



THE Bulletin

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a journal of Japanese Canadian community, history + culture


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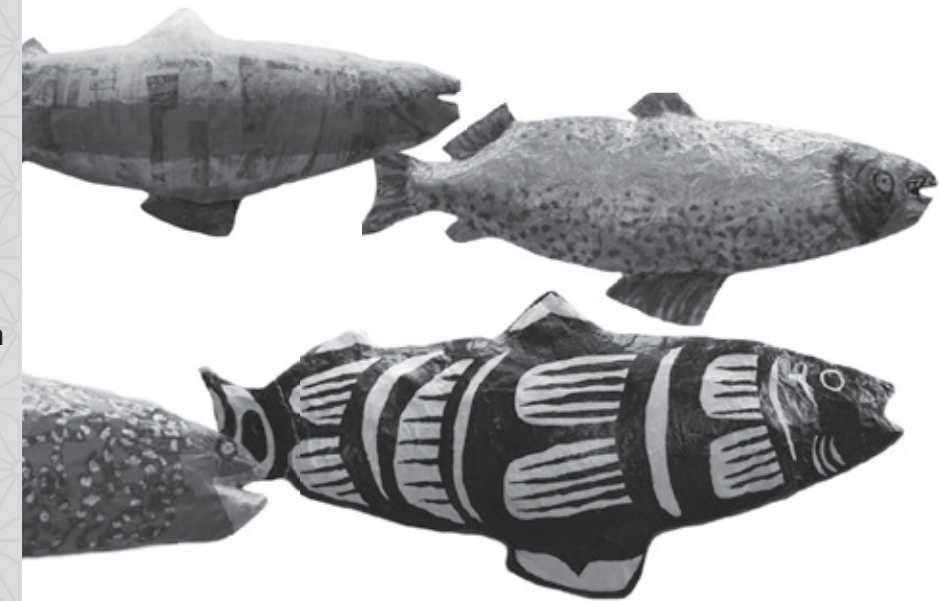
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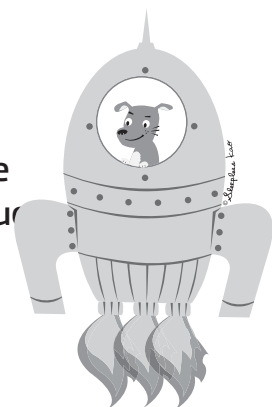
contents

- Bulletin Interview: Ken Yada . . . 2 | Vancouver Asahi Tribute Game . . . 5 |
How to Apologize for Abuse . . . 5 | Digital Storytelling in Our Community . . . 7 |
From the Dugout . . . 8 | Crosscurrent . . . 10 | Powell Street Festival Update . . . 12 |
JCCA President's Message . . . 13 | Community Calendar . . . 18 |
Community Kitchen . . . 20 | Tonari Gumi Corner . . . 22 |
Terry Watada . . . 24 | Vancouver Japanese Language School . . . 26 |
Racist Clause in the BC Land Deeds . . . 27 | Nikkei Life . . . 29 |
Toronto NAJC . . . 33 | *Iocus plot* by Satoko Fujii and Kaze . . . 34 | Milestones . . . 36 |
Nikkei Place Monthly Update . . . 39 | Nikkei Matsuri Program Guide . . . 42 |
Geppo begins . . . 74 |

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Submission Deadline
September 2015 issue
August 18, 2015



Vancouver Asahi Tribute Game

Issue No. 10

10th Annual Vancouver Asahi Tribute Game

August 15, 2015



On Saturday, August 15th, 2015, join the Powell Street Festival Society, Carnegie Community Centre, and the Japanese Canadian Young Leaders of Vancouver at Oppenheimer Park for the 10th Annual Vancouver Asahi Tribute Game!

The Vancouver Asahi were a Japanese Canadian baseball team that played in the Powell Street area, a historically Japanese Canadian community, from 1914 to 1941. Their home field was Oppenheimer Park.

