

## RESTORING THE CHRISTIAN IDEA AND PRACTICE OF SHARING AGAPES

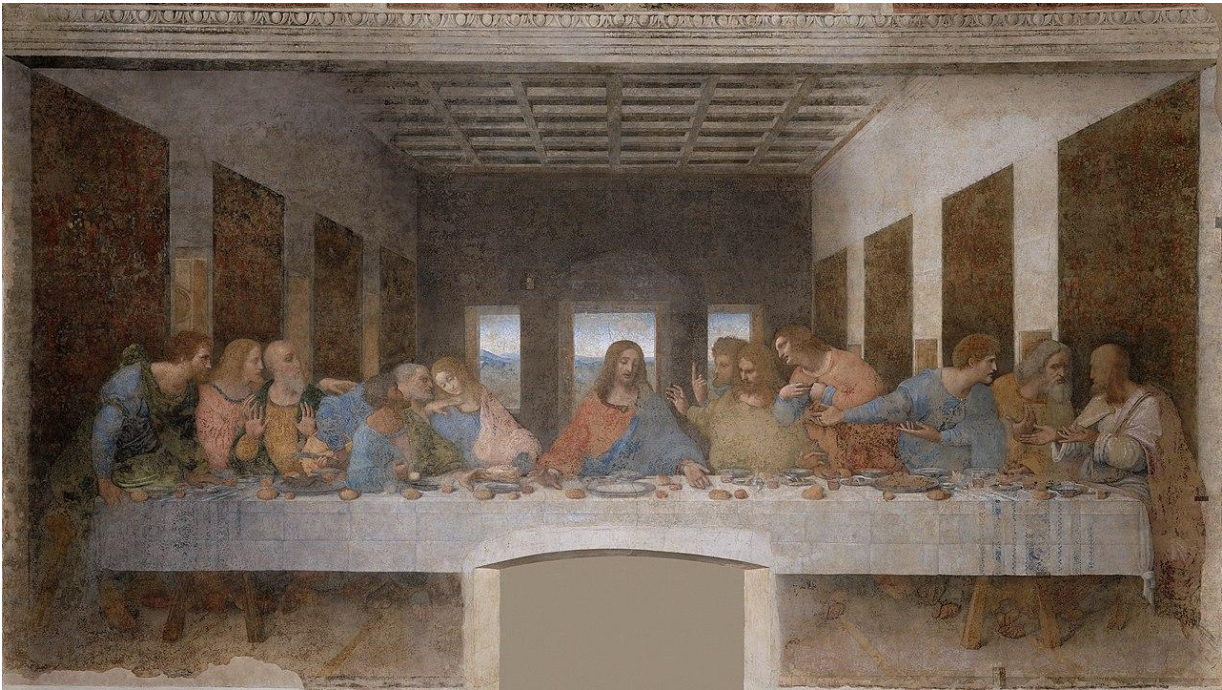
Pierre Beaudry, 11/13/2022

In regards to what Lyndon LaRouche wrote about *agape* in his book review [\*It's All About Us\*](#), in the EIR of November 11, 2022, I consider it important to remind readers that the first Christian apostolic community had a practice that was known as sharing their “*agapes*” or their “feasts of love” with their enemy.

The word *agape* appears a hundred and seven times in the New Testament and refers to the fundamental Platonic-Christian idea of “love of mankind;” that is, the highest form of “charity” which ultimately liberates mankind from his worst enemy: the hatred of your fellow-man.

*Agape* is the most noble of human qualities which comes from the relationship that God the Father has for his Son, Jesus Christ. *Agape* is thus the divine quality that human individuals can hope to attain as the highest form of love, that is, love of humanity as a whole.

### SHARING AGAPES



Leonardo Da Vinci, The Last Supper, Milan, 1490's

During the early period of apostolic Christianity, it was a common practice for the Apostles and the first Christian community to get together, daily, and share their food in the spirit of the Last Supper. This was called sharing the “*agapes*.”

The specific plural term of “*agapes*” is mentioned only once in the Epistle of St. Jude, (verse 12) which the King James version of the Bible translates as “feasts of charity,” meaning sharing of food during the suppers of the first Apostolic Christians to which an enemy was invited in order to share their “*agapes*” with them and participate in a fraternal exchange of ideas.

The practice comes from the Last Supper and specifically at the moment of breaking bread after Christ admonished his Apostles by saying to them: “One of you will betray me.” This admonition was best portrayed by Leonardo Da Vinci in his inimitable masterpiece of *The Last Supper*.

What is less known, however, is the fact that what was shared in this first feast of *agapes* constituted the highest form of the Christian doctrine, according to which the ultimate state of charity is the one which is carried by the love of your enemy; that is, through the loving act of inviting him to share the best of what you have to offer. Note that Judas was not excluded from the Last Supper; to the contrary, he was seated fifth from the left, one seat away from Christ.

As far as I know, this ultimate form of love has no equivalent in any other religion. It is the highest expression of love whereby all vengeful reactions toward an enemy are excluded and where all evil intentions are twisted into a *knotty inversion inside of the human soul*. Then, as though suddenly, the soul is able to willfully transform that knot of hatred into *agape*.

The act of *agape* is not simply an act of charity toward one’s fellow man; it is ultimately an act of liberation, an act of free will of offering the good to those who wish to harm you. In wartime, the highest expression of such a love for mankind was later historically expressed by Cardinal Jules de Mazarin in the application of his unique principle of the “benefit of the other” to the 1648 Peace of Westphalia. *Agape*, thus, becomes the ultimate weapon against hatred and war itself.

One cannot wish for true peace on Earth until one wishes the best for one’s enemy. This doesn’t just mean to “pardon, forgive, and forget” the wrongs of the past. It means going much further by offering freely and generously all the best to your enemy, without any afterthoughts or regrets. Such an act goes beyond being charitable to your neighbor; it establishes a community of principle which becomes undefeatable, because it creates in the mind of the recipient a growing sense of human bonding which reaches all other fellow human beings, wherever they may be on this planet.

*The paradox is that by loving your enemy, you cause an inversion to take place in his mind and soul by transforming the fear to change into a thankful reflection, thus causing your enemy to be able to access what is human in himself and to recognize it as a potential in all of us; that is the actual axiomatic change which takes place in “sharing agapes.”*

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