

# ACCADEMIA VIVARIUM **NOVUM**

OUR ROOTS

THE PRESENT

FUTURE PLANS

PROFUSUM  
SAPIENTIAE  
SEMEN  
IUSTITIAE  
ALERE  
FLAMMA

# INDEX

<b>THE ACADEMY IN BRIEF</b>	<b>2</b>
1. A school for talent	5
2. An authentic <i>Res publica litterarum</i>	7
3. Why we speak in Latin and Greek?	9
4. Conversing with the past	11
5. <i>Mens sana in corpore sano</i>	13
6. Where the humanities have no price	15
<b>OUR ROOTS</b>	<b>18</b>
1. The roots of the academy	21
2. The birth of a project	23
3. A bucolic location	25
4. Major conferences and famous scholars	27
5. Major international conferences	29
Notes: International conferences	30
<b>THE ACADEMY TODAY</b>	<b>36</b>
1. The present roman campus	39
2. The principal activity of the Academy	41
3. Musical activities and classical poetry	43
4. Excursions and on-site lessons	45
5. Hosting schools	47
6. Forming teachers in a living method	49
7. Intensive summer language courses	51
8. Our programme: research and study	53
Notes: Curriculum of studies	54
Notes: Reading list	58
9. The publishing house: didactic and research	61
10. Two journals: <i>Mercurius</i> and <i>Ianus</i>	63
11. A library for the study of the humanities	65
12. Collaborations and affiliations	67
Notes: Alumni of the Academy	68
Notes: Visiting professors	72
Notes: An appeal to Unesco	76
<b>FUTURE PROJECTS</b>	<b>80</b>
1. A new campus for the humanities	83
Notes: An ideal campus	84
2. Universities and historical sites	87
3. Archeological study camps	89
4. Virtual reality and audio-visual projects	91
5. Distance learning programmes	93
6. Latin and the sciences	95
7. Didactic theatrical productions	97
8. Performing music and Latin & Greek poetry	99
9. International network of schools	101
<b>HOW YOU CAN HELP</b>	<b>104</b>

# THE ACADEMY IN BRIEF



## A SCHOOL FOR TALENT

The *Accademia Vivarium Novum* recovers the great traditions of the humanist schools of the Renaissance. It welcomes and supports young talent from all over the world for free, mostly from disadvantaged backgrounds, and offers them a higher education in the humanities, with a strong focus on a mastery of the classical languages. **p. 5**



## A REAL RES PUBLICA LITTERARUM

An encounter with classical, ancient, mediaeval, and modern thinkers strengthens, positively and not arrogantly, nor in an exclusive manner, one's own identity, and opens the soul to an awareness of the unity of mankind and of the unitive force of culture, in a *res publica litterarum*, a home for the spirit that is not defined by physical boundaries or time. **p. 7**

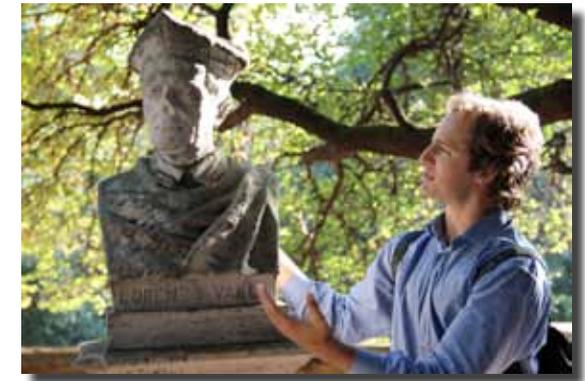


## WHY SPEAK IN LATIN AND GREEK ?

The active use of Latin (and Greek) was the principal method of education for centuries; it enables a more rapid and thorough access to the classics, allows one to communicate in the language of the ancients, and stimulates enthusiasm in the students; it also helps to overcome barriers between peoples and fosters a sense of community based on cultural roots. **p. 9**

## CONVERSING WITH THE PAST

A real cultural rebirth would be unrealistic without a fruitful dialogue with those who have, over the centuries, founded the study of the humanities in the West and wrote in Greek and Latin. Without the possession of these two languages, the dialogue is interrupted and fragmented, and the need arises for intermediaries, who are often misleading and corrupt the sources. **p. 11**



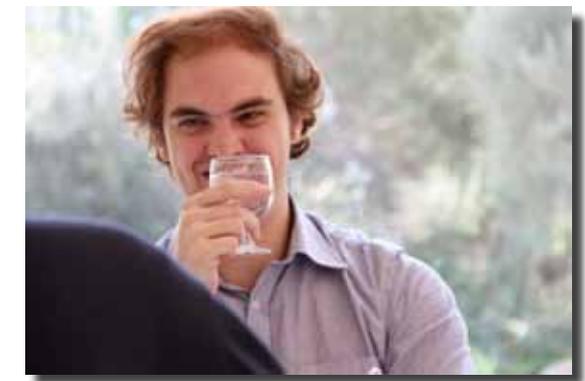
## MENS SANA IN CORPORE SANO

The Academy seeks to develop in young people a free and discriminating spirit, able to understand and appreciate the complexity of the world and of history; it does this through the analysis of thousands of pages of different authors to discover their point of view. It does not, however, neglect a proper physical education and other recreational stimuli for the mind. **p. 13**



## WHERE HUMANITY HAS NO PRICE

The search for virtue to guide our life is not a commodity one can barter or sell; for this reason, the Academy does not receive from its boarders any payment, and bears all their expenses with respect to room and board, academic fees, teaching materials, study excursions, and, in some cases, university tuition. **p. 15**





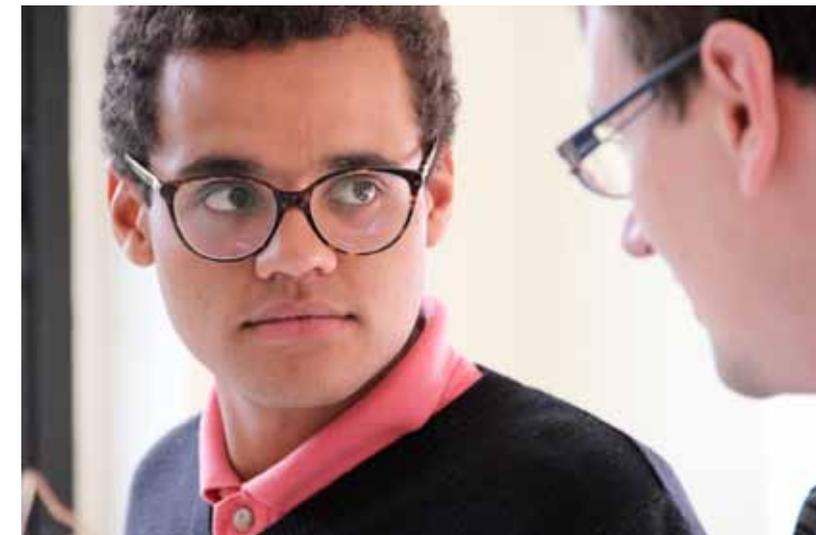
# 1. A SCHOOL FOR TALENT

The *Accademia Vivarium Novum* is an institution created to recover the great tradition of the humanist schools, their methods of teaching and training, and a free and critical view of the world that such an education can develop.

It is a higher institute for liberal arts education, which welcomes young men from all over the world for study periods ranging from one to five years. The young men are chosen by their university or institute of origin based on two fundamental criteria: a strong inclination towards classical studies, and their social and economic difficulties. In fact, the Academy aims to help form talented young people, with particular attention to those who are in conditions of economic hardship.

Nature has given us small sparks that, unfortunately, we soon extinguish, corrupted by bad habits and misleading opinions, so that the light of nature never manifests itself. In fact, in every soul there exist innate seeds of virtue that, if they could freely develop, would naturally lead us to a blessed life.