We play baseball in recognition of the Vancouver Asahi for their contribution to the sport of baseball (the team was inducted into the Canadian Baseball Hall of Fame in 2003 and the BC Sports Hall of Fame in 2005), and for their place in and impact on the history of Canada, human and citizenship rights, and community-building.

The 10th Annual Vancouver Asahi Tribute Game is a free, inclusive, and family-friendly place to play ball, eat hot dogs, and come together for some summer fun!

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How to Apologize for Abuse

by Marion Little

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 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

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.

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 40s to their 90s.

According to British and US 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 move-

ment 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.

In a parallel case, the CBC and the documentary *Survivors Rowe* estimate that up to 500 First Nations boys were abused, over only 20 years, by former Anglican priest and Scout leader Ralph Rowe, who was convicted in 1994 of 39 counts of sexual abuse involving 15 boys. 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.

DIGITAL STORYTELLING IN OUR COMMUNITY

by Lisa Uyeda



Studio portrait of Matsu Uyeda with her four sons (oldest to youngest), Tak, Mike, Terry, and Tosh. Circa 1940 Vancouver, BC.

Not too long ago, I sat down with my grandparents for dinner. I was on my way home and I thought I would pop by for a brief hello; that quickly turned into a late evening. The three of us sat together at their wooden kitchen table, with a cup of hot ocha and a few full stomachs. The conversation picked up and a few hours later a pile of albums were pulled from the attic. I had never seen these black paged albums, filled with old photographs held in by photo corners, and described with beautiful penmanship. The albums were full of images of my family, but not the family I knew and grew up with, this was a different part of my family. For the first time, I saw my great grandparents, the issei, who were the first to migrate to Canada. I saw my grandparents as toddlers and teens, the neighbourhood they grew up in with their siblings, and where they were forced to relocate during the Second World War. That evening, I heard many nostalgic memories that portrayed happiness, hardship, innovation, and perseverance.



Issei picnic on the beach with Matsu Uyeda and baby Uyeda in a box. Circa 1940 Vancouver, BC.

The stories didn't start with "back in my day..." or continued with "when I walked to school, it was uphill both ways." Instead, the conversation started with me asking them questions. At first the topics were general and often related to an event occurring in my life at the time. Such as, "who taught you how to cook?" as I told my story of attempting chow mein, a family favourite. I continued with "where did you first learn how to play badminton?" and "when did you first meet?" But gradually, as we were flipping through photographs, I began to ask questions that I felt to be more personal, "were you able to stay in touch with your father when he was in a prisoner of war camp?", "how did your parents react to the racism against Japanese Canadians?", and "when did you realize you and your family wouldn't be returning home?" I listened intently throughout their stories and laughed with them when they briefly quibbled over dates and names. Before we knew it, the time was past 1 o'clock in the morning and I realized I needed to record their stories.

The Nikkei community has many stories to share. Stories that defy

racism and boundaries, the fight for human rights, and many that reflect on building our national community before and after the Second World War. But our stories don't stop there; they continue with memories of family, friends, events, travels, education, hobbies, food, careers, inventions, and discoveries. A fair number of these stories have been told and more recently they are being documented. Over the next few years, the NAJC National Executive Board and the Heritage Committee would like to encourage our community to continue to pursue digital storytelling initiatives. Digital storytelling is a great way to capture our community history and family moments like my grandparents' experiences. Digital devices, such as audio and/or video recorders, or even mobile devices, are readily available and convenient to use. Find those photograph albums, get comfortable, and turn on an audio recorder. Let's start asking questions but most importantly, let's encourage everyone to tell their stories.

continued on page 38

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.

Marion Little implemented the sexual misconduct policy and abuse prevention trainings for the diocese of British Columbia for several years. She is a founding member of the Anglican Church of Canada Safe Church Working Group, and of the international Anglican Communion Safe Church Network. Little, who has an MA in dispute resolution, teaches conflict resolution skills and is also a master trainer with the Canadian Red Cross RespectED violence and abuse prevention program.

