

We acknowledge that the land and water we live on is gifted to all from God-Creator who cares for all Creation. We are Treaty People with our Creator. We also acknowledge that we have much to learn about the ways in which we are also [Treaty People with First Nations peoples across our nation](#), particularly in our own Ministry Area.

We primarily live on land considered today to be [Saugeen Ojibway Nation Traditional Territory](#). Archaeological reports indicate that this was once considered Odawa Nation Traditional Territory, and a shared homeland for the Huron-Wendat/Tionontate (Petun). Thereafter it was the hunting ground for the Haudenosaunee before becoming Anishnaabekiniing, home of the Saugeen. Our Ministry Area does not include Manitoulin Island/s.

Our Ministry Area does include [unceded](#), reserve and treaty [lands](#); it is difficult to understand these concepts and the displacements of the many First Nations. We have little understanding of the “Unceded” Territory for the [Nawash](#), the Cape Croker Band, nor of reserve life for the Chippewas of Saugeen First Nation, at Chief’s Point. We don’t understand the [treaty period from 1818-1827](#) that involved more than 18 Chippewa Chiefs creating Treaty 27 ½ that became Treaty 29 (the Huron Tract), nor [Treaty 72](#) with the Saugeen of Owen Sound, nor [Treaty 45](#) with the Ottawas and Chippewas that made room for the Saugeen to [sign Treaty 45 ½](#). Treaty 45 ½ primarily enabled our settlement into the Georgian Ministry Area. We are however coming to understand that all this displacement has caused a legacy of pain, one that even prompted Queen Victoria to sign a Royal [Proclamation in 1847](#) in defense of the Ojibway. We didn’t know, and still don’t really understand.

Our ancestors came here from Europe where their families faced starvation. They were recruited to live here and told this land was empty. They were told it was their duty to break the ground, farm, and feed the world. They did so and took pride in doing it. As people who have moved from our original homelands it is painful to imagine now that in feeding the world, and in securing our prosperity that such harm was done to the Original Peoples of this land.

Our history books tell stories of Indigenous people helping to farm and build roads, of First Nations women helping our own women in illness and child birth. We are shocked to learn about the last one hundred and fifty years from the First Nations perspective, particularly about Indian Residential Schools.

We have not been the good neighbours we thought we were. We desire to live differently into the future of blessing the Creator is making for us all.

Resources Available at

luthersynodseminary.com

http://luthersynodseminary.com/2016_treaties_histories_of_the_land_and_peoples

History of the Land and Peoples Resource for each congregation organized by Ministry Area

Interim Acknowledgement of Treaty Territory by Ministry Area

Reflection for 2016-2018 for use with Ministry Areas and Confederacy Neighbours

http://luthersynodseminary.com/my_life_indigenou_s_rights/mapping_luthers_and_first_nations

Ministry Area Maps with First Nation Contact Info Updated with Residential School Data

Acknowledgement of Traditional Territory by Ministry Area

Coming in 2017:

500 Year timeline of ELCIC and First Nation History in Canada

Georgian Ministry Area

Interim Acknowledgement of Treaty Territory

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Our Ministry Area includes unceded, Reserve and treaty lands.

Treaties of note include Treaty 27 ½ that became Treaty 29 (the Huron Tract) with Chippewas nations, Treaty 45 with Ottawa and Chippewas nations making room for the Saugeen Nation (East Lake Huron) of Treaty 45 ½, and Treaty 72 with the Saugeen Nation of Owen Sound