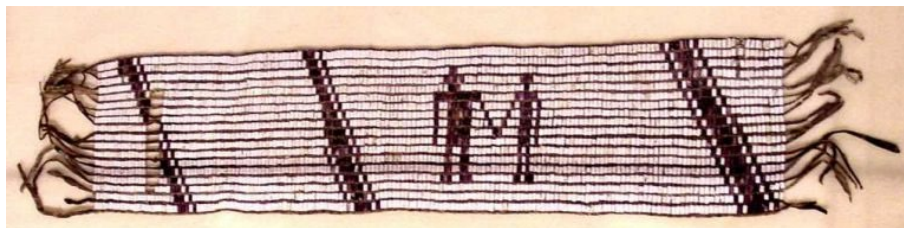


“Let us live together in peace as long as the waters run in the rivers and creeks and as long as the stars and moon endure.”

—Chief Tamanend

Tamanend (ca.1628–ca.1700) was a sachem (paramount chief) among the Lenape people of the lower Delaware Valley. Although few written sources document his life, Tamanend is remembered as a key Lenape leader who met with William Penn at the Council of Shackamaxon in late 1682 or spring 1683.

Although Penn had received a charter from the English king for a colony west of the Delaware River, Penn was keen to gain the favor of the people already living there. The Shackamaxon gathering (in what is today the Fishtown neighborhood of Philadelphia) may have produced a written treaty, although if it did, no copy exists today. Participants likely reaffirmed mutual commitments to peace and sealed their pledges with an exchange of gifts. The council was remembered by the Lenape as a promising moment of goodwill. “Let us live together in peace,” Tamanend is said to have urged, “as long as the waters run in the rivers and creeks and as long as the stars and moon endure.” Lenape leaders presented Penn with a wampum belt symbolizing friendship.



The belt was given to the Historical Society of Pennsylvania in 1857 by William Penn's great grandson and today is housed in the Atwater Kent Collection at Drexel University.

Although later Pennsylvania proprietors did not always uphold Penn's promises of peace, colonists continued to remember Tamanend as a virtuous leader and a model of integrity. By the 1770s, Philadelphians were celebrating his memory each May 1st.

A statue of Tamanend by artist Raymond Sandoval stands at the corner of Market and Front Streets in Philadelphia.

For more on Lenape culture, including their values of peace and openness to people of different cultures, see *Lenape Country: Delaware Valley Society Before William Penn*, by Jean R. Soderlund (University of Pennsylvania Press, 2014).

“Forever hereafter [may we] be as one head and one heart, and live in true friendship and amity as one people.”

—William Penn

The son of a prominent English navy commander, William Penn (1644–1718) experienced a religious conversion at age 22 and joined the Society of Friends (Quakers). The Quakers’ egalitarian theology and pacifism were seen as dangerously radical, and Penn was expelled from college and arrested for preaching Quaker doctrine.

In 1681, King Charles II gave Penn a charter for a colony called Pennsylvania, as payment for a debt the crown owed Penn’s father. Eager to use his wealth for the common good, Penn set out to create a model province that he described as a “Holy Experiment” where residents would enjoy rights such as trial by jury and freedom of religion, and where Europeans and Native American would live together in peace.

Before making his first trip to Pennsylvania, Penn sent a letter to the region’s Indigenous people, setting out his vision. “There is one great God and Power that hath made the world,” Penn began, who “taught and commanded [everyone] to love and help and do good to one another.” Penn believed that Native people had suffered “unkindness and Injustices” at the hands of Europeans, injustice that “hath made the great God Angry.” Penn promised to take a different approach and “to Winn and gain your Love and friendship by a kind, just, and peaceable life.”

The next year, Penn met with Lenape (Delaware) people, pledging to “be as one head and one heart, and live in true friendship and amity as one people.” Decades later, a Conestoga chief recalled that Penn “would not call them Brothers, because Brothers might differ, nor Children because these might offend and require Correction, but he would reckon [us] as one Body, one Blood, one Heart, and one Head.”

For more information on Penn and his ideals of peace, see J. William Frost, *William Penn: A Radical, Conservative Quaker* (Penn State Pres, 2024); and chapters 7 and 8 in Daniel K. Richter, *Trade, Land, Power: The Struggle for Eastern North America* (University of Pennsylvania Press, 2013).

“It's not good to hold grudges. The acid of hate destroys the container that holds it.”

—Lancaster Amish community leader

On Monday morning, October 2, 2006, a non-Amish man named Charles Roberts entered an Amish schoolhouse near Nickel Mines, Pennsylvania, took ten schoolgirls hostage, and subsequently shot all of them before taking his own life. Five of the Amish girls died and the others were seriously injured.

At a time when school shootings had become all too common, the events at Nickel Mines captured national attention for what followed: words and acts of grace and forgiveness rather than anger and revenge. The Amish, though grieving deeply, responded with compassion to the family of the gunman, who were local residents known to many people in this part of rural Lancaster County. Within a few hours of the shooting, Amish people had visited Roberts' wife, parents, and parents-in-law. Six days later, when most non-Amish neighbors stayed away from Roberts' burial, Amish people—including parents who had buried their own daughters the day before—comprised half of the mourners at his graveside service.

The Amish response of forgiveness was not simple or easy. They understand forgiveness to be one of Jesus' central teachings. They also view forgiving as involving a degree of healthy self-denial. One Amish bishop said, “It's not good to hold grudges. Why not let go, give it up and not let the person [who wronged you] have power over you? The acid of hate destroys the container that holds it.” In this respect, the Amish believe forgiving is good for the forgiver and not just for the one being forgiven.

