

# Communique for the sending of 2 explosive packages to the Greek embassy

CARI-PGG

June 16, 2012

“The struggle against the government turns into, in the final count, the physical and material struggle... The government makes the law... It is thus necessary to prepare oneself morally and materially so that, upon the explosion of the violent revolt, the victory will be the people’s...” – Errico Malatesta (“Anarchist Program”, Bologna, July 1920, in *Umanità Nova*, August 12, 1920)

This physical and moral preparation is a latent necessity that should be present in the everyday of our lives and actions. When the anarchist has at an individual level decided to take a step from talk into daily action, this action acquires in her life a strong sense, a strong importance, a potency that gives way to continue forward and to not look back to yearn for the comfort of her cowardice and ignorance. When an individual or collective project is put on the table, the anarchist feels himself already in the humble necessity of giving everything for this struggle that he has begun, since for him it is not a fashion. Anarchy is life itself, and in her the revolutionary fetishism that sometimes manages to commodify revolt is put aside, it is not important to dress in black, green, blue or yellow, or at least these folklores–personal tastes–do not strongly relate with the strength of her struggle, she does not identify in and with them. It is not important to him to fetishize weapons and guerrilla strategies since he knows well that that this is only an inevitable consequence in the struggle against power; nor even is it important to him to fetishize violence. She matures in her positions and sets a target,

putting aside small and daily submissions to power and focusing her thoughts on an irreducible war against the State/Capital. He prepares physically and psychologically. He questions in each moment this mundane existence and confronts it with his theories of freedom and conflict. Then the anarchist can already no longer turn back, not because anarchism is a set of guidelines embodied in the books that are untouchable like a bible, but rather because at the individual level and without anyone's obligation, she has decided what is her commitment with a struggle that she believes clear. Then he is—at least individually—irreducible to power, carrying his struggle under his own premises and fighting this battle together with those who focus their action against the system of domination as a whole.

Finding ourselves accomplices of the actions under which the comrades of the Conspiracy of Cells of Fire and Revolutionary Struggle find themselves imprisoned in Greece, as well as with the other anarchist prisoners of that Mediterranean country, we claim responsibility for these two actions, one of which was reported and the other which at this time nothing is known about.

1.- Between April 20 and 25 of 2012 we sent an explosive package composed of a tube of galvanized metal filled with dynamite, shrapnel, cables, batteries, which was made to activate upon opening by means of a home-made electronic circuit. The package was found on May 1 and was addressed to the ambassador of Greece in Mexico. The journalist reports said that the package bore the return address of the ex-prosecutor of justice of Mexico City, Miguel Mancera; we confirm this information.

2.- In the first days of May of this year, we sent another explosive package of similar composition, likewise to the ambassador of Greece in Mexico. At this time nothing is known about the fate of this package.

*“We are on principle against violence, and for this reason we want for the social struggle, while it exists, to humanize itself as much as possible. But in no way does this mean that the struggle has to be less energetic and less radical, it is rather that we believe that half-measures tend to indefinitely prolong the struggle, to make it sterile and to produce, in the end, a still greater quantity of that violence that we want to avoid. Nor does it mean that we limit the right to defense to the resistance against material and imminent aggression. For us the oppressed find themselves always in a state of legitimate defense and always have the clear right to rebel without having to wait until they are shot at, and we know very well that very often attack is the best form of defense. And here sentiments enter into question, and for me sentiments count more than any reasoning.” - - Errico Malatesta, October 28, 1923*