**Cicero**



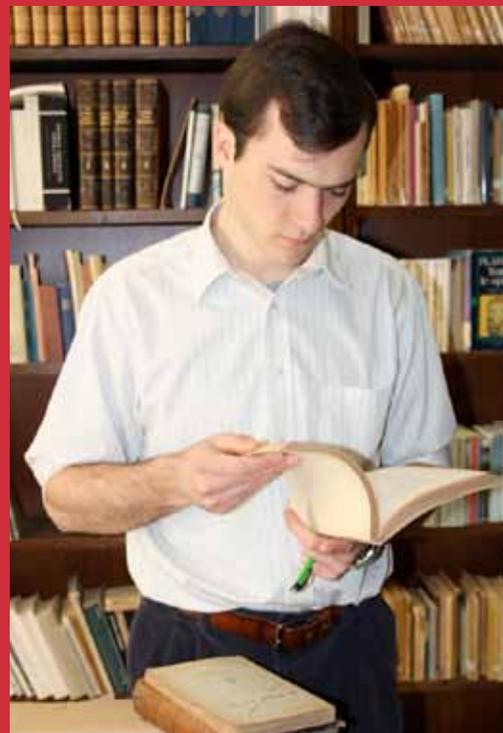
## 2. AN AUTHENTIC *RES PUBLICA LITTERARUM*

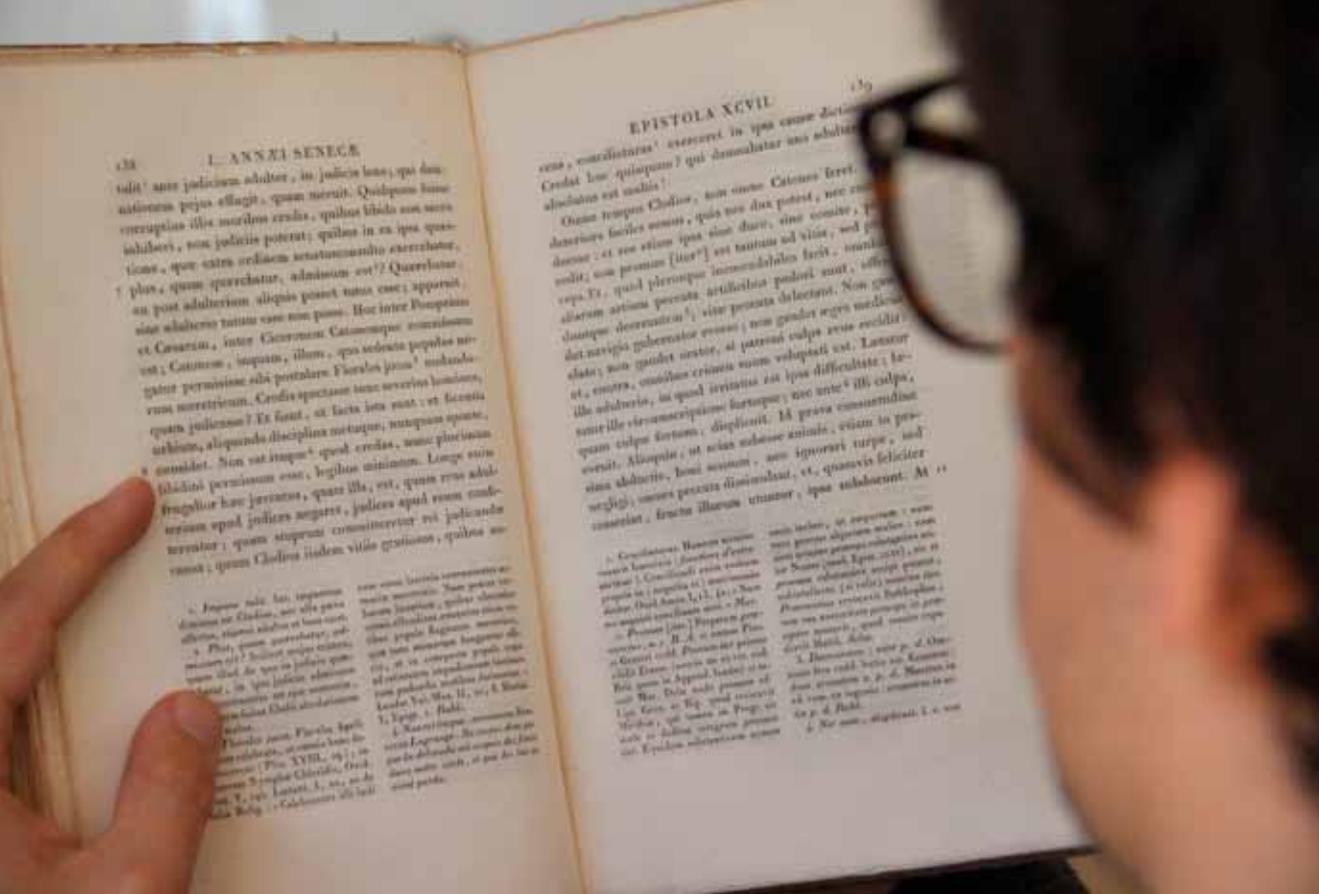
From its inception, the Academy has wanted to distinguish itself by its international character: the students come from all over the world and are admitted from every continent, without any distinction of race, colour, national origin, religion, creed or ethnic background. Young people need to feel immediately that what unites them is that *humanitas* which was called such by the ancients because it leads one to love and care for all people in an ideal brotherhood that finds its strength and nourishment in a common heritage of culture without borders. The use of a common language, which belongs to no single individual but to all, unites young people across every division, prompting them to look toward a broad and far horizon, which is not limited to the present time, but combines in a single *res publica* even those who lived many centuries before us, but, as Petrarch said, still dwell among us, live, and establish a dialogue that will never end.



The wise, among all the virtues, have named but one *humanitas*, deriving its name from man himself, because it teaches us to love and care for all men, past, present and future, in an ideal brotherhood.

**Marsilio Ficino**



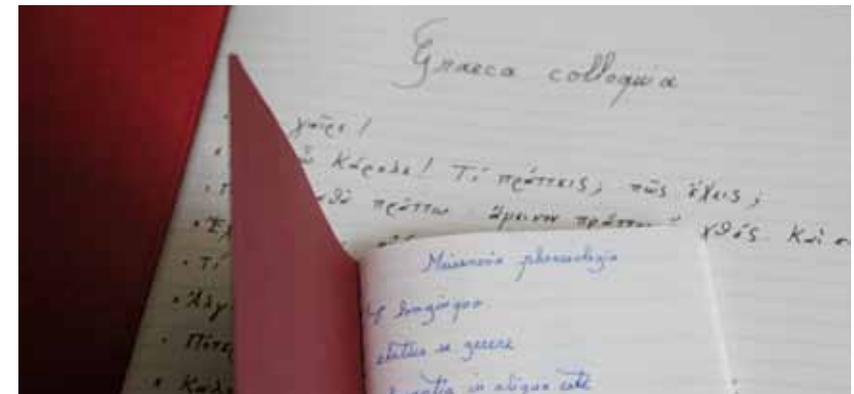


### 3. WHY WE SPEAK IN LATIN AND GREEK

For a very long time during the more than two thousand year history of Latin – at least from the time of the *Hermeneumata pseudo-Dositheana* (III cent. AD) until the end of the eighteenth century – teachers strived to encourage their students to approach the learning of languages through active methods, which have many similarities with those used today for the teaching of modern languages. This is how Latin was taught by Politian, by Erasmus, by Comenius and also by Gravina. At the Academy, not only during the daily lessons, but also throughout the rest of the day, the Latin language is the means of communication whereby pupils speak with one other and their teachers: no other language is permitted on campus, except ancient Greek, which is used during specific lessons, group discussions and the analysis of texts. Thus, the Academy is probably the only place in the world where there is a community of people who use Latin and ancient Greek as living languages daily. This living use is not constituted as an end in itself, neither is it a snobbish affectation nor an erudite diversion: it confers in a very short period a mastery of the language so complete as to enable the students to read fluently, effortlessly and without frustration, entire works in Latin and ancient Greek, as well as mediaeval and humanist authors. The active use of Latin (and Greek) has helped our students learn more quickly and enthusiastically; encouraged creativity in a field all too often associated with boredom and pedantry; has broken down the barriers between people from different cultures and different countries.



