they might be related

to your sexual abuse. If your physician can't find a medical reason for these symptoms, your counsellor might be able to help you understand the reason you have them.

### How can I get the help I need?

You might have difficulty acknowledging that you were sexually abused, and that another person had such power over you. You might even believe that being abused has made you less of a man. This belief comes from our patriarchal society which values power, seen as a male trait, and devalues vulnerability, which is seen as "weak" and as a female trait. As a result most men resist admitting they were once overpowered and helpless, and this is called "denial". Denial is an obstacle to getting help. Because of social values and attitudes, denial of vulnerability is usually stronger in men than in women.

It takes courage to acknowledge you've been sexually abused. A counsellor, a support group or both can be helpful. The best way to find a counsellor is by asking people you trust, such as a doctor or friend, for personal recommendations. If that isn't possible, professional counselling associations will provide names of people qualified to work with men who have been sexually abused. You can then check out those qualifications and find a counsellor you feel comfortable working with.

Individual counselling over a long period of time can be expensive, although some social services have a sliding fee scale for clients. Another option is to see a psychiatrist or psychologist who may be covered through your provincial medical plan or supplementary insurance plan. In some provinces, when you file a police report against the abuser you may become eligible for counselling from a qualified psychologist, clinical counsellor or clinical social worker through a crime victim assistance program. If working with a counsellor isn't possible, a support group may be a good second choice.

THE FIRST STEP  
TO RECOVERY IS  
TO ADMIT TO  
YOURSELF THAT  
YOU HAVE BEEN  
SEXUALLY ABUSED.



## How can a counsellor help?

Once you acknowledge to your counsellor that you have been sexually abused, you have taken an important step to recovery.

Even after you've acknowledged the abuse, you may:

- tell yourself it really didn't affect you;
- speak about the abuse in an intellectual, abstract way; and
- excuse some of the abuser's behaviour.

It is not unusual for individuals to minimize or deny traumatic experiences and their impact as a way of coping.

A counsellor can help you work through any thoughts or feelings you may have. Then you can understand the ways in which you managed to cope with the abuse and begin to resolve the trauma of the abuse to decrease the negative effects it has on your life. Your counsellor may ask you about any symptoms of post-traumatic stress that are impacting you, for example, flashbacks, nightmares, depression, anxiety, or relationship difficulties. S/he will help you to develop skills to manage intrusive or overwhelming thoughts, feelings or sensations. These skills are an important step to help you maintain control. Remembering too much or moving too quickly can feel overwhelming. Tell your counsellor when you need more time to understand and integrate what is happening. Your counsellor might also recommend that you read some articles or books written for men who have experienced sexual abuse. At your request,

*A counsellor will probably have to remind you repeatedly that you were neither responsible for nor guilty of the abuse.*

your counsellor may speak to your spouse or partner to suggest ways in which s/he can support you in your recovery. Your counsellor might also recommend that you join a support group for men who have experienced sexual abuse.

Your relationship with your counsellor is a partnership. You'll decide together what subjects you will discuss, and when it's appropriate to slow down or end counselling. If you aren't happy with your counsellor, you have the right to express your concerns and to find a different counsellor.

## What kinds of questions are counsellors often asked?

*"I've heard of five-and six-year-old boys being abused, but I was ten when my babysitter made me perform oral sex on him. Wasn't I old enough to know better and shouldn't I have been able to tell him to take a hike?"*

Age has nothing to do with it, but power has everything to do with it. Boys who are dependent on an adult or an adolescent are vulnerable to being sexually abused.

*"I was 14 when my coach took the top players on the team camping. He let us drink around the campsite and I wasn't used to it, and all I can remember after that is waking up later with him lying beside me, passed out, with his hand between my legs. Shouldn't I have been smart enough and old enough to be able to figure out what he was up to?"*

A coach is in a position of power and can easily appeal to a boy's need for attention and approval. When teenage boys are sexually abused, they often feel even more ashamed and responsible than younger boys and have a hard time reporting the abuse. See booklet *"When Teenage Boys..."*

The boys in both of these stories grew into young men who believed that they were responsible for the abuse, and felt guilty as a result.

A counsellor will probably remind you that *children are never responsible for adults or older teens abusing them.*

*"I was 13 and on the Grade 7 basketball team when my teacher felt me up after the game. I told my Uncle Gordon, and he said the teacher was probably gay. Could that be true? Do you think there's something about me that turned him on?"*

Sexual orientation has nothing to do with sexual abuse. More importantly, it's not some quality about you that makes you responsible. Sexual abusers are people who want to exercise sexual power over children because they're smaller and less powerful. Uncle Gordon's response was misleading because of its anti-homosexual bias.

**“So if I was sexually abused as a kid, does that mean that sooner or later I’m going to start going after kids myself?”**

You might have disturbing feelings about children from time to time, and sexual fantasies about children are a warning sign. It is important that you keep your feelings and fantasies conscious and discuss them with a counsellor who is trained to work in this area to ensure that you do not act them out by offending.

