

6 September 2023

## 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,

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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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## 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.

**Ephobophile:** 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.

**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**

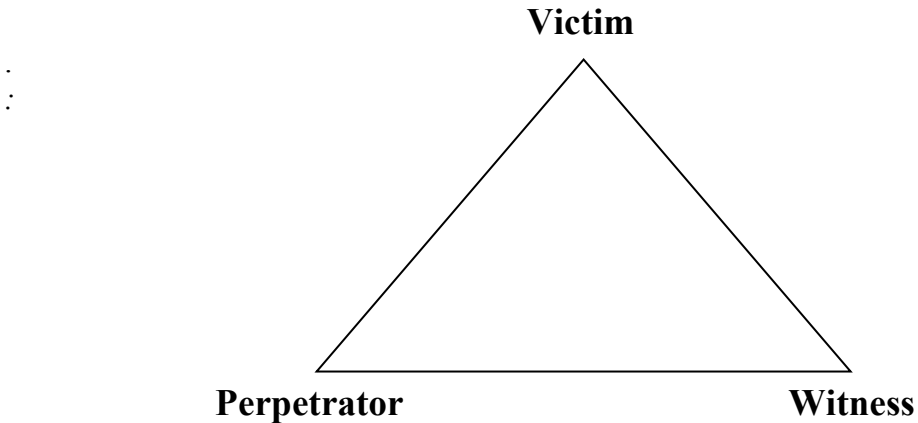
**Sexual abuse** generally experienced as shame, and secrecy follows, can lead to isolation, depression, acting out. Can lead to difficulties in forming attachment to others and intimacy with others.

**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

## Below are stories from survivors of Mr. Nakayama's abuse

### **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

## Below are stories from survivors of Mr. Nakayama's abuse

### 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 Mr. 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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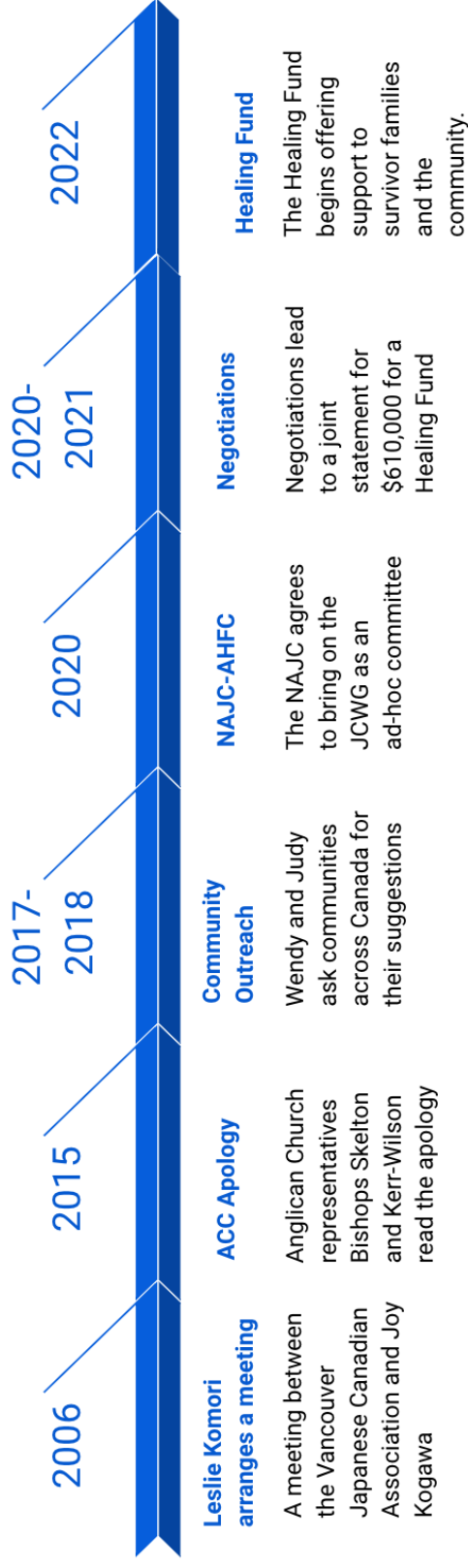
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# Brief Timeline - Community Movement 2006 - 2022



カナダ日系のコミュニティ・歴史・文化の月刊誌

# the Bulletin

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September 2022

a journal of Japanese Canadian community, history + culture



## Big Print Steveston

PLUS Japanese Canadian Legacies • Japanese Canadian Heritage Cooking Classes

Katari Taiko: finding our voice • 秋の健康食 きのご塩麻婆豆腐

Eastsideから見える日本と世界 第50回 福島原発事故から11年半

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# 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. ♦

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[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.