Violent struggles, nonviolent struggles, deaths, violence, weapons, legalism, illegality, civil, pacifist... these para-state — and “bourgeois” in its time — leakages into anarchism should already have been overcome and we should have focused our discourse on objective points about how to reach our ends. The attack perpetrated by the services of the Italian State against the girls’ school [*which shortly followed the wounding of Adolfini by the Olga Cell of the FAI and was quickly and of course wrongly attributed to anarchists – transl.*] that well-covered event that happened a month ago, is an act that we cannot approve of, not because we feel any kind of compassion—since the ethic of the State/Capital is not our own—but more so because that is not the focus that our INDIVIDUAL moral dictates to us. Primarily because—logically—we do not support actions that those in government, or the fascist or authoritarian groups carry out. Our violence is directed against the powerful, their institutions and their repressive bodies, against those in government, the fascist and authoritarian groups, because it is necessary and because it is the only way to touch power, to touch it even when the entire world is not rising up. Because we do not want to reform the world and the violent act is the one way of change outside of what the system is able to assimilate. Therefore we are totally in accordance with the action of the Olga Cell of the FAI in having shot in the legs that bastard of nuclear energy in Italy. What we do not like is simply fetishizing this kind of action. Anarchists are far from being urban guerrillas and armed groups, we are before everything groups of anarchist action, acting consistently with our thinking, because we see that although there may be a contradiction in itself, violence is necessary.

While the mass media who project themselves as more or less alternative, democratic, impartial, critical, etc. On one side they are glorifying this movement called “Yo Soy 123 / I am 123,” precisely because it is the kind of protest that the State/Capital and its present democratic system “likes,” because they are people who, backed up by their studies, criticize, propose, declare, do not break, do not cause trouble in reality, they are promulgated by legality and by acting within it — all this is the image they project; On the other side dubbed as “vandals, thieves and delinquents,” they burn government vehicles, obstruct the general means of communication, take trucks and erect barricades, who in some way disrupt that polarized crystal of the so-called “social peace.”

Also these same mouthpieces of the State like Pedro Ferriz of CON who praises and projects in 123 what it always wanted to be and to do, while the magisterial spokesperson of Oaxaca publicly points out how “this gentleman [Ferriz] is the subversive, the provocateur, the one who wants conflict,” etc.

What we need is more conflict and less reformers of reality. These kinds of democratic protest, coming from those who do not in reality want a radical change in all that word implies, such as the 123 and their demands only contribute to con-

tinuing constructing of that democratic mentality in the institutions of the State. The greatest trick is that social democracy, which with its thousand and one offers of help, which with the new police mentality, which with punishment to torture, which with illusory well-being, makes it ever more difficult that a “common” person identifies the enemy. It would be better to say “one part of the enemy” since the other part lives in our heads, and it is that mentality of new “man,” which thinks before acting against power, which rations before attacking the police in legitimate defense, which dialogues before entering into a conflict with the institutions of the State, it is that mentality which is sustaining the new democratic State. The citizenry sustain their own exploitation. The mentality of tolerance and mediation are and will always be beneficial for the State, since in these it sustains the basis of the democratized repression. The seeking of a solution to partial demands, because these identify partial problems, is simply a demand to power to regenerate its system, something which as anarchists we cannot argue for. We argue for the total destruction of the State/Capital, because only from this destruction does the unique creation emanate. We argue for individual and collective acts of attack on power, we argue for the conspiracy for insurrection.

For anarchists the struggle is and should be outside of the law. Our thinking, our editorials, our actions and our proposals, although many of them may be public, are and will be outside of the legal canons of power. Therefore we reject the nicknames of “illegalists or legalists.”

*“Anarchists have no hypocrisy. Force must be rejected with force: today against the oppressions of today; tomorrow against the oppressions that would try to substitute themselves for today’s.” – Errico Malatesta, “Pensiero e Volontà”, September 1, 1924*

We are not going to give up, as long as a comrade is incarcerated we will express our revolutionary solidarity, violently attacking the Structures of power, and with that also those who physically sustain it.

We cannot be hypocrites calling the people toward their own slaughterhouse, giving the impression that a movement of civil masses will make the Government back down, those kinds of illusions are not the reality. Force must be fought with force.

Solidarity with the comrades of CCF, Revolutionary Struggle and the other anarchist *compas* imprisoned in Greece! Solidarity with the anarchist comrade Stella Antoniou! Solidarity with Braulio Duran! For the multiplication of cells of affinity! Death to the State... Long live anarchy!

***Cell of revolutionary action for the destruction of the State – Autonomous Cells for immediate revolution /Praxedis G. Guerrero.***

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