Many convicted adolescent and adult sex offenders were themselves sexually abused as children. It *does not follow* from this that all boys who have been sexually abused grow up to be abusers.

**“Hey, don’t talk to me about sexual abuse. When I was eight, my babysitter made me put my penis right into her vagina. I learned about sex long before the other kids, and to this day I’m still a hit with the older women.”**

Males in our society are conditioned to think of any sexual experience with a female as an “opportunity”. When young boys are sexually abused by women or teenage girls, they tend to deny their feelings of being overpowered, used and/or shamed. If you were sexually abused as a young boy by a woman or a teenage girl, you may use the experience to enhance your ego, and not understand how it may distort your adult relationships.

**“How long is this counselling going to take? I want to get it over with and get on with my life.”**

Like many men, you were probably conditioned to act on a problem and get results fast. Dealing with sexual abuse is not like mowing the lawn or putting together a business deal. Personal change takes time, and if you were also subjected to physical and emotional abuse you’ll need to work on those issues as well.

**“There’s something else there. There’s one important thing I haven’t remembered, and I just can’t get hold of it. Can you hypnotize me?”**

This type of question comes up when you think that just below the surface, there is a key that will unlock the whole puzzle, and once you discover it, you’ll be instantly cured. Like the previous question, it comes from a common male desire for a “quick fix”. As you continue working with your counsellor, you will begin to appreciate the value of gradual change.

## **Kevin’s story**

Kevin began counselling at the recommendation of his minister, who’d heard enough of his story to suspect that he had experienced severe childhood abuse. Kevin suffered from night sweats, and would often wake up with his bedsheets drenched. Sometimes he’d wake up screaming after dreaming that a large animal was overtaking him. His wife had urged him to speak to their minister because of his habit of breaking off sexual intercourse before he reached orgasm. He frequently complained that his penis hurt during intercourse, and that he would rather avoid sex altogether.

During the course of his marriage, Kevin had three short homosexual relationships in which he played a passive role. Kevin was ashamed of these relationships, and felt that he was dishonouring his marriage. His wife was afraid that he would contract a sexually transmitted infection and infect her. She threatened to leave him if it happened again.

After Kevin started counselling he was able to explain that he had spent much of his childhood living with his mother and five brothers and sisters in a small logging town. After his parents separated, his mother started drinking and began a series of short-term relationships. Some of her new boyfriends were violent with her and with the children. One of them, a millworker named Willard, was not only a violent alcoholic but a child abuser as well. The children never knew when to expect Willard, so they were in a constant state of anxiety. Kevin recalled how Willard would climb into bed, drunk, and masturbate Kevin before passing out.

As the details emerged, Kevin’s physical symptoms and his behaviour started to make sense. The night sweats, the nightmares about large animals, his hurting penis, his sexual avoidance and his homosexual encounters were related to his sexual abuse. The counsellor saw Kevin and his wife together for a session, and explained to her the connection between Kevin’s symptoms and his abuse.

The counsellor suggested ways in which she could support Kevin. Kevin took the counsellor’s suggestion to join a support group. Because he had spent so much of his time alone in a small community, and because shame of the sexual abuse made him feel separate from



his brothers and sisters, he found the group especially helpful. He could talk in the group because he knew these people understood.

Kevin's recovery was gradual, but with the help of his counsellor, the support from the group, and his wife, his symptoms decreased. The nightmares do come back occasionally, but when he wakes up, he understands where they came from, so it's easier to get back to sleep. Kevin is still tentative about sex, but his wife now talks excitedly about their "new relationship". Their children sense the change, and are much more relaxed when their parents are together.

### What should I do about the abuser?

- **Pursue Criminal Charges.** Initiating criminal charges against the abuser is one option. This means reporting the matter to the police. The police will in turn bring the matter to a crown prosecutor, who must decide whether or not there is sufficient evidence to take the case before a provincial or federal court. A successful prosecution may be aided by corroborative evidence (such as photos taken by the abuser) or similar fact evidence (information provided by other victims).

Laying criminal charges has the advantage of placing retribution where it belongs – with society at large. Sexually abusing children is against the law: it's a crime against society as well as

a personal crime against you. Criminal charges are also a way of channeling your anger in a constructive way, by obtaining justice. The problem with using the court system is that the court proceedings are often lengthy and may be very frustrating.

You could also sue the abuser in a civil court. The burden of proof is less in a civil court than in a criminal court, however, a criminal conviction would support your civil suit. In a civil suit, if the judge finds in your favour, the abuser might have to pay you money

in compensation. This can help defray the cost of your therapy, and compensate you for work time you might have lost as the result of the abuse. However there is a cost to you to pursue this litigation. You'll probably want to discuss these alternatives with your counselor, a victim services worker, your partner, a lawyer, or a friend, but your first responsibility is to yourself. The final decision is yours.