Latin has united, through conversation, by means of linguistic communication, many peoples of different languages, and has propagated culture among men, in order to form a single homeland out of all nations throughout the world.  
**Pliny the Elder**



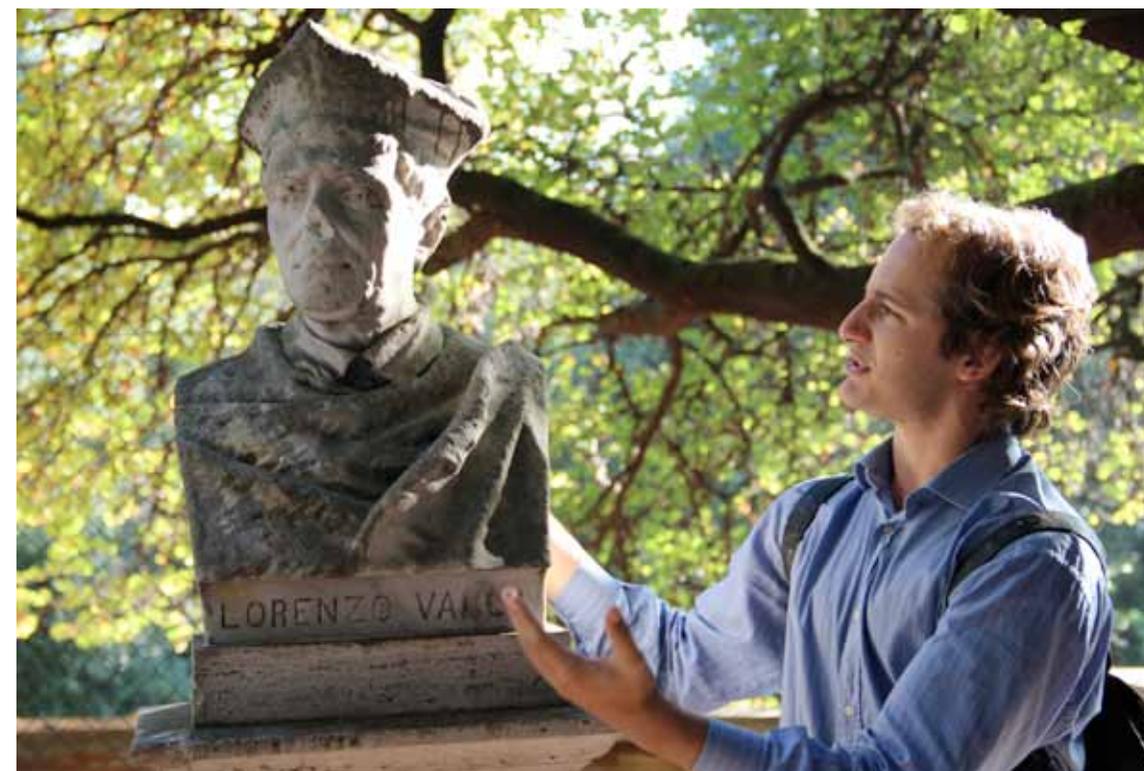


Every one of us has two homelands: the land that gives us our name is the Classical world. Our homeland in soul and body for the Russian is Russia, Germany for the German, for the French it is France: the homeland of our spirit is, for all of us, the Classical world. This common homeland unites people with a bond greater than any distinction of nation and race.  
**Thaddeus Zielinski**



## 4. CONVERSING WITH THE PAST

The Academy wants to ensure that young people who frequent it receive a genuine access to the immense patrimony of classical, mediaeval, humanist and post-humanist texts handed down in the languages that are the foundation and the vehicle of our Western culture. This is why the youth of the Vivarium Novum, from its foundation, have been dedicated to acquiring a full and sound knowledge of Latin and Greek through intense and serious study; to master them almost as a second and third mother tongue, thanks to special methods borrowed from the schools of the humanists. Each year, students analyse and discuss thousands of pages of classical, early Christian, mediaeval, and Renaissance authors, confronting the works of great thinkers in order to reflect deeply on the major problems facing humanity, and, through a new awareness, to deal with the challenges that the world poses to the individual and to the community.





Young men and boys must set about acquiring an education and a philosophy appropriate to their age, and take great care of the body in the age in which it germinates and grows to manhood, thus providing a valuable service to the love of wisdom; then, at the onset of that age in which the soul begins to perfect itself, they must also intensify the exercise of the latter.

**Plato**



## 5. *MENS SANA IN CORPORE SANO*

Teachers and students contribute freely to create and cultivate a harmonious community spirit based on the values of humanism and culture as a force that can refine the mind and produce a powerful moral tension. Students strive, as far as possible, to fight against the forces of selfishness and individualism, and to free themselves from a slavery to the fashions and trends of the masses, to attempt to sift through everything using the light of reason, and to follow only that which evinces itself as good, just, true, beautiful, able to perfect and improve the individual, and, through them, the whole of society. In this way, young people begin to understand not only that we live in a particular era of history, but that we ourselves are that era and that we have the capacity to transform it through our efforts; in the words of St. Augustine: *nos sumus tempora: quales sumus, talia sunt tempora*. The Academy is, therefore, a place where one can experience a different way of living, where fashions and trends of the moment are not considered indisputable authority to be accepted passively, but are relentlessly subjected to rational analysis and logical discussion.

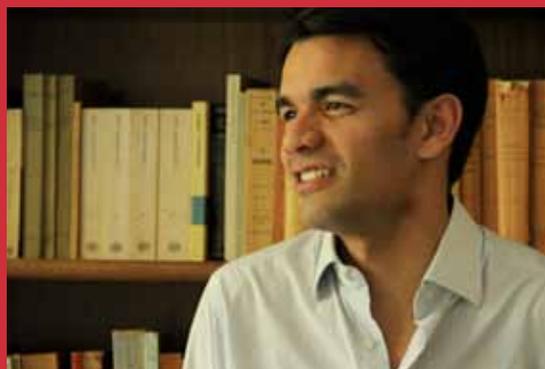
Yet, together with this education of the mind there must also be a sound education of the body, according to that tempered harmony between the Muse and gymnastics advocated by Plato and, in general, by every sound formation. Therefore, the young men who live in the Academy participate in various athletic activities, such as track and field, basketball, tennis, swimming, football, and martial arts, making use of the facilities on campus, as well as organising group sports in a spirit of healthy competition, but not in an obstinate antagonistic manner. They also cultivate photography and cinematography, theatre, classical music, and engage in games of the intellect such as chess.



We must not be surprised that those who have learned their letters just to sell them, should treat them in a venal and greedy fashion; in fact, with a dishonest hope, they intend not to derive a hundredfold interest from them, but a thousand times as much.  
**Petrarch**

We must believe, as the wise exhort us, that virtue and knowledge are to be sought for their own sake. They are wrong then, who seek virtue in view of honours and riches, or for any other external reason.

