

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 Canadian citizens, and as such, Treaty People with First Nations peoples from coast to coast to coast. And we are additionally Ontarians educated in the “Upper Canada” tradition to respect, protect and exploit the Loyalist Highway and the waterways used politically as borders and boundaries to separate Ontario from Quebec, [British North America from the United States of America](#). Our First Nations neighbours have a different relationship to the treaties of the Crowns.

Land treaties of note include the [Between the Lakes Purchase and Collins Purchase, No. 3](#), the [Simcoe Deed of 1792 \(Treaty 3 ½\)](#) and the [Jay Treaty of 1794](#). These [Treaties](#) continue to impact all our lives on a regular basis.

The doctrinal commitments of our Lutheran ancestors helped with their settlement among the Haudenosaunee Peoples going back to the time of the [Two Row Wampum Agreement](#). Being anti-Catholic after Louise XIV razed the German Palatine made Lutherans desirable neighbours to the Six Nations in the New York colony before the expulsion from the American War of Independence. Our lives were once intermingled.

Brigadier-General John Johnson’s mother Catherine Weissenberg was a German Palatine Lutheran. Though Anglican, her husband Superintendent General William Johnson, signatory to the [Treaty of Niagara](#) of 1764, had

Lutheran Chapels built across the Finger Lakes. Indian Agent Daniel Claus, aide to later Governor General Haldimand, was her son-in-law. Anglican Mohawk Joseph Brant was John Johnson and Daniel Claus’ uncle by marriage to Molly Brant .

All these Anglicans, Lutherans and First Nations people [worked together](#) in the [British alliance](#) against American independence. After the war, the townships and settlements of the Seaway were named for British and also German Royal Family members. Only the Mohawk Chapel was built before the Lutheran Church in the Seaway settlement. After the first wave of settlement, John Graves Simcoe was advanced over these colonial Officers as Lieutenant Governor of Upper Canada (1791) to create a more British and Anglican, less mixed colonial North American nation.

There was a time when Lutheran and Six Nations people lived and even worshipped with one another - in the church and in the longhouse. We fought together in the War for American Independence as neighbours to protect families and fields, then starved together as refugees after the expulsion.

We are in need of being reminded of the Two Row Wampum and Dish With One Spoon covenants.

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_indigenous_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

Seaway Ministry Area

Interim Acknowledgement of Treaty Territory

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Our Lutheran roots are connected directly with Haudenosaunee Peoples in the New York colony where we lived with, and fought alongside, one another before the expulsion after the American War of Independence. When the Loyalists and Allies were settled in “Upper Canada” we became separated and lost our relationships.

We need to relearn about the agreements made with Champlain in 1609, the Two Row Wampum Agreement of 1613, the Great Peace of 1701 signed at Montreal and Albany, the Royal Proclamation of 1763 and the Treaty of Niagara of 1764. We also need to relearn about the local land treaties including the Between the Lakes Purchase and Collins Purchase, No. 3, the “Mohawk Tract” of Bay Quinte (Simcoe Deed Treaty 3 ½, 1792), the Jay Treaty of 1794 and Akwesasne Territory.