

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 are also Treaty People with First Nations peoples connected to treaties from coast to coast to coast. In our Ministry Area and Congregational settings we gather on [unceded unsundered Algonquin Territory](#). The Great River that unites our communities has been a busy highway travelled by many nations of peoples. Since before the time of the pictograph historians the river and the valley have been home to Algonquin peoples.

We primarily live on the Ontario-side of the river where the Algonquin Agreement in Principal is moving forward though there is no movement by the Province of Quebec. The existence of these two provinces is a European imposition. The Algonquin Traditional Territory spanned both sides of the river that now threatens to divide them.

How justice will come to be within and between the Algonquin peoples and other First Nations who may have legitimate claims to lands and territories requires us to be sensitive and mindful of relationship commitments that include the [Great Peace of 1701](#) signed in Montreal and Albany.

It is little known that our earliest Lutheran ancestor settlers were lured to the Valley by deceptive developers. Our story is also one of injustice, racial and ethnic prejudice, and pressure to assimilate. Our families were white settlers, German speaking Lutheran farmers, not French nor British, Catholic nor Anglican colonizers seeking furs, extraction, empire. The history of the Lutherans of the Ottawa Valley is distinctly different than that of the Northern and Ottawa Lutheran congregations.

In the last two years we have grown increasingly mindful of our Canadian nation's orientation to First Nations peoples through the Truth and Reconciliation process, the Walk for Reconciliation and Release of the 94 Calls to Action by the TRC on behalf of Indian Residential School Survivors. We are all Canadian citizens whose homes and places of work are entangled in the European colonial project and Residential Schools is but one of the harms we are coming to see.

The legacy of the treaties that link First Peoples and Canadians together in nation-to-nation relationships is [well described](#) in the children's [books "We Are All Treaty People"](#) and ["Nation to Nation"](#) produced by the Union of Ontario Indians of which our close neighbours the Algonquins of Pikwakanagan are a part. The legacy of Residential Schools alerts us to how much we did not know about the history of the lands and her people. We have begun the learning and desire to be in right and reconciled relationships.

Our children go to school together, our families intermarry, we live and work with one another, and yet in some ways hardly know one another. We share the First Nations love for the land, the water, the nature that surrounds us in the valley and we are nervous about the protection and preservation of the beauty and provision of creation.

The Ottawa Valley Ministry Area is particularly blessed with youthful energy that is a resource for finding ways forward with young First Nations, non-indigenous and Metis peoples.

Resources Available at

lutheransynodseminary.com

http://lutheransynodseminary.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://lutheransynodseminary.com/my_life_indigenou_s_rights/mapping_lutherans_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

Ottawa Valley Ministry Area

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