**Pier Paolo Vergerio the elder**



## 6. WHERE THE HUMANITIES HAVE NO PRICE

At the Academy, language courses are also offered for a fee, especially during the summer months, for people who simply want to learn Latin and Greek for personal or professional purposes. The money collected is fully utilised for the support of the young people attending the ordinary course of studies during the academic year. *Humanitas*, however, and παιδεία, according to the admonition of Plato, cannot be bought or sold; moreover, whoever tried to do so would seem to corrupt, almost by an act of simony, something that should be respected as sacred. Those who share every part of their lives trying to reach an ideal of truth, justice, and beauty cannot, according to a superior standard, put up for sale this perpetual communal investigation into the sublime. This is why, in addition to a desire to help young people in a state of social and economic disadvantage in particular, the young guests of the Academy, during the ordinary course of studies, do not pay anything for their stay and their formation, but live together like a real family, resolved to ignite in themselves that spark that comes from long coexistence with the highest ideas that mankind has been able to conceive during the centuries of its existence.





# OUR ROOTS

## OUR ROOTS: VIVARA

Vivara is a small uninhabited island covered in vegetation, now a nature preserve of the state. Here, in the eighties, a group of young people participated in a unique experience of living and of study, which would prove to be very fruitful for each one of them. p. 21



## GROWTH: MONTELLA

From 1995, the Academy established a long-term campus in Montella (AV), in a rustic and bucolic villa, and began a series of high-profile cultural activities, inviting distinguished scholars; they also began to work with young people from very disadvantaged backgrounds, providing them with a liberal arts education which was as complete as possible. p. 25 e 27



## THE CONFERENCE "HUMANITAS"

In 2007, the city of Naples hosted, in many of its most important venues, the impressive conference "Humanitas," on the present value of the humanities; more than three hundred and fifty scholars and young people from every nation attended to discuss the resumption of the study of the liberal arts in Europe and the world. p. 31



## CURRENT PREMISES IN ROME

In 2009, the Academy transferred its location to Rome, in a spacious and comfortable building near the Via Aurelia. Teaching and research activities were intensified, with many resident students from all over the world. p. 39



## THE CONFERENCE "ALEA FATI"

In 2011, the Academy hosted the conference "Alea Fati", on the "liquid fears" that plague mankind today, and discussed in the light of texts what the great writers have pondered about such fears of man for centuries. p. 33



## BEGINNINGS

With the international conference "Latino sì ma non così" (Procida-Vivara, 1991), the Academy launched its programme for the reform of the teaching methods of the classical languages; in fact, without overcoming this obstacle, the liberal arts could not re-establish a real bond with history— deeply wounded and distorted by a sterile positivist approach. p. 23 e 30



## "DOCERE" AND THE INFLOW OF STUDENTS

At the international conference "Docere" (Naples-Montella, 1998), the Academy launched a project for an International Centre for the Humanities. More than fifty universities from every continent participated. Its first seat was located in Montella (AV). Young people began to come from all over the world. p. 30



## THE CONFERENCE "LITTERARUM VIS"

Hungary 2008, in Szeged and Budapest: a ten day intense seminar took place for a deeper understanding of the true value of the study of literature for human society. It was attended by many hundreds of scholars and young people. p. 32



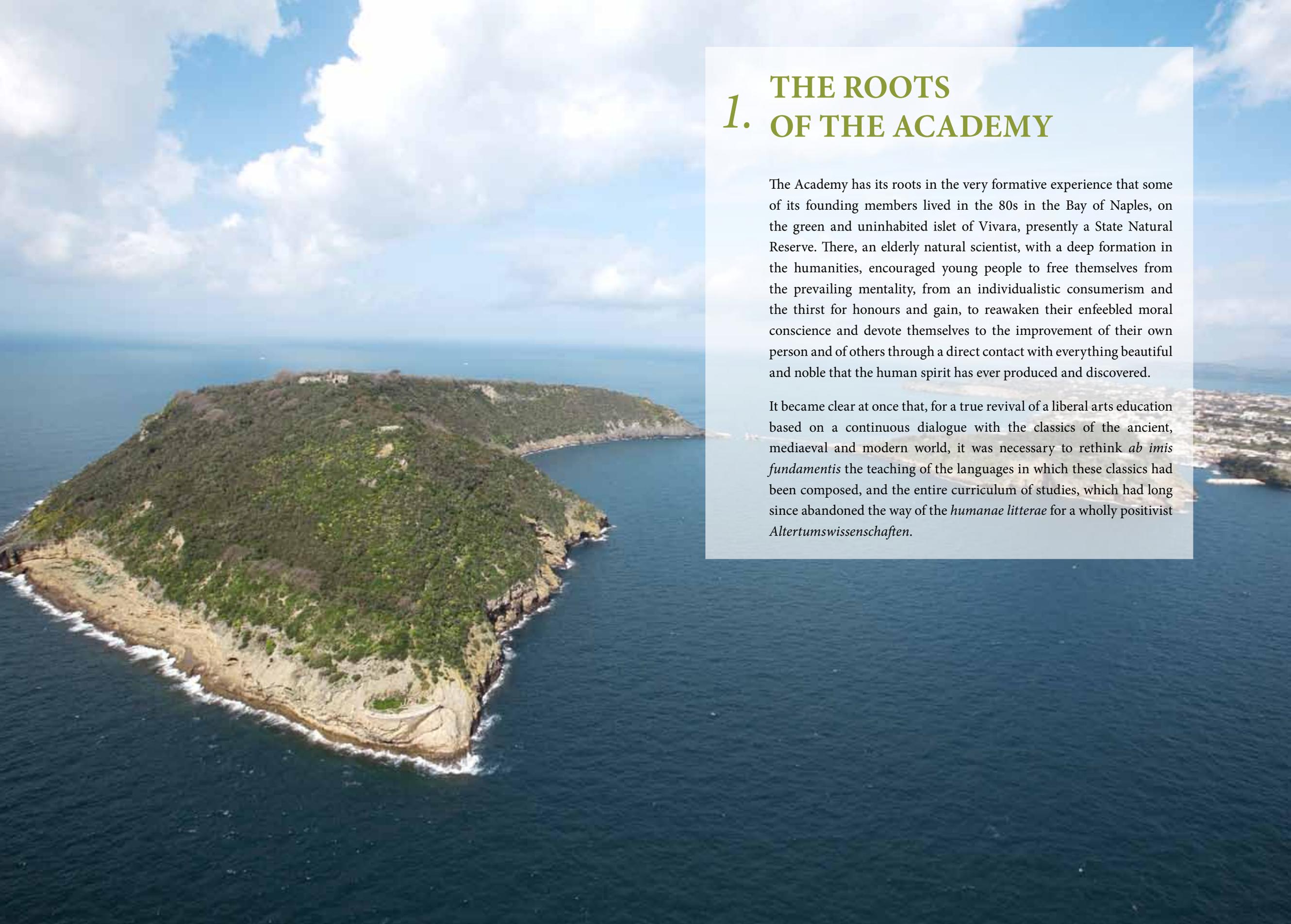
## THE CONFERENCE "MONUMENTA VIAEQUE"

In 2010, a conference was organized in Rome "Monumenta viaeque", on the value of the study of literature in the formation of man and on methodologies to effectively teach the classical languages, the access-key for the texts of Western culture. p. 33



## A NEW CAMPUS

The Academy now intends to found a major world centre of studies and humanist education in Rome that will be a crossroads where scholars from all over the world can meet, compare the results of their research, learn from each other new methods, conduct lectures and debates, and join forces to reinvigorate the study of letters in our world, that they may nourish the soul of our society. p. 81



# 1. THE ROOTS OF THE ACADEMY

The Academy has its roots in the very formative experience that some of its founding members lived in the 80s in the Bay of Naples, on the green and uninhabited islet of Vivara, presently a State Natural Reserve. There, an elderly natural scientist, with a deep formation in the humanities, encouraged young people to free themselves from the prevailing mentality, from an individualistic consumerism and the thirst for honours and gain, to reawaken their enfeebled moral conscience and devote themselves to the improvement of their own person and of others through a direct contact with everything beautiful and noble that the human spirit has ever produced and discovered.