カナダ日系のコミュニティ・歴史・文化の月刊誌

けっほ

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20  
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# 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.

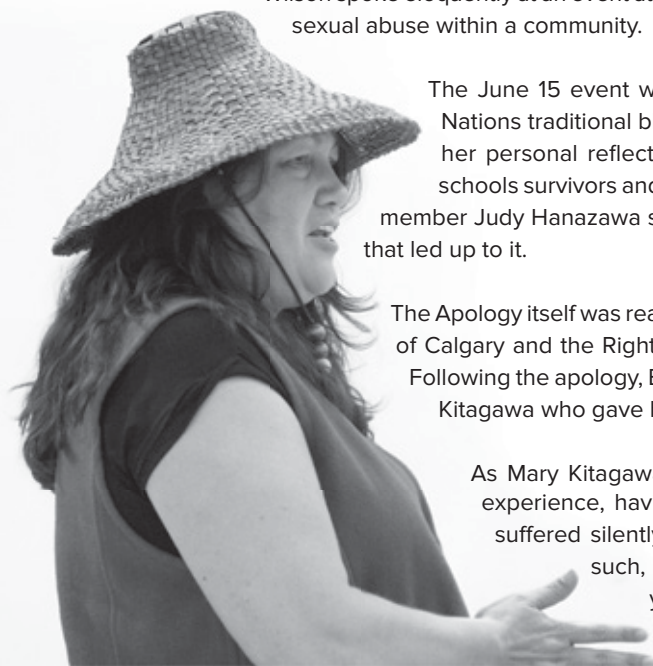
At the request of clergy and lay leaders of Japanese Anglican congregations, Mr. Nakayama's abuse and confession were not publicly revealed for 20 years. Over the past several years, a Japanese Canadian working group was formed with the aim of publicly revealing the truth, facilitating an apology by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



## Landscapes of Injustice project – Call for help

**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 acknowledgement 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." ♦

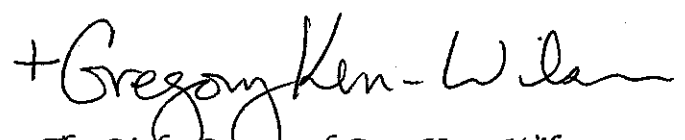
# AN APOLOGY

*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.*
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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,

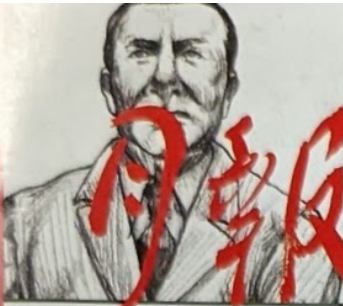
I am very sorry to apologize what I did in the past. I made mistake. My moral life with my sexual bad behaviour. I sincerely sorry what I did to so many people. I hope you forgive me my past mistake.

I hope you live a happy life now.

Yours sincerely,

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

カナダ日系のコミュニティ・歴史・文化の月刊誌



Confused by the evacuation order his family receives, Mitsui heads for the BC Security Commission office at the foot of Burrard Street, downtown Vancouver.

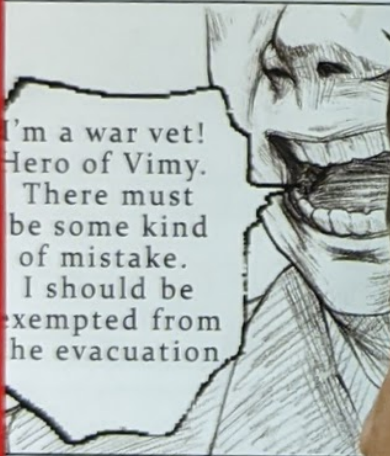
He confronts the official with a grudge...  
I don't want to be a...  
I can't...  
I have...