For reflection of the themes of forgiveness at Nickel Mines, see *Amish Grace: How Forgiveness Transcended Tragedy*, by Donald B. Kraybill, Steven M. Nolt, and David Weaver-Zercher (Jossey-Bass, 2007). Relatives of Charles Roberts have described their own journeys with forgiveness in *One Light Still Shines: My Life Beyond the Shadow of the Amish Schoolhouse Shooting*, by Marie Monville (Zondervan, 2013) and *Forgiven: The Amish School Shooting, a Mother's Love, and a Story of Remarkable Grace*, by Terri Roberts (Bethany House, 2015).

“When the power of love overcomes the love of power, the world will know peace.”

—Jimi Hendrix

As an artist closely identified with the 1960s peace movement, Jimi Hendrix popularized the expression “When the power of love overcomes the love of power, the world will know peace”—though the phrasing seems not to have originated with him.

James “Jimi” Hendrix (1942–1970) was born in Seattle, Washington, and raised in and around that area. He endured a very difficult childhood, in unstable circumstances, and was not able to complete high school. Hendrix found solace in music. At age 15, he purchased an acoustic guitar and taught himself to play. He soon took up the electric guitar and quickly developed remarkable technical skill.

Hendrix served in the Army from 1961 to 1962 and completed paratrooper training but became critical of the military. Following his honorable discharge, he spent two years playing in African American rhythm and blues venues throughout the South. In 1964 he moved to New York City and gained wider recognition, expanding his repertoire into rock music and experimented with electric guitar amplification and modulation.

Hendrix relocated to England in 1966 and formed The Jimi Hendrix Experience with Noel Redding and Mitch Mitchell. The band achieved considerable fame and released three studio albums in two years, celebrating the sounds of psychedelic rock and funk. In 1969, Hendrix was the featured closing act at the famous Woodstock Festival, where his rendition of the Star-Spangled Banner became an emblem of anti-war sentiment.

Tragically, Hendrix died in London of an overdose in 1970, at age 27. In 1992 he was inducted into the Rock and Roll Hall of Fame, which describes him as “arguably the greatest instrumentalist in the history of rock music. ... His boundless drive, technical ability and creative application ... forever transformed the sound of rock and roll.”

Find more about Jimi Hendrix and his music as <https://www.jimihendrix.com/>

“We lay down our arms so that we can reach our arms out to one another.”

—Amanda Gorman

Poet Amanda Gorman (b.1998) was born and raised in Los Angeles. Her natural gift with words and practiced skill in writing became apparent at an early age. She was drawn especially to writing poetry. She later told journalists that reciting poetry was also a way she overcame a speech impediment.

She published her first book of poems, *The One for Whom Food Is Not Enough*, in 2015. Two years later, at age 19, she was named the first National Youth Poet Laureate of the United States. She graduated from Harvard University in 2020 and founded the non-profit organization One Pen, One Page, which sponsors youth writing and leadership programs.

In December 2020, she was invited to write and deliver an original poem for the inauguration of President Joe Biden. Over the course of several weeks, she penned “The Hill We Climb” and presented it on January 20, 2021, in Washington, D.C, as part of the inauguration ceremony.

The line from “The Hill We Climb” that appears in the Greenfield Peace Garden is from the first half of the free verse poem, which reads in part:

And so, we lift our gazes not to what stands between us,
but what stands before us.

We close the divide because we know, to put our future first,
we must first put our differences aside.

We lay down our arms so we can reach out our arms to one
another.

The recipient of numerous awards for her writing, Gorman has published another collection of poetry and several children’s books with themes of hope, empowerment, and solidarity.

Find the complete poem “The Hill We Climb” at www.poetry.com/poem/60572/the-hill-we-climb or in print form as *The Hill We Climb: An Inaugural Poem for the Country* (Viking Books for Young Readers. 2021).

“If we have no peace, it is because we have forgotten that we belong to each other.”

—Mother Teresa

Mother Teresa (1910–1997) was born Agnes Gonxhe Bojaxhiu, to an Albanian family in in Skopje, Macedonia. At age 18 she went to Ireland to join the Sisters of Loreto with the goal of becoming a missionary in India. She adopted the name Teresa when she took her vows.

For nearly twenty years, she served as a teacher in Calcutta (Kolkata), but the intense suffering she witnessed during the Bengal Famine of 1943, as well as a religious call she experienced while on a retreat in 1946, changed the direction of her ministry. She left the confines of the convent and began working among the city’s poorest residents, providing comfort and dignity for those with terminal conditions who were left in the streets to die.

In 1950, she founded the Missionaries of Charity, a religious order whose members took a fourth vow—in addition to poverty, chastity, and obedience—to give "wholehearted free service to the poorest of the poor." Directing members of her order to identify as much as possible with those they served, Mother Teresa had the Missionaries of Charity wear simple white saris with blue borders.

Over the decades, the Missionaries of Charity expanded work into more than one hundred countries and continue to focus on providing hospice care, as well as operating soup kitchens, dispensaries, mobile clinics, and schools for orphans.

In 1979, Mother Teresa received the Nobel Peace Prize, given by the award committee “for her work for bringing help to suffering humanity.”

In 2016, she was canonized by Pope Francis as Saint Teresa of Calcutta.

Mother Teresa’s quotation in the Greenfield Peace Garden is drawn from *Love: A Fruit Always in Season. Daily Meditations by Mother Teresa*, ed. by Dorothy Hunt (Ignatius, 1987), p. 112. For additional writings by Saint Teresa, see *Where There Is Love, There Is God*, ed. by Brian Kolodiejchuk (Doubleday, 2010).