

# Chelsea Stands Up Against the War!

5/10/11

(Standup Week 313)

Tuesday, 6pm–7pm

## Why are we in Iraq?

**Not** because of weapons of mass destruction. **Not** because Iraq was involved in 9/11. **Not** because Iraq was a threat to our national security.

## What have we gotten?

### In Iraq

US military dead: **4,452**  
US military wounded: **33,023**  
Iraqi civilians killed: **110,005\***  
Money spent on war: **\$789 billion**

### In Afghanistan

US military dead: **1,566**  
US military wounded: **11,191**  
Afghani civilians killed: **16,501**  
Money spent on war: **\$402 billion**

## Who are we?

**Chelsea Neighbors United to End the War** has pledged to “Stand Up” until the war ends and the troops come home safely.

Every Tuesday evening at 6 pm (rain or shine), **Chelsea Neighbors United to End the War** assembles on the northwest corner of 8th Avenue and 24th Street to facilitate “**Chelsea Stands Up Against the War,**” a community protest against the wars in Iraq and Afghanistan.

We carry banners, signs, and candles as we gather for one hour each week to protest the war in Iraq. We distribute this newsletter, peace buttons, collect signatures on petitions and speak with our neighbors about the need to end war in Iraq. The **Stand Up** make a dramatic statement to passing vehicular traffic on 8th avenue.

**Chelsea Neighbors United to End the War** is an all-volunteer organization that wants to build the broadest possible neighborhood consensus. With that goal in mind, the organization is open to all and functions by consensus.

**Chelsea Neighbors United to End the War** is not formally affiliated with any other organization but is willing to work with all groups and individuals who are committed to ending this illegal and immoral war fought by our fellow citizens, paid for with our tax dollars, and prosecuted in our name.

\*The recent Johns Hopkins/Lancet report places the figure at 655,000+



## Chelsea Neighbors United to End the War

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## THE ALTERNATIVE OF NONVIOLENCE

By Sister Kathleen Ries

The examples of Egypt and Tunisia have again shown us the grace of nonviolence, which stands in stark contrast to the blood shed in Libya and Syria. Our long history of violence still has not declared violence inhuman. The church, in past history, consecrated violence during the Crusades. Yet, we must continue to hope for this counter-movement of Love that we see emerging and expressing itself in works of compassion all over the world.

The aim of violence always claims that by using violence one removes the need for violence. Gandhi saw this as a ‘tremendous historical illusion’ that a pure end could be kept pure in the face of such violent means.

We do not become a nonviolent person by declaring ourselves to be ‘nonviolent.’ Nonviolence is both mystique and tactic, an inwardness and an outward political stance. It is a mystique that is a way of looking at life, a constant affecting all aspects of life, a kind of compassionate inwardness. The writings of Buddha speak simply of the compassion of the Buddha and the possibilities of redemptive suffering. One must realize that the nonviolence movement proceeds from a personal conversion. This is evident in the life of Gandhi and his struggles in South Africa and India. Martin Luther King also underwent a profound personal conversion. And because of this personal conversion, one can embrace suffering and reach out to others.

The nonviolent person sees life in terms of a choice toward change, toward compassion for all.



Photo by Gary Scholchet