No man's land, Vimy Ridge, Nord-Pas-de-Calais Northern France, the morning of April 13, 1917

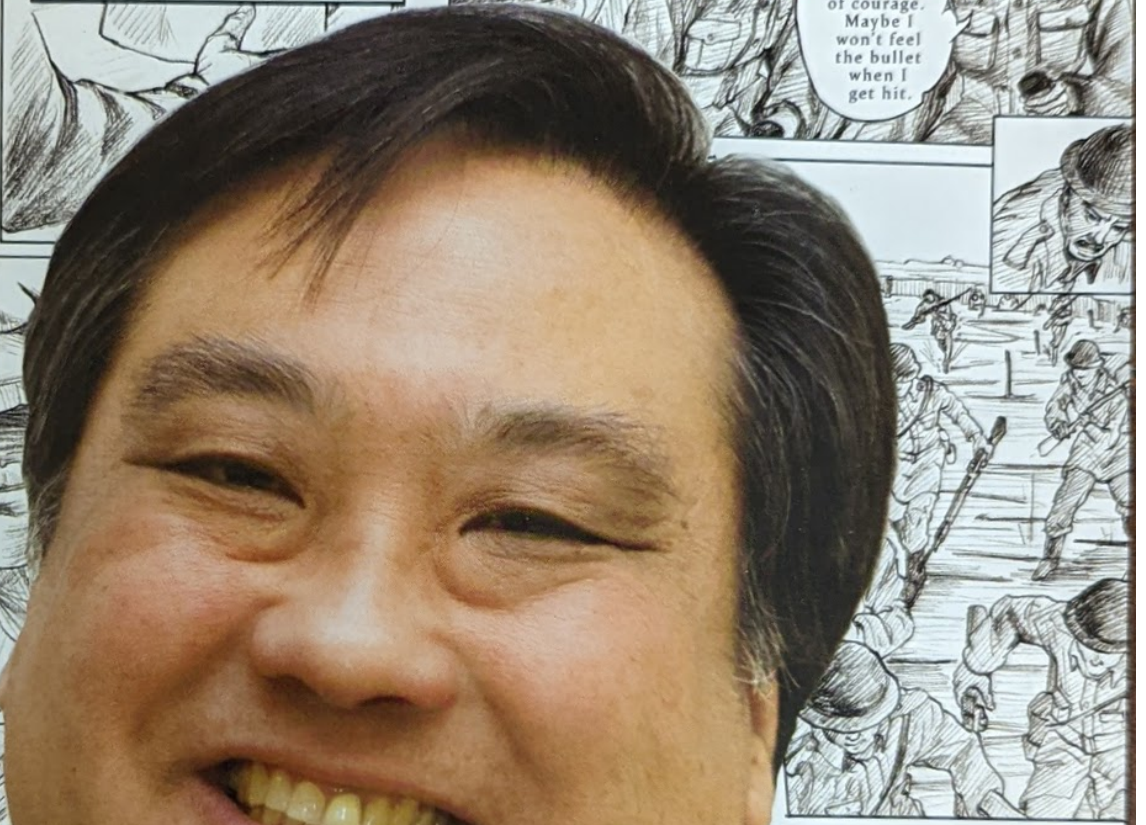
DECEMBER 2013

# THE BULLETIN

A JOURNAL OF JAPANESE CANADIAN COMMUNITY, HISTORY & CULTURE



I'm a war vet! Hero of Vimy. There must be some kind of mistake. I should be exempted from the evacuation



HOLIDAY GIFT GUIDE INSIDE! PAGE 23

## TERRY WATADA EXPLORING JC HISTORY THROUGH MANGA

Special Holiday Gift Feature **Medea: A Review** Holiday Baking **Remembering Midge Ayukawa** Interview: **Yosh Inouye** **Tonari Gumi Grand Opening** Joy Kogawa, Essays on Her Works **Remembrance Day 2013** **Mona Oikawa: Cartographies of Violence**



# 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. ♦



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