This piece was originally published in the *Anglican Journal* online, July 23, 2015 and reprinted by permission of the author. ♦

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On June 18th at Tonari Gumi, community members, Japanese Canadian working group members, Dean Peter Elliott of Christ Church, and Daebin Im of Holy Cross, gathered together to discuss the effects of the Apology and what would be meaningful steps by the church to act upon it. At this gathering, working group and attending community members informed church representatives survivor families were uncertain about the sincerity of the bishops who recited the written apology document during the event. Other questions focused upon the 21-year delay by the church in giving the apology, and questions about the church's moral leadership and integrity indicated by explaining their collusion in maintaining secrecy about Mr. Nakayama being due to Japanese Canadian lay leaders requesting this.

It also concerned some survivor families that there is no consistent standard within the church regarding sexual abuse prevention by clergy but instead varying responses by each diocese. Other concerns expressed were that there was no criminal investigation or charge against Mr. Nakayama. Dean Elliott responded to these

continued on page 21



What gorgeous summer weather we are having this year! However, a rainy week will help all the fires and the farmers and our yellow lawns!

I attended a funeral recently where they had a pretty layered finger Jello. I made it for July 1st and it went over well.

LAYERED FINGER JELLO

Six boxes of three kinds of flavoured Jello (I used grape for the first layer, blueberry for the second and lime for the third.

For each layer I used:

2 boxes (3 oz. each) Jello

1 box Knox gelatin

2 cups boiling water

1/2 cup whipping cream (unwhipped)

Mix the above together and pour into a PAM sprayed 9 x 13 inch pan.

When the first Jello layer has set, repeat with a different flavour, then repeat for a third time with the last flavour. You can use any flavour you want.

The whipping cream rises to the top so it is lighter colour and it looks like 6 layers - very pretty and tasty too. I put the pieces in a paper cup.

This is one of my favourite accompaniments to any company meals:

10 oz. tub Cool Whip

1 small pkg. pistachio pudding (use dry)

1-1/2 cups small marshmallows

1/2 cup finely chopped walnuts

13 oz. can crushed pineapple and juice

1 Tbsp. lemon juice

Mix all ingredients and let sit in fridge

BLUEBERRY CHEESECAKE

1 box yellow cake mix - make 2 - 9x13 pan

Bake as directed - use one for another dessert

2 - 8 oz. cream cheese

2 cups icing sugar

1 tsp. vanilla

1 box Knox gelatin - mix in 1 cup hot water and cool

8 oz. whipping cream whipped and mix with above ingredients

Pour over the one layer of cake and refig till firm

1 20oz blueberry pie filling on top

I added 1 cup frozen blueberries and refrigerated

A Few Kitchen Hints

If you accidentally over salt a dish while it's still cooking, drop in a peeled potato and it will absorb the excess salt for an instant fix-up.

Wrap celery in foil wrap before putting it in the fridge and it will last a long time.

Brush some beaten egg whites over pie crust before baking to yield a beautiful gloss.

Cure for headaches--take a lime and cut it into half and rub it into your forehead and the throbbing will go away.

If you have a problem opening jars, try using latex dishing gloves.

Don't throw out all that leftover wine, freeze into ice cubes for future use in casseroles, sauces.

Add a little cornstarch for fluffier scrambled eggs

FOOD FOR THOUGHT: "There is goodness within you that you still don't know." Words of light from Seicho-No-Ie

隣組 TONARI GUMI

Japanese Community Volunteers Association Executive Director

Tonari Gumi currently has a rewarding opportunity available for a skilled Executive Director, overseeing operations at this well-known Vancouver community organization. The successful candidate will work closely with the Board of Directors and the staff to promote new and existing organizational objectives, handle the day-to-day operations, and maintain the fiscal independence of Tonari Gumi.

