
NOW IS THE TIME TO REVIVE LYNDON LAROCHE'S CONCEPT OF 'GRAND STRATEGY': *AGAPĒ*

by Pierre Beaudry, 12/23/23

ST. PAUL'S PRINCIPLE OF *AGAPĒ*

"13 If I speak in the tongues of men or of angels, but do not have love, I am only a resounding gong or a clanging cymbal. 2 If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but do not have love, I am nothing. 3 If I give all I possess to the poor and give over my body to hardship that I may boast, but do not have love, I gain nothing.

"4 Love is patient, love is kind. It does not envy, it does not boast, it is not proud. 5 It does not dishonor others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. 6 Love does not delight in evil but rejoices with the truth. 7 It always protects, always trusts, always hopes, always perseveres.

"8 Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away. 9 For we know in part and we prophesy in part, 10 but when completeness comes, what is in part disappears. 11 When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put the ways of childhood behind me. 12 For now we see only a reflection as in a mirror [darkly]; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.

13 And now these three remain: faith, hope and love. But the greatest of these is love." ([St. Paul, 1 Corinthians 13](#))

LYNDON LAROCHE'S CONCEPT OF 'GRAND STRATEGY'

Lyndon LaRouche stated that *agapē*, the concept of Love of mankind, is essentially related to creative reason, to the power which defines the passion for truth, for justice, and for human development. Thus, *agapē* is the most fundamental policy concept of 'Grand Strategy' to be adopted for the improvement of mankind. As LaRouche stated in 1996:

“The adoption of Plato’s notion of *agapē*, by the Christian New Testament, as in Paul’s celebrated I Corinthians 13, is at the center of the efficient contributions of later European civilization to the development of the social and political institutions of mankind. It is from these twin sources, of Greece and the Israel of the Christian Apostles, that every good, the which has been a unique contribution to mankind by western European civilization, has been accomplished. From Classical Greece, especially the faction of Solon and Plato, Europe acquired science and civilization; from such exemplary writings as Genesis 1 and I Corinthians 13, we derived a realization of Plato’s desire for a world governed by *agapē*.

“In this sense, with these principled qualifications, mankind is the purpose and the measure of man’s knowledgeable practice in the universe. It is from this consideration, that all competent notions of the ‘grand strategy’ of these United States are derived. That strategy is history, properly defined.”¹

As St. Paul shows in *ICorinthians 13*, love (*agapē*) is the joyous means of discovering how to solve problems and especially paradoxes. Here is one for you: Why is your own government working against you by preventing you from developing your creative powers? Why has the American government become a means of controlling people instead of helping them develop their sovereign capabilities? Here is the latest example of such an abuse of power that the Heritage Foundation is about to throw at you.

¹ Lyndon LaRouche, [SDI: The Technical Side of 'Grand Strategy'](#), EIR, Vol. 49, No. 13, April 1, 2022, p. 29, originally written in 1996.

The Heritage Foundation's Project 2025

[Project 2025 Publishes Comprehensive Policy Guide, 'Mandate for Leadership: The Conservative Promise' | The Heritage Foundation](#) :This link to the Heritage Foundation Report 2025 lays out in great detail what could become a fascist police state takeover of the US.

According to *Project 2025*, the 50, 000 service personnel working for the Federal Government in Washington D. C. will be replaced by a Heritage Foundation choice of already prepared and ready to govern chosen personnel. The mandate reads as follows:

“Mandate for Leadership: The Conservative Promise

“It’s not 1980. In 2023, the game has changed. The long march of cultural Marxism through our institutions has come to pass. The federal government is a behemoth, weaponized against American citizens and conservative values, with freedom and liberty under siege as never before. The task at hand to reverse this tide and restore our Republic to its original moorings is too great for any one conservative policy shop to spearhead. It requires the collective action of our movement. With the quickening approach of January 2025, we have two years and one chance to get it right.

“Project 2025 is more than 50 (and growing) of the nation’s leading conservative organizations joining forces to prepare and seize the day. The axiom goes “personnel is policy,” and we need a new generation of Americans to answer the call and come to serve. This book is functionally an invitation for you the reader—Mr. Smith, Mrs. Smith, and Ms. Smith—to come to Washington or support those who can. Our goal is to assemble an army of aligned, vetted, trained, and prepared conservatives to go to work on Day One to deconstruct the Administrative State. [Emphasis added. Expect a change of 50,000 personnel as opposed to the usual 4,000 people.]