- **Confront the Abuser.** You may want to find the abuser, and tell him how the abuse has impacted your life. You might find this more difficult than you imagine, especially if, when you face the abuser, you suddenly feel like the same powerless little boy you once were. You might find it satisfying to confront him, but the risk is that he may deny the abuse or simply tell you he doesn't care. Your plan has to take the abuser's possible responses into account and what you hope to gain or may lose in confronting him.
- **Take Revenge.** You might find satisfaction in the thought of beating up or maiming the abuser. You might feel justified in doing it, but you can damage yourself by expressing your anger that way. You could do yourself further psychological harm, or even end up in jail.
- **Forgive the Abuser.** You might choose to forgive the abuser as part of your healing process. People in your community might pressure you to forgive the abuser. However, premature forgiveness can increase self-blame and block healing. If you can't personally forgive the abuser, you could look upon forgiveness as a process between the abuser and whatever deity he believes in. It's your choice, to forgive or not forgive, and either choice is valid.
- **Let Go.** "Letting go" means you have decided to do nothing about the abuser right now. You might decide to let go because you want to focus all of your energy on healing yourself. Letting go is not the same as forgiveness. After you've worked on your healing for a while, you might then decide to do something about the abuser.



## How much should I tell my partner?

If you're in a relationship, your partner can be an invaluable source of support. Support means your partner can empathize with your pain,



Get support from your partner and counselling from your counsellor.

offer you love and encouragement, and support your decisions. **But do not use your partner as a counsellor.** This places too great a strain on your relationship and it's unfair, if not impossible, to expect your partner to give you objective advice. Get support from your partner and counselling from your counsellor.

It's important to talk to your partner about what's happening and what has happened. This can create both difficulties and opportunities. If your partner is also a sexual abuse survivor, your story may trigger painful memories for her/him. What may happen then is that both of you will be seeing counsellors and working on recovery at the same time. If you express the same emotional needs at the same time, you can strain the relationship. You help one another most if you can tell each other when you need support, when you're prepared to give support, and when you need to be left alone.

### Is recovery possible?

**YES**, but look on recovery as a process, not as a project with an end result. You can't expect that at some magic moment in the future your problems will all disappear and

you will be forever happy. More likely, different issues will come up for you at different points in your life, and you may want to go back to your counsellor for more sessions.

What is possible in recovery is that the sexual abuse symptoms will diminish, your self-esteem will increase, and your relationship(s) will be more satisfying. You'll feel more in charge of your life. In other words,

instead of having the effects of sexual abuse run your life, you'll be running it yourself. You can have a good life!

It's reasonable to expect the kind of recovery described in Kevin's story. Kevin's symptoms decreased, his relationship with his wife improved, and his children were less anxious. That's not perfection, but it's better than the hell he was living before he began his recovery.

*Additional resources are available at your community resource centre, your local library or the National Clearinghouse on Family Violence.*

What is possible in recovery is that your sexual abuse symptoms will diminish, your self-esteem will increase and your relationships will be more satisfying. In other words, you can have a good life!

# Healing Initiatives (Programs)

## A - Counselling Support

Up to \$200/session; no current limit on sessions. For survivors and their families to address primary and secondary / intergenerational traumas.

In-person, telehealth, and other forms of counselling are acceptable.

## B - Education Grants

Up to \$10,000. For survivors and their families to address primary and intergenerational traumas.

Eligibility: current and former post-secondary students, available retroactively to June 15, 2015.

## C - Community Healing / Education Initiatives

Up to \$10,000. Open to the community to address community healing from trauma. Funding can go towards a number of initiatives, including covering the costs of planning and holding healing circles.



### Mailing Address:

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Updated September 2023



**Addressing abuse by  
Gordon Goichi  
Nakayama**

**Program timeline:  
Sept 2021 - Sept 2026**

***Giving You a Choice***



## *History of the Healing Fund*

Nakayama was an Anglican Church of Canada (ACC) Priest from the 1930s to the 1990s. During his ministry he sexually abused approximately 300 boys. His abuses occurred in Canada and Japan, and possibly extend to 35 other countries where he preached.

In 2015, the Anglican Church of Canada (ACC) publicly apologized to the Japanese Canadian community and committed to a meaningful follow-up.

The Healing Fund was established in 2021 with \$610,000 in funding from the ACC to provide informational and mental health support for survivors of Nakayama's sexual abuse, provide the same support for their families, and to support community healing / education efforts.

## *Your Choice*

*You have the opportunity to choose* what healing support you access. The choice to engage with the Healing Fund's programming *will remain yours* from September 2021 - September 2026.

This project is about healing in the present, and giving the gift of healing to future generations. Throughout our shared work we honour those who suffered and those we have lost.



## *Project Office*

The Project Office (PO) is made up of community volunteers Connie Kadota, Emiko Lashin, Wendy Matsubuchi-Bremner, and others; Project Manager Peter Wallace; and NAJC Executive Director Kevin Okabe. A full list can be found on our website.

## *Confidentiality*

The Project Office works under strict privacy rules to protect your personal information. All personal identifying information is confidential and cannot be accessed outside the Project Office.