It became clear at once that, for a true revival of a liberal arts education based on a continuous dialogue with the classics of the ancient, mediaeval and modern world, it was necessary to rethink *ab imis fundamentis* the teaching of the languages in which these classics had been composed, and the entire curriculum of studies, which had long since abandoned the way of the *humanae litterae* for a wholly positivist *Altertumswissenschaften*.



It is in the form of free co-optation and co-operation of the Academies that the life of the spirit, the new science, letters and the arts have found their place, at the same time flexible and unyielding, static and evolutionary, which befitted their fecund nature.  
**Marc Fumaroli**

## 2. THE BIRTH OF A PROJECT

In 1998, the Academy organized “Docere”, a large international conference attended by representatives of more than seventy universities on every continent. During the conference, the project for an International Centre for Classical Studies and the Humanities was launched, with a prospective seat in Italy. Fifty-two universities from all over the world joined this project, pledging to select students and to recognise credits and grades attained in the future Centre.



### 3. A BUCOLIC LOCATION

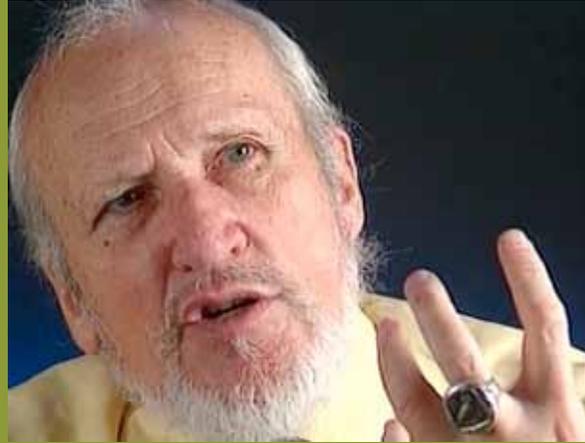
The project, in which universities from every continent participated, was launched in 2000; in the absence of a more appropriate place, it found its first home in the rustic setting of the Academy *Vivarium Novum*, located in Montella (AV), in the green valleys of Irpinia. Youth from all parts of the world began to gather there, sent by their respective universities for one or more years of advanced studies.

The students that have attended the Vivarium Novum so far, have come from Albania, Argentina, Australia, Belgium, Brazil, Bulgaria, Cameroon, Canada, Chile, China, Colombia, Croatia, the Czech Republic, Estonia, Ethiopia, France, Germany, Great Britain, Hungary, Italy, Korea, Mexico, the Netherlands, Nigeria, Norway, Peru, the Philippines, Poland, Portugal, Romania, Russia, Slovakia, Slovenia, Spain, Switzerland, Turkey, the United States; today, they continue their studies, are pursuing a doctorate, or are already teaching, despite their young age, at universities in diverse countries.





GIOVANNI PUGLIESE CARRATELLI



IMRE TOTH



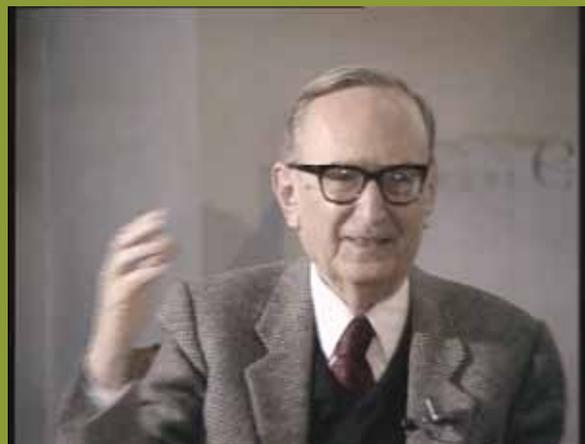
STÉPHANE TOUSSAINT



ALEXANDER GAVRILOV



JEAN SEIDENGART



EUGENIO GARIN

## 4. MAJOR CONFERENCES AND FAMOUS SCHOLARS

From 1995, the Academy initiated a very busy schedule of organising seminars, lectures, meetings, and debates that would allow young people and those who were entrusted with a teaching responsibility to engage in a constructive dialogue with the most important thinkers and contemporary scholars, and with the most effective methods for the transmission of the instruments and content of a humanist culture. Hundreds of teachers and luminaries from various disciplines from all over the world have since followed in succession, in order to propose their vision and the results of their research: the Academy has organised in recent years many training courses, conferences, and workshops in every region of Italy, in various countries of Europe and in the United States of America in collaboration with prestigious institutions in Italy and abroad.



WILFRIED STROH



DANTE DELLA TERZA



## 5. MAJOR INTERNATIONAL CONFERENCES

After the first conference, “Latino sì, ma non così” (Procida - Vivara, 1991) and from “Docere” (Napoli - Montella, 1998) onwards, several important international conferences have taken place in collaboration with the *Istituto Italiano per gli Studi Filosofici*. In 2007, at the most prestigious locations in the city, the conference “Humanitas” was organised in Naples; the following year, in Budapest and Szeged, with the collaboration of local universities, the Academy of Sciences of Hungary and the Italian Institute for Culture, approximately three hundred scholars from around the world participated in the conference “Litterarum vis”; in the summer of 2010, two hundred and fifty teachers, university professors and young people dedicated to the study of the humanities gathered in Rome for the conference “Monumenta Viaeque”, which inaugurated the opening of the Academy’s new seat in Rome. This was followed, in 2011, by the conference “Alea Fati” also in Rome, in which the “liquid fears” of our times were analysed.



# INTERNATIONAL CONFERENCES

## 1. Latino sì ma non così

Already in 1991, being aware of the tragic state of Latin learning in schools and universities across Europe, the nascent Academy organised an international conference held on the islands of Procida and Vivara (NA), which proposed alternative methods and amicably debated on the means necessary, not only to avoid the tragic disappearance or reduction of Latin in the Western education system, but to ensure its recovery and efficacious development. The conference, which lasted an entire week, hosted over two hundred scholars, including very prestigious speakers from all over the world. The conference was accompanied by an exhibition of text books currently in use in various countries of Europe and America.



## 2. Docere

In 1998, the administrators of the Academy believed there was an urgent need to organise a massive world conference on the teaching of Latin and Greek: a problem that necessarily had to be confronted in order to develop a major reform of the humanities in the schools and universities of Italy, Europe and the Americas. More than seventy speakers from universities from every continent answered the call, including Africa, the Far East, and Australia, bringing to the conference their successful teaching experience and materials that demonstrated the effectiveness of alternative methods to the grammar-translation approach that currently thrives. The conference took place for eight days



between Naples and Montella, which was the seat of the Academy at that time; it had the support of the Italian Institute for Philosophical Studies, with which an active collaboration was initiated, and the University of Salerno. The Italian press (“Il Corriere della Sera”, “La Repubblica”, “Il Sole 24 Ore”, “Il Mattino”, etc. ; R. A. I., “Mediaset”, and local television stations) as well as many foreign newspapers devoted whole pages to the conference, provoking a lively debate.

## 3. Humanitas

In 2007 a large international conference was organised on humanism, understood in its historical development from the fourteenth to the eighteenth century, and in the still current formative value that the humanities play in the education of man. The conference was attended by over seventy speakers from all continents, and hundreds of young and old scholars from all over the world.

The various lectures were held in prestigious venues in Naples, that exemplified the themes that in turn were being discussed, thus also showcasing the most important seats of Neapolitan culture (the Royal palace, the palace of Capodimonte, the National Archaeological Museum, the Botanical Garden, the observatory, the conservatory of music, the great theatre of Pompeii, the monasteries of St. Lawrence and St. Clare, the Serra di Cassano palace).

The activities of the conference also included fine arts performances; two theatrical representations and four concerts of classical music, with the participation of distinguished musicians from abroad.