“The project is built on four pillars.

“Pillar I—this volume—puts in one place a consensus view of how major federal agencies must be governed and where disagreement exists brackets out these differences for the next President to choose a path.

“Pillar II is a personnel database that allows candidates to build their own professional profiles and our coalition members to review and voice their recommendations. These recommendations will then be collated and shared with the President-elect’s team, greatly streamlining the appointment process.

“Pillar III is the Presidential Administration Academy, an online educational system taught by experts from our coalition. For the newcomer, this will explain how the government functions and how to function in government. For the experienced, we will host in-person seminars with advanced training and set the bar for what is expected of senior leadership.

“In Pillar IV—the Playbook—we are forming agency teams and drafting transition plans to move out upon the President’s utterance of “so help me God.”

“As Americans living at the approach of our nation’s 250th birthday, we have been given much. As conservatives, we are as much required to steward this precious heritage for the next generation. On behalf of our coalition partners, we thank you and invite you to come join with us at project2025.org.

Paul Dans
Director, Project 2025 »

Project 2025 smells like nothing less than a British concocted intelligence service scenario aimed at removing the principle of the “General Welfare” from our Constitution and replacing it with a party agenda.

Agapē is one of the founding principles of the American Constitution, specifically expressing the pursuit of happiness as the principle of the “General Welfare.” Project 2025 is to be a government of the rich, by the rich, and for rich. Here is an alternative view of the matter:

In 1975, Lyndon LaRouche travelled to Southwest Asia to propose a joint Arab-Israeli project, [*The Oasis Plan*](#), based on the principle of an agapic economic development proposal that all can share. LaRouche wrote:

“A broad river of rage, much wider than Jordan, had been unleashed throughout the region, by the smirking British Raj. This had stirred up violent, deep-rooted, base passions for revenge, a river of rage which could not be bridged by anything so trivial, so impotent, as a typical diplomat’s mewling proposal of “political solutions.” Only a powerful interest, strong enough to touch commonly the deepest passions respecting posterity, among both Arab and Israeli, could provide the motive for durable peace throughout the region.”²

The LaRouche Oasis Plan includes the following recommendations to end the cycle of violence in Southwest Asia:

Step 1: We demand the end of forced migration from Gaza.

Step 2: We demand a ceasefire and an end to the daily killing by all means available.

Step 3: The United Nations must find ways to enforce its Resolution 242, adopted November 22, 1967, and that resolution’s two points: “(i) Withdrawal of Israel armed forces from territories occupied in the recent conflict” and “(ii) Termination of all claims or states of belligerency and respect for and acknowledgment of the sovereignty, territorial integrity and political independence of every State in the area and their right to live in peace within secure and recognized boundaries free from threats or acts of force. [20231026 oasis plan 1.pdf (laroucheorganization.com)]

The most tenacious underlying assumption in history that has prevented progress from going forward for centuries in most governments of the world has been the difficulty of ridding ourselves of the naïve fallacy of sense certainty from

² Lyndon LaRouche, [*SDI: The Technical Side of ‘Grand Strategy’*](#), EIR, Vol. 49, No. 13, April 1, 2022, reprinted from 1996, p. 31-32.

the domain of the science of governing because sense-certainty has the fatal illusion of representing universal truth. LaRouche was very blunt on this matter:

“The fallacies of sense-certainty are projected in the domain of physical science in the guise of discrete manifold such as those of Descartes, Newton, and Maxwell. These fictions borrow from schoolbooks deductive Euclidean geometry the assumption that matter exists as discrete bodies of linear and scalar magnitude roaming in a linear extension of empty space and empty time. The Kepler-Gauss-Riemann notion of physical space-time is thus axiomatically excluded, together with all notions of a principle of physical least action.”³

For an appropriate government policy to function properly, what is required is an appropriately measured agapic principle shared across the board throughout the entire human population and not to be appropriated by a single party against another.

THE AGAPIC SUPPER

In a 2021 article written on the *Suppers of Love*, Orthodox Archpriest Vladimir Dolgikh properly identified *agapē* as the quality of soul which belongs to citizens of heaven, implying that the nature of man is, in fact, extraterrestrial. He wrote:

“Agape (from the Ancient Greek ἀγάπη – "love") or the Supper of Love in the 1st-5th centuries AD was an evening or night gathering of Christians for prayer, communion and eating in remembrance of Jesus Christ. This is a dry definition of agape. And in order to understand the essence and causes of agape, it is necessary to know how the first Christians lived immediately after the Ascension of Christ.