Applicants should demonstrate skill or experience in the following areas:

- Competency in Japanese (conversational level minimum)
- Project & team management
- Community & public relations experience
- Human Resources & facilities management
- Accounting & financial reporting
- Excellent written and verbal communication skills
- Grant writing experience (considered an asset)

This is a challenging but gratifying role for someone who is passionate about community engagement and not-for-profit initiatives. Must be Permanent Resident or Canadian Citizen. If you are interested in applying, please submit your resume and cover letter to David Iwaasa at ed@tonarigumi.ca as soon as possible as position will remain open until filled. Ideal start date for position is September 1. We thank all who apply, but only short-listed candidates will be contacted. More details on our website at www.tonarigumi.ca/about/staffing

Nakayama continued

matters that for some concerns there is no satisfactory explanation and there is no excuse. He stated the church did lack moral leadership by deferring to the worries of community members and some responses indicated systemic racism. Peter also committed to look into seeing whether a cherry tree in honour of Mr. Nakayama at St. Martin's Church in North Vancouver grown from a cutting from Mr. Nakayama's own tree, could be removed. He also will find out whether the filmed apology event could be available on the internet and take action with the working group and survivor families to organize follow up meetings with Bishop Skelton.

Through the information of friends, participants learned at the gathering that elderly survivors and families wondered about the meaning of the apology given it was given so late. For the same reason they also felt uncertain about making follow up recommendations. By the end of the gathering it was evident having more opportunity to dialogue and share concerns may be needed. The working group is available to continue supporting survivors and family members.

The working group will be meeting with church representatives in August to review ways to begin the joint work to support survivors and is requesting survivor family members to join the working group so that they can provide their valuable input. Please contact the working group at jcworkinggroup@gmail.com.

LOOKING FOR TASHME STORIES & PHOTOS

The Tashme Historical Project is in the process of collecting material for a website related to the Tashme internment camp to be launched this fall.

The committee is looking for memories, photos, maps or any other related materials. Of particular interest are personal stories or photos relating to recreation, social activities, fun, sports, movies or concerts.

Please contact Linda Reid: lreid@nikkeiplace.org



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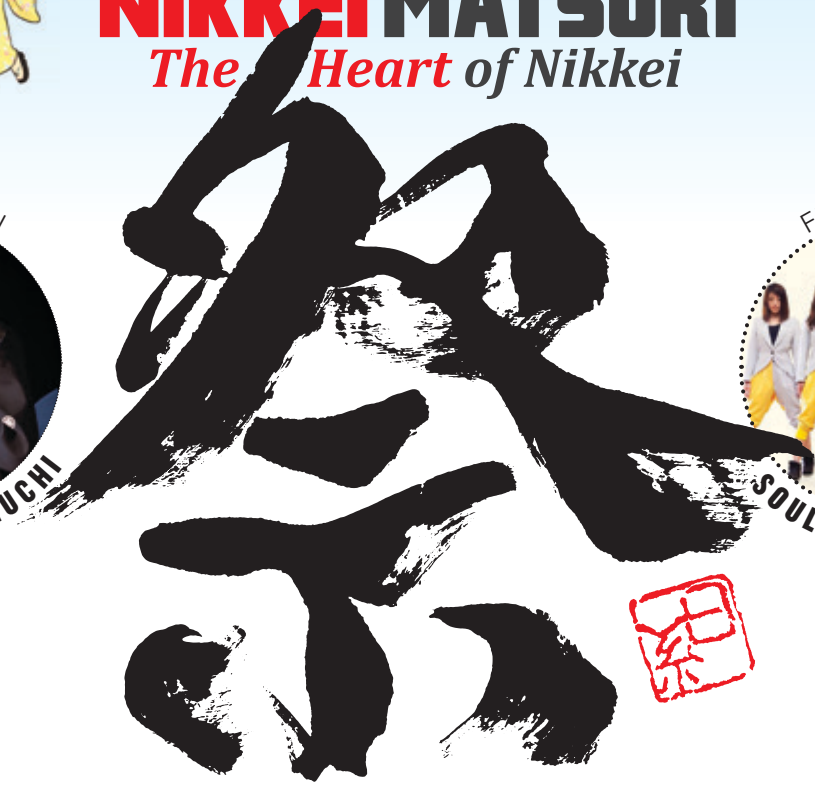
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