#### 4. Litterarum vis

In 2008, from July 25 to August 1, between Szeged and Budapest in Hungary, another important international conference was organised, titled “Litterarum vis”, on the educational value of the humanities. This conference, which was organised in a seminar format, with several seminars being held contemporaneously, was attended by over thirty moderators from all over the world, and many hundreds of scholars from every continent.

The activities of the conference likewise included fine arts performances and concerts of classical music.

The conference was held in prestigious venues, from the University of Szeged, to the Opusztaszer National Heritage Park, from the fortress of Buda, to the Parliament, and the Academy of Sciences in Budapest.



#### 5. Monumenta viaeque

From July 7-15, 2009, “Monumenta viaeque” a new international conference was held, which, on the one hand, proposed new and effective didactic methods for the teaching of the classical languages, and on the other hand, wanted to develop a non-sterile academic debate on the *monumenta litterarum*, that is, to what extent can the cultural heritage handed down to us by the European *res publica litteraria* contribute to the formation of young people and a renewal of the whole of society today.



The conference, attended by more than two hundred and fifty people, was held in highly prestigious locations; the Farnese palace in Caprarola, the Villa Lante in Bagnaia, the ruins of Ostia, and Hadrian’s Villa in Tivoli, thanks to the kind cooperation of various Italian ministries. In addition to the seminars, concerts and theatrical performances of high artistic merit were held.

#### 6. Alea fati: Romanae disputationes

In 2011, a new international conference was organized in Rome for a period of five days (July 15-20) on the “liquid fears” of our times, reappraised through the eyes of the Greek and Latin authors of the ancient world, Middle Ages, and the Renaissance. The conference was attended by scholars from many parts of the world; seminars were held on Latin and Greek texts relating to the conference’s theme. Each day was opened by an inaugural oration, and the entire conference ended with a lively debate. During the conference, participants had the opportunity to visit the Via Appia, the Villa of Maxentius, the Catacombs of San Sebastiano, the tomb of Cecilia Metella, and, through the courtesy of the competent Ministry, there was an extraordinary opening of the Villa of the Quintilii. In all of these locations, literary texts were read, commented, dramatized when appropriate, and discussed. The participation was substantial, with a large influx of many people from abroad, but especially of young people from high schools and universities in Italy.



PLATONIS  
OPERA

# THE ACADEMY TODAY



## THE PRINCIPAL ACTIVITIES

The Academy is a school that demonstrates what a renewed approach to the teaching of the classical languages and the humanities can achieve; in this School, future generations of young people are formed which nourish themselves on and try to spread the love of *humanitas* as the sustenance of a truly human society. p. 41



## MUSICAL ACTIVITY AND CLASSICAL POETRY

For a long time, at least from the ninth or tenth century, Latin verse, which passes on the rhythms of the ancients, was combined with melodies that accentuated the harmony and meaning of the poetry. The Academy, by renewing this tradition, has become a global reference point for research in the unity between poetry and music in its application to teaching. p. 43



## EXCURSIONS AND ON-SITE LESSONS

With frequent trips to historically significant sites in Latium and Campania, students are almost able to directly touch the lives of the ancients through immersion in the places where it unfolded. The excursions, combined with the reading of texts, indelibly and vividly imprint in the minds of young people the great culture and the immense legacy of Greek and Roman civilisation. p. 45



## HOSTING VARIOUS SCHOOLS

The Academy also regularly hosts schools from all over Italy and Europe for periods of formation, with lessons in the classroom or while traveling, seminars and various educational activities related to the active use of Latin and Greek and the analysis of themes handed down by the literature of Greece and Rome. p. 47



## FORMING TEACHERS IN A LIVING METHOD

The Academy is known for its proposal to teach Latin and Greek as living languages. Many training sessions for teachers in Italy and Europe are organised each year, creating a national and international network of teachers. The “direct method” combines the techniques of the Renaissance schools with the latest discoveries in language teaching, and is based on the induction-contextual method proposed by H. H. Ørberg. p. 49

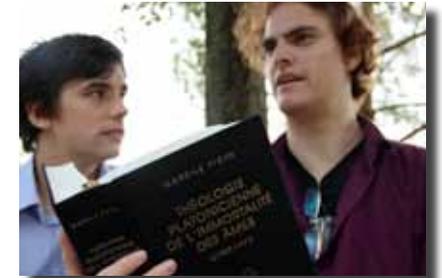
## THE SUMMER LANGUAGE COURSES

Our methods combine the tradition of humanist schools with the latest acquisitions of foreign language teaching, and have achieved an international reputation thanks to summer courses in Latin and Greek, which enable students in a period of only two months to progress from nothing to reading the classics accurately, with a complete grasp of grammar and an active vocabulary of at least 3,500 words. p. 51



## OUR PROGRAMME: RESEARCH AND STUDY

The Academy promotes a series of studies on the languages and literatures of ancient, medieval, Renaissance and modern authors on philosophy, history and all that pertains to these disciplines. This research is published and reaches a wide audience of scholars throughout the world. The methods of study and research are mostly doxographic-humanistic, and attempt to overcome a purely positivist approach. p. 53



## THE PUBLISHING HOUSE

Our publishing house has gained a good reputation among teachers of Latin and Greek following the curricula proposed by the Italian Ministry of Education. In addition to textbooks, we publish research sponsored by the Academy and two periodicals, Mercurius, the newsletter of activities, and Ianus, a journal of studies published in Latin, with contributions from some of the most renowned men of culture in the world. p. 61 e p. 63



## A LIBRARY FOR THE HUMANITIES

The Academy has a library of about forty thousand volumes, containing all the essential tools and texts for the study of Latin, Greek, classical, mediaeval and modern literature, philosophy and history. In addition to printed books, the library also has a digital archive containing many thousands of works. p. 65



## AFFILIATIONS AND COLLABORATIONS

The Academy has created a network of more than fifty universities, and is in close rapport with institutions in many countries. The academy has a strong relationship with the Italian Institute for Philosophical Studies with which it has organised seminars, conferences, and research. We also have a mutually fruitful affiliation with the *Institutum Pontificium Altioris Latinitatis* at the Pontifical Salesian University. p. 67





# 1. THE PRESENT ROMAN CAMPUS

In 2009, in answer to the pressing invitation of a religious congregation, the Academy moved its headquarters to Rome, where a large functional building near the Via Aurelia, with all that is necessary to an International Campus was made available. The Campus also houses the library of the Academy, which consists of about forty thousand volumes. The Academy has run in recent years thanks to the proceeds of the publishing house and the efforts and commitment of private donors and scholarships guaranteed by cultural institutions and charitable foundations.



A magnificent school has been established, where, under the guidance of carefully chosen teachers, students can absorb an excellent literary education from the earliest age; because our common hope rests on that generation [...] And it has been decided that everything should be open and free of charge [...] the founders have wished to lavish their entire wealth and all their earnings on this project, stripping themselves of everything in order to enrich the minds of youth.  
**Erasmus of Rotterdam**





I have been educated to listen to all the masters of wisdom, by analysing each page, without, however, swearing by the words of any one of them. [...] But what would it have been to treat the opinions of others, though many, if, in practically approaching the banquet of the wise without making any contribution, we had not brought anything of our own, conceived and nourished by our own intellect?