“It was a time of eschatological hopes. Whoever became a member of the Church was truly reborn: unbelief and faint-heartedness left him, and he

³ [LYNDON LAROCHE, A NON-MYSTICAL VIEW OF THE NECESSITY OF EXISTENCE OF THE NOTION OF 'ABSOLUTE TIME', 1988.](#)

aspired completely to the things above. Christians sincerely awaited the imminent Second Coming of the Savior. They, unlike you and me, felt in the most real way that they were citizens of the New Jerusalem, members of the Kingdom not of this world. With such an attitude, the first Christians refused to accept the idea of any aspiration to the earthly world, because all their activities mainly had two distinct directions: service to God and service to one's neighbor. The expression of these aspirations was the so-called Supper of Love, or agape, in which the celebration of the Eucharist occupied a central position.”⁴

The Eucharist represented such a principle of fellowship in early Christianity during the first century AD, up until 250 AD, and the significance of the idea of communion had become an integral part of the evening celebration of the communal meal called “Agapic Supper.” But, what was not recognized then, however, is the fact that both the service to God and to one’s neighbor is required to become a true human being.

In ancient Greek, there are four different terms to identify four types of love; the most well known is “eros” which is sensual and sexual love which is animal love; the second is “storge”, which means paternal and maternal love, or filial affection, which is both animal and human love; the third is “philos” which means to cherish, to enjoy, and to cause happiness, which is also both human and animal; but the fourth is “agape” which means brotherly and self-sacrificial love, which is exclusively human, which is both love of mankind and love of God. Only that last case can be considered the highest form of true love, because it is not personal but social, universal, and divine. In 1988, LaRouche identified the significance of such an agapic emotion as a non-mystical form of love of mankind and of God. He wrote:

“The hunger for atonement with the Creator is the highest condition of mankind. That Agape which the scientist knows in the moments of most intense, valid creative work of fundamental discovery, is but a guise for the

⁴ Vladimir Dolgikh, [*The Suppers of Love: A Little About the Agapes of the Past and Present*](#), UOJ–Orthodoxy news-Union of Orthodox Journalists, November 17, 2021.

emotion which is at once love of God and love of mankind for the sake of the Logos incarnate, Christ. To lessen the imperfection of our wills, relative to the willful knowledge of the Creator, and to uplift mankind in engagement with this pursuit of thought and practice, is the noblest condition of the mortal individual, whether as a physical scientist, or a great creative mind such as that of Bach, Mozart, and Beethoven, all greatly impassioned lovers of God and the Logos incarnate, and lovers of mankind for God's sake.”⁵

It was in that same elevated spirit that several examples of early Christian Agapic Suppers were represented in a series of wall paintings in the Catacomb of Saints Marcellinus and Peter, in Rome during the first centuries of Christianity.

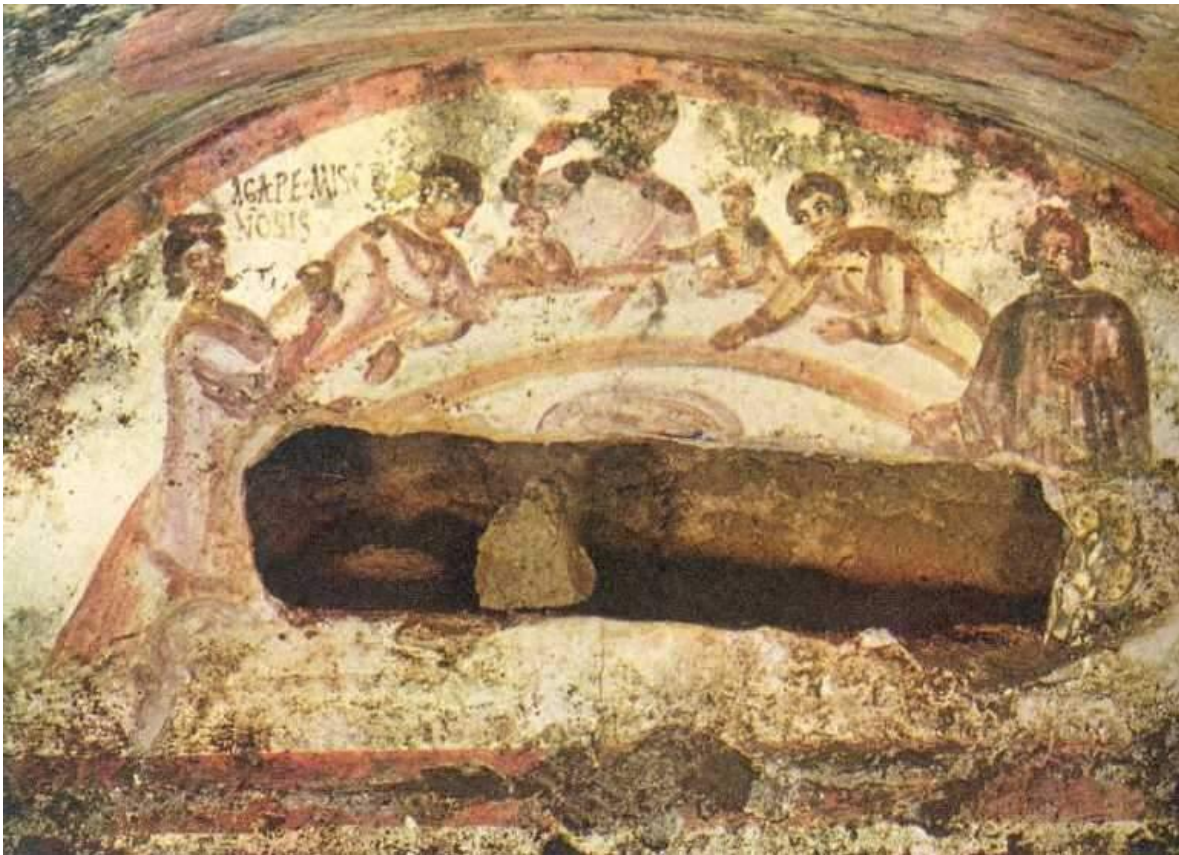


Figure 1. Fresco representing an early Christian Agape Supper. Catacomb of Saints Marcellinus and Peter, Via Labicana, Rome. [Wikipedia](#)

⁵ [LYNDON LAROUCHE, A NON-MYSTICAL VIEW OF THE NECESSITY OF EXISTENCE OF THE NOTION OF 'ABSOLUTE TIME', 1988](#), p. 12.

Figure 1, for example, contains an inscription on the upper left part of the fresco which spells out the Greek and Latin words “*AGAPE MISCE NOBIS*,” meaning “LOVE GATHERING AMONG US.” If the scene of Figure 1 gives the impression that the woman on the left is offering a toast to family and friends, this is not a wrong interpretation. She is expressing the sharing of the “agapes” with everyone.

Several other scenes in the same catacomb show, as Figure 2 does, that the subject matter is Love and Peace which comes from joining people together in order to remember the deceased loved ones.



Figure 2. Fourth-century fresco of a supper at a tomb in the Catacomb of Saints Marcellinus and Peter in Rome. Photo: psmb.ru

This second fresco displays on the upper right side, the words “*AGAPE MISCE*,” meaning “LOVE GATHERING.” And lastly, Figure 3 below displays a similar message on the upper left side to commemorate the departed loved one

with the words, “MISCE MI IRENE”, which means “GATHERING WITH ME IN PEACE.”⁶



Figure 3. Fresco depicting an agapic peace supper scene, Catacombs of Marcellinus and Peter, Rome, Italy.

Such identifications of *agapē* as a social phenomenon means that the principle should reflect the characteristic of coming together in an elevated form which elevates the concept of love from the individual relationship to the level of the social and common life of the human species in peace for the sake of God the Creator; that is, from the particular, to the universal, to the absolute. In that sense, *agapē* represents the higher purpose of mankind on Earth which lies in the creation

⁶ [Catacombs Marcellinus and Peter \(archive.org\)](http://www.archive.org) The Latin spelling of “IRENE” means “Peace” in Greek.

of a community of sovereign nation-state republics, which are united in such a principle in order to live in peace. This was the founding principle in the establishment of the United Nations, which is coherent with what LaRouche wrote in the 1996 report I mentioned earlier:

“The successful development and continued existence of the sovereign nation-state republic, as an institution, depend, unconditionally, upon the fostering of *agapē* as the characteristic feature of the relationship between the individual person and the society as a whole. It also requires, the extension of this same principle to defining the relations within a globally extended community of sovereign nation-state republics. Thus, *agapē* is the principal element of hypothesis underlying all enterprises of that republican cause.”⁷

From biblical evidence, it seems that the founding of the Agapic Supper comes from St. Paul. His first reference is to a troubled social quality of love of mankind which is found in [1 Corinthians 11: 20-22](#), where, after disapproving the misbehavior of a number of members of the Church of Corinth who came there to eat their communal supper, St. Paul scolded them for their selfish behavior and for having mistaken their “Agapic Supper” (Supper of Love) for the “Lord’s Supper” (Holy Communion):

20 “Therefore when you come together in one place, it is not to eat the Lord’s Supper. **21** For in eating, each one takes his own supper ahead of others; and one is hungry and another is drunk. **22** What! Do you not have houses to eat and drink in? Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you in this? I do not praise you.” ([1 Corinthians 11: 20-22](#))

Thus was founded the first Agapic Supper. When Paul says in 1 Corinthians 11:20 that the act of coming “together in one place” to eat in this way does not make it the “Lord’s Supper,” he means to make a difference between filling your

⁷ Lyndon LaRouche, [SDI: The Technical Side of ‘Grand Strategy’](#), EIR, Vol. 49, No. 13, April 1, 2022, reprinted from 1996, p. 32.

belly and taking the Eucharist. However, instead of sharing their food with the poor, some rich members of the Church did not care to share their food with others, and some of them did get drunk. Paul was telling them that this was not what the Agapic Supper was meant to be, and this was surely not what the Holy Communion was meant to be either.

In [1 Corinthians 13](#), Paul explained in the most poetic terms, that *agapē* is the most important form of human love ever conceived, and that of the three virtues, “faith, hope, and *agapē*, the greatest is *agapē*.”

Then, Paul described the crucial concept of “remembrance” as the purpose for Christians to come together and eat together by saying:

23 “For I received from the Lord what I also delivered to you, that the Lord Jesus, on the night he was betrayed, took bread, **24** and when he had given thanks, he broke it and said, ‘This is my body, which is for you; do this in remembrance of me. **25** In the same way also he took the cup, after supper, saying, ‘This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.’ **26** For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes. ([1 Corinthians 11: 23-26](#))

From that moment on, *Agapē* became the entry point to *capax dei*: the ability to participate in God after atonement. Such sincere atonement leads to a singular new form of freedom for mankind, which Rabelais called “gratuitousness.” As he said: “Such is the nature of gratuitousness (*gratuité*). Time, which gnaws and fritters all things away, only augments and increases the value of benefits. For one good turn freely done to an intelligent man grows continuously by his generous thoughts and remembrances.”⁸ Gratuitousness of *agapē* is therefore fundamental because it causes reciprocity everywhere, *by attracting the same in others*, among all human beings. Thus, the secret resides in reciprocity; that is, how do you generate selflessness throughout mankind? Only the recognition of the

⁸ Francois Rabelais, *GARGANTUA AND PANTAGREL*, Penguin Books, 1955, p. 147,

gratuitousness of reciprocity has the power of increasing self-respect. The alternative is pairwise interactions.

THE FALLACY OF PAIRWISE INTERACTIONS

In 1992, a book entitled *The Five Love Languages* became an overnight best seller in the United States simply because it outlined five general ways in which romantic partners can relate to each other and express their emotions to one another. The author, Gary Chapman, called these five forms of romantic manifestations “love languages.” He identified them as: *quality of time, words of affirmation, acts of service, physical touch, and gifts*. What is significant about this book is not what it says, but what it doesn't say.

A Wikipedia survey shows that in the first year, 1992, 8,500 copies of his book were sold. A year later, the book sold 17, 000 copies, and two years later, in 1995, 137, 000 copies were sold. At that rate, by 2007, the book should have sold more than 139, 264, 000 copies, which goes to show that more and more adults in the United States act in an infantile manner.

Such sales of the book show how much the American population is hungry for discovering the nature of love. The underlying assumption behind it is that those five forms of affectionate expressions is the way to attain it. This is nothing but sense deception. Animals also enjoy displaying such forms of affection among themselves, which most Americans are made to believe to be the ultimate expression in human relations.