**Giovanni Pico della Mirandola**



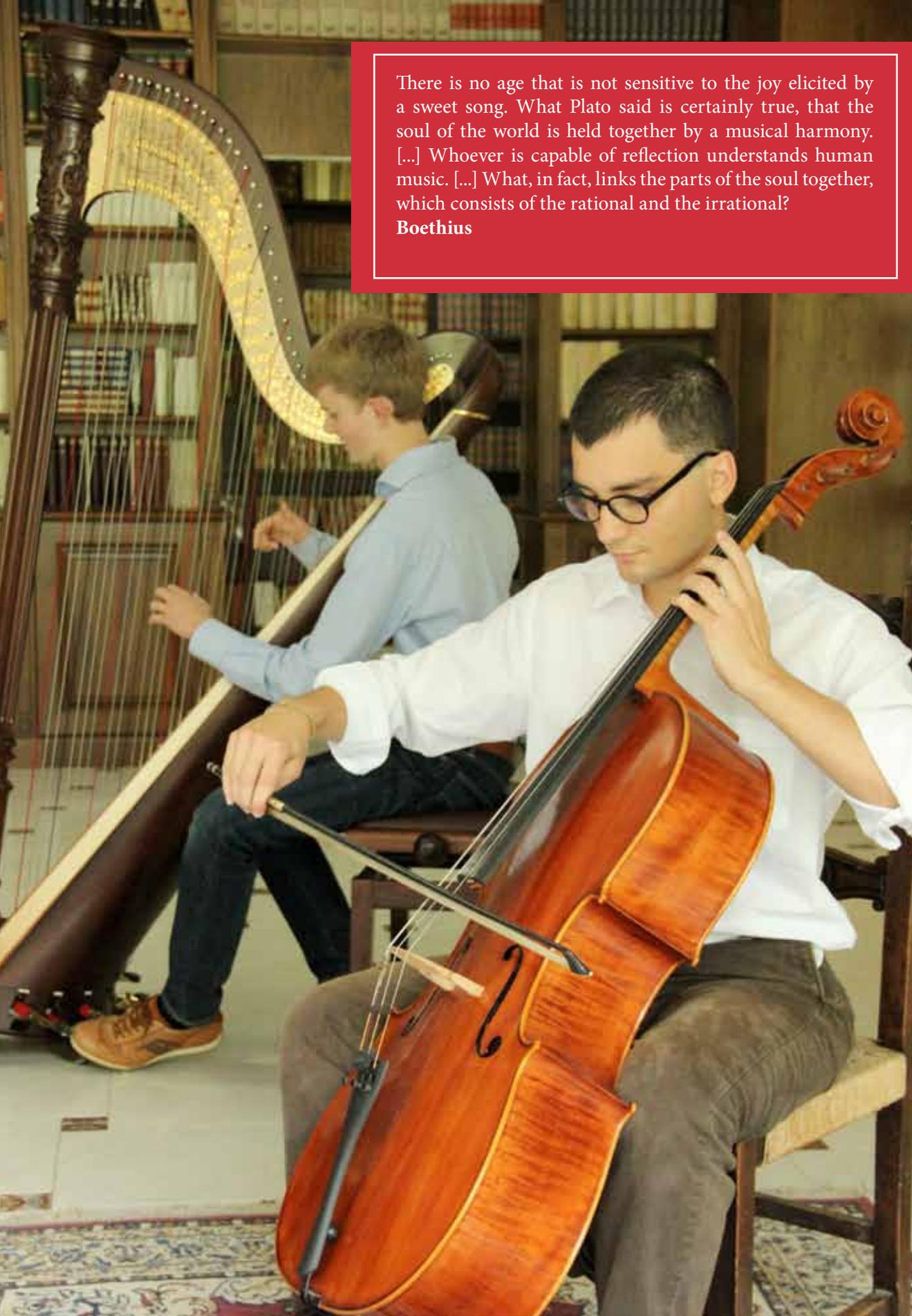
## 2. THE PRINCIPAL ACTIVITY OF THE ACADEMY

The Academy conducts a number of cultural initiatives, which, like planets in a solar system, revolve around its primary activity: that of the education of new generations through an ongoing debate with the classics, a comparison with the great works handed down to us; a perpetual subjecting to the test of reason and thought the idols and prejudiced opinions that afflict our age and stifle creative development; to ask questions even about what may seem obvious, to understand the complexity of the world and the various points of view from which each topic can be considered. A conversation in the courts of the ancients stimulates and challenges us, encouraging us to think independently and freely, opening our hearts and our minds to new perspectives. Far from passively accepting the tenets of venerated authorities, yet also respectfully listening to the word of those who have passed the test of time, the young students compare current views with the great voices of history, and search for a way to clarify for themselves the biggest problems still facing mankind. In this perspective, the Academy respects every idea that is supported by strong arguments and appreciates and encourages the contributions of every culture; it rejects, however, the hypocritical attitude of the so-called “political correctness”, which imposes a gag on freedom of expression and hinders the civil and proper exchange of views, as well as the enriching reciprocal relationship between different cultures, locking them into watertight compartments that fuel distrust and sectarianism.



There is no age that is not sensitive to the joy elicited by a sweet song. What Plato said is certainly true, that the soul of the world is held together by a musical harmony. [...] Whoever is capable of reflection understands human music. [...] What, in fact, links the parts of the soul together, which consists of the rational and the irrational?

**Boethius**



### 3. MUSICAL ACTIVITIES AND CLASSICAL POETRY

From the tenth century, the Latin poetry of Horace, Virgil, Ovid, and Tibullus was accompanied by musical notation that tended to reproduce the ancient verses in an alternation of long and short vowels and syllables: *verba loquor socianda Chordis* said the poet of Venosa; musicians from all ages have tried to reunite in a mystic marriage both rhythm and melody, not only to accentuate the verse, but also to awaken the harmony that governs it. The humanists took up these experiments, also adding musical notation to other poets such as Catullus, bringing them to the highest perfection; peoples of Europe who had in their mother tongue that same distinctive alternation between long and short vowels have faithfully preserved the ancient rhythms and verses of poetry, accompanied by music that enhances meaning and content. For years, the Academy has cultivated this field of research, with remarkable results not only from the aspect of musicology, but also from the educational point of view. It has set up regular courses of experimental music connected with Latin poetry, held concerts in collaboration with renowned groups of foreign musicians and musicologists, and it has created a choir and an ensemble named Tyrtarion, which has already set to music and recorded several poems of Catullus, Horace, Virgil, and Ovid.





## 4. EXCURSIONS AND ON-SITE LESSONS

At the Academy, humanism and letters are cultivated outside the classroom as well: thanks to frequent trips to important sites in Latium and Campania, which are of particular value for the historical remains which they contain, students experience first-hand, and almost by touching the lives of the ancients, not only through the medium of the word, but also by an immersion in the very environments where those lives unfolded. The pupils of the Academy, therefore, are guided during the course of lecture-excursions to visit the wonders of the city of Rome and its magnificent and rich treasures, along with Ostia, Tivoli and other archaeological sites of Latium; they also visit Paestum, Baiae, Cuma, Pompeii, Stabiae, Herculaneum and the museums of Naples. The walks, combined with the reading of texts, indelibly and vividly imprint in the minds of young people the great culture and immense legacy of Greek and Roman civilisation.



Monuments, statues and images that represent the human form are beautiful, but much more worthy of consideration are the representations of deeds and of thought.