We are neither children nor animals. True love is not two individuals looking romantically into each other's eyes; true love is two people looking in the same direction and focusing on the same objective in life, which is the improvement of mankind. That is the only form of love which represents the language of peace which must be shared throughout the world.⁹

⁹ When I brought this book to my wife's attention, she immediately said to me: “If people require such categories of “love languages” in order to understand what love is all about, I'm afraid that this humanity is in deep kimchi!” And then, she added in an inimitable girlish voice: “Mommy,

The *Five Love Languages* express what the ancient Greeks called “eros”, five forms of self-centered and capricious love. For this reason, it is impossible for me to wish “Merry Christmas” this year to anyone under the horrific circumstances of war in Ukraine and in Gaza. This Christmas, the churches in Bethlehem will be closed and the bells will ring only for the unfortunate victims of the human holocaust in Southwest Asia.

However, a change is underway. Nearly the entire world is breaking with the United States and Britain over these endless wars. The new political configuration of nations around the world is causing the creation of new agapic institutions for the development of the world at a much faster rate and at a much higher level than expected.

The fallacy behind the five love languages is that they are all based on pairwise relationships. The irony of such human relationships lies in the fact that the interactions between two people, which has been made to be exclusively pairwise, is an unfortunate consequence of reducing love and hate to romantic relationships between human beings; and in turn, such a Kantian reduction of interactions is merely an application of the fallacious notion of an axiomatic form of deductive mathematics which rely exclusively on pairwise action at a distance, the so-called Newtonian law of attraction and repulsion.

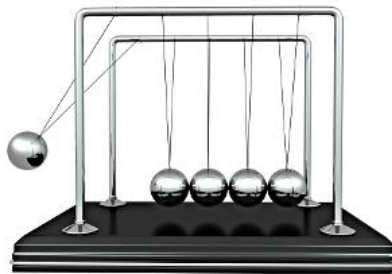


Figure 4. The Newton cradle

Mommy! All I want for Christmas is that you and daddy grow up and finally become adults! Can you do that, pleaaaase?”

Newton's cradle is how your mind works when the truth of the matter of time and causality within changing history are not examined and spelled out appropriately. If your thinking process functions exclusively in a pairwise sense perception modality, you will not be able to understand the following form of time reversal transformation in the following example:

“There are no completed actions in the universe, but only causes of further action. Reflection on this point dispels the conceptual difficulties suggested by the idea of a retroactively altering past history.

“We described point $P(O)$ as representing a state from which the emergence of events $A+B$ proceeded. This function, at point $P(O)$, is thus a cause. If we alter the locality of event A , to yield event A' , we have changed retrospectively the function associated with $P(O)$.

“The papers of the sixteenth-century Nicholas of Cusa are reassembled, and examined afresh in light of the history of science since 1440. Up to the point of that reexamination, Cusa's form of discovery of the isoperimetric theorem and correlated notion of physical least action has had a momentous effect on the development of science, and thus, of history over the recent five hundred [and] fifty years. Now, we discover something new from review of these papers, such that the historical consequence of that original work is changed by means of the original writings.

“If this appears to be merely an analogy, such opinion is sorely mistaken. It is sufficient even to begin to attempt to describe the physical function representing what has just been stated by means of this illustration.

“Can, for example, advances in scientific knowledge be represented as an enumerable, ordered series of discoveries of fundamentals and near-fundamentals?”¹⁰

¹⁰ [LYNDON LAROUCHE, A NON-MYSTICAL VIEW OF THE NECESSITY OF EXISTENCE OF THE NOTION OF 'ABSOLUTE TIME', 1988](#), p. 5.

Another illustration is the case of the development of China in the last 50 years, which took the majority of their population out of poverty. That was the most extraordinary negentropic change in all of human history. Why do we not recognize that fact in the United States today? The following may be the reason:

Upon reading for the first time the above text just quoted from LaRouche's essay (Footnote 9), I could not understand at all the second paragraph, but I could understand perfectly well the third paragraph which says the very same thing, but in a different language. The difference between the two paragraphs is that the first process of thinking calls for an exercise in descriptive logic, while the second calls for having lived and discovered a similar process of historical transformation within my own mind.

Unless you live the change, you will not really understand it. So, how do you live the change of the past, retroactively, in order to determine the future? The way to do it is by changing your level of thinking about it. Instead of thinking this or that happened, think of the conditions of changing this or that in order to make it happen; the condition of rearranging this or that differently in order to improve the future. An example of this is Plato's doctrine of metempsychosis.

If you understand the Platonic doctrine of metempsychosis not as a mystical phenomenon of having lived previous lives under different forms and at different times, but as a "déjà vue" doctrine of non-linear historical transformation, then you can understand how anamnesis¹¹ becomes a crucial form of retrospective change of past history through a universal form of memory shared potentially by every human being. As LaRouche wrote: "In general, the occurrence of a change in history, typified by substitution of A' for A, or C" for C or C', in these cases, occurs as a retrospective change in preceding history, and also as a potential change in future history. The nub of the matter, and crucial experiments of such

¹¹ According to Plato anamnesis is the recollection of innate knowledge acquired before birth. Thus, in order to learn, one must rediscover knowledge from within oneself.

import, is the demonstration that that history can be changed in this manner and degree.”¹²

Thus, what has been changed is not only the conditions of the past, but also, the consequence of past history into the future; that is, we are no longer thinking about the present as merely a way of leaving things drift away. The past and the present become united into a higher level from which to act in defining the future as a higher domain of existence. LaRouche identified this as a process of *change by time reversal within the simultaneity of temporal eternity*.¹³

WHY THE STRATEGIC DEFENSE INITIATIVE (SDI) AND AGAPĒ ARE BOTH REQUIRED FOR HUMANITY TO SURVIVE

Agapē, or Love of mankind, is a strategic concept because it is the last defense humanity has against nuclear war. This is the last chance that humanity has against nuclear self-destruction because Love of mankind is the last opportunity to discover that an act of war against one human being is an act of war against all. In that sense, the Strategic Defense Initiative (SDI) and *Agapē* are both the ultimate defensive weapons against warfare itself. In 1996, Lyndon LaRouche wrote:

“What today’s typical think-tank circuit “strategist” seems incapable of grasping, with all of his prattling excursions through positivist varieties of statistics, sociology, and psychology, is the fact that the human individual’s distinguishing characteristic is man as the sole being in creation whose existence depends upon ideas—ideas in the sense Plato defines ideas. It’s through the efficient impact of more advanced ideas (e.g., valid, axiomatic-revolutionary discoveries of physical principle), that man increases his power over nature, per capita, that the productive powers of labor are increased, and so on. It is in the state of affairs in which society is motivated by the development of such efficient ideas, that the sense of *agapē* is

¹² [LYNDON LAROUCHE, A NON-MYSTICAL VIEW OF THE NECESSITY OF EXISTENCE OF THE NOTION OF ‘ABSOLUTE TIME’, 1988](#), p. 3.

¹³ See my reports on Time Reversal: [Search Results for “Time reversal” – Pierre Beaudry's Galactic Parking Lot \(amatterofmind.us\)](#)

relatively the strongest, and that the character of the individual, and the nation are at their relative best.

“It is the mobilization of such approaches to national and global affairs, and the strategic defense of such approaches, which is the foundation of a well-defined strategy for U.S. national security. It is the employment of those forms of human activity which emphasize the stimulation of agapic passions, which foster the development and strengthening of the institutions of the sovereign nation-state republic. These strategic policies are therefore the proper yardstick by which the suitability of a proposed U.S. strategic doctrine is measured. Those were the principles underlying this writer’s design for what was presented as ‘SDI.’”¹⁴

Like the SDI, *Agapē* is the paradoxical concept by means of which the individual human being can save mankind by putting one’s own personal self-interest at the service of the human species. Unless the interest of the human species is prioritized and each human being is valued by his measure of love for his fellow-man, individual human beings will continue to destroy each other under the pretext of self-interest.

Self-interest must therefore be subsumed within the purpose of humanity itself. For this reason, nuclear weapons must be eliminated and instead, nuclear energy must be jointly developed by and for all nations. Peaceful use of nuclear power must be shared among all.

Agape and SDI can only be realized as a One, both focused in the same direction and both united toward an identical purpose.

WISHING YOU ALL AN AGAPIC CHRISTMAS!

¹⁴ Lyndon LaRouche, Op. Cit., p. 33. For LaRouche’s work on President Ronald Reagan’s Strategic Defense Initiative (SDI), see: [20-39_4626.pdf \(larouchepub.com\)](#).