**Isocrates**





He who exhorts young people, who, in so great a shortage of good teachers, instils virtue in souls, who seizes and draws back those who rush headlong towards money and luxury and, if nothing else, at least slows their course, is working for the public good.  
Seneca

## 5. HOSTING SCHOOLS

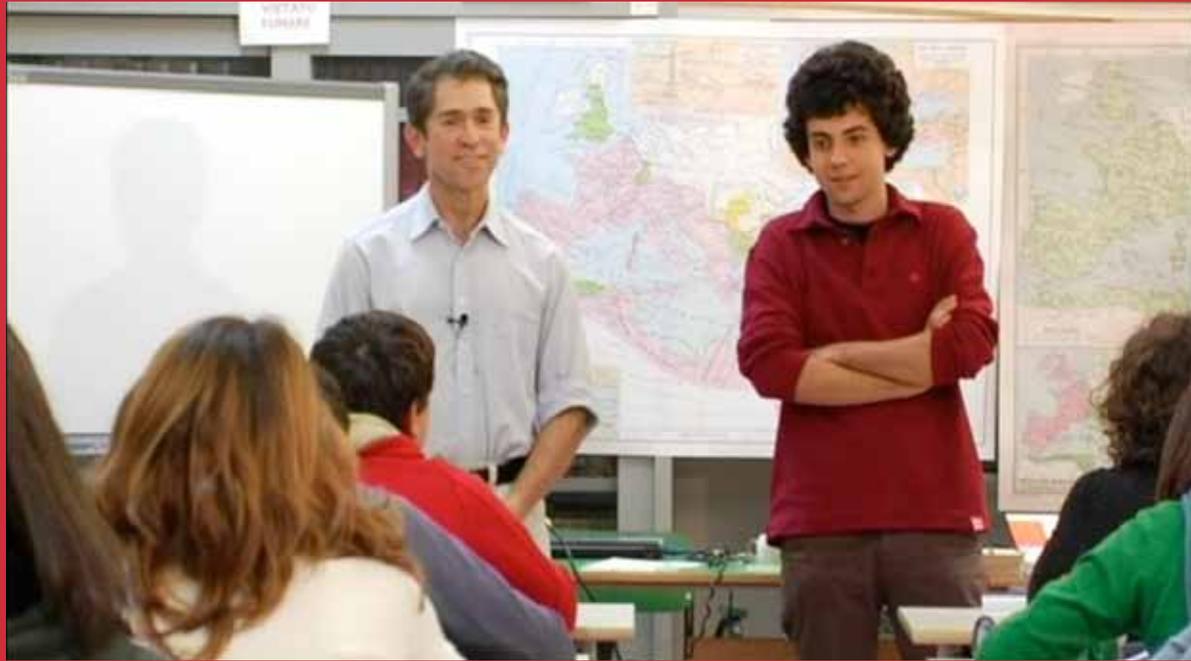
The Academy has created a Centre for study and for hosting groups of schools both from Italy and from other parts of the world, where, for variable lengths of time, students participate in various cultural activities, including language classes and lessons on ancient culture, theoretical and practical courses in archaeology on location, and visits to sites of great cultural value in Latium, Campania and other regions of Italy.



## 6. FORMING TEACHERS IN A LIVING METHOD

The Academy is characterised by being one of the most recognised promoters of new methodologies for the teaching of humanities in the world. It manages an authentic educational Centre for Italian and foreign teachers, organising training courses and apprenticeships in language teaching and didactic methodologies, both on campus and through distance learning.

The “direct method” promoted by combining the techniques of the schools of the Renaissance with the latest advancements in language teaching, is based on the “inductive-contextual” system proposed by the Dane, Hans Henning Ørberg, in the book, *Lingua Latina per se illustrata*. This masterpiece of language teaching guides the student by hand from the first degree of language learning to the fluent reading of the classics. The basic course book, *Familia Romana*, contains thirty-five chapters, written entirely in Latin, which tell the story of a Roman family of the second century AD. Students, as they follow the thread of the narrative, learn, almost without realising it, the whole morphology and syntax of Latin, along with thousands of words chosen by the frequency with which they appear in the classical authors. The approach to the teaching of Greek is parallel and similar to that of Latin: the ultimate goal is to enable students to read the classics with ease and fluency. We use for this purpose a custom version of the course *Athenaze*, originally published by Oxford University Press, adapted to the inductive method. The material of the two courses is supplemented by varied and engaging exercises and educational activities that always actively involve the learner.



Through examples, rules and exercises one teaches and learns. The example must precede always, the rule must follow, exercise and imitation must be constantly proposed [...] through our method we desired that students should learn everything by doing, and the teacher should precede and anticipate everything through examples, directing diverse exercises and correcting errors.

**John Amos Comenius**





It was the Latin language that educated all nations and all people in the liberal arts, it taught them excellent laws, opened the way to all wisdom; it freed them from barbarism.  
**Lorenzo Valla**

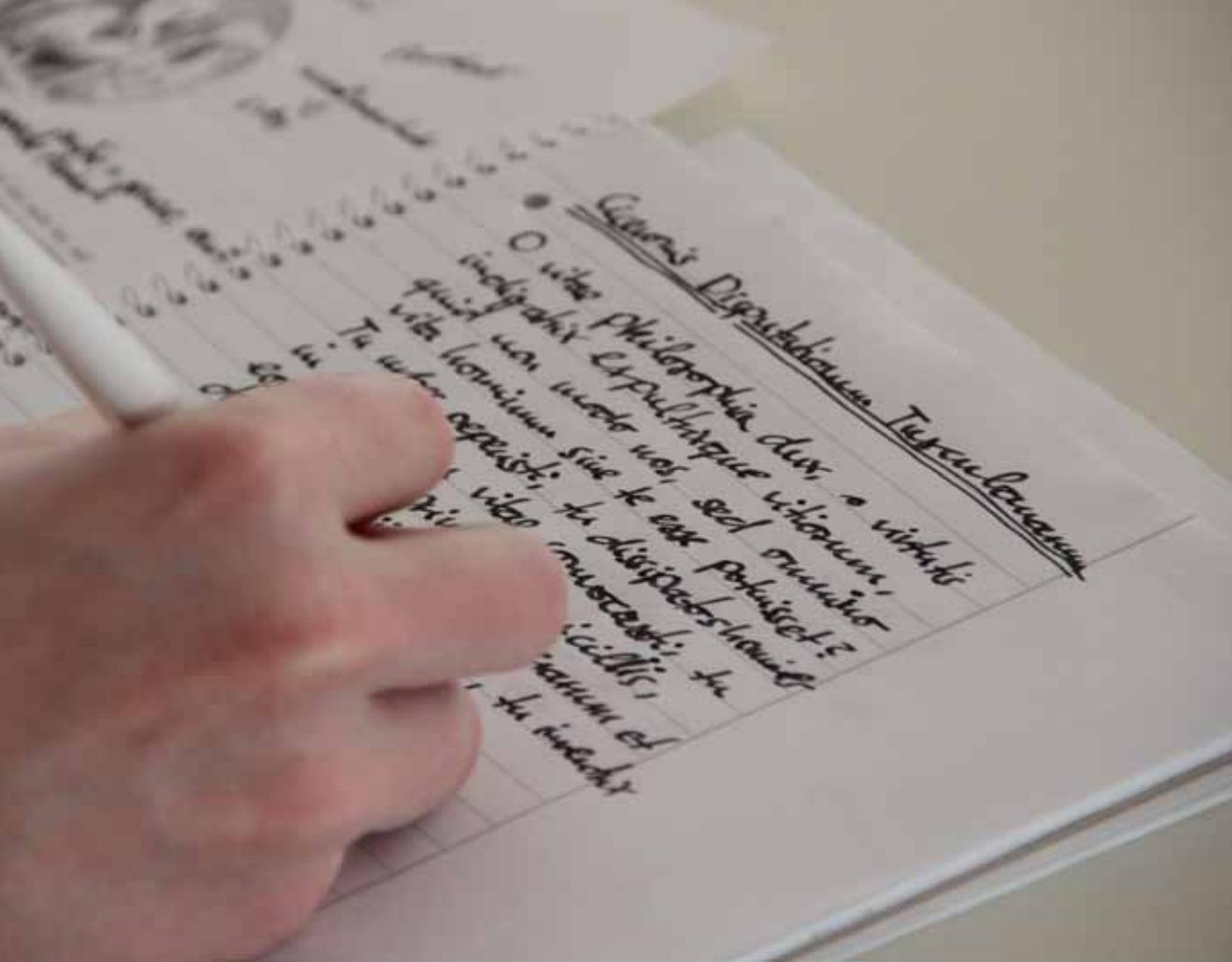


## 7. INTENSIVE SUMMER LANGUAGE COURSES

The *Accademia Vivarium Novum* has gained in recent years a worldwide reputation for having researched, developed and introduced methods of teaching Latin and Greek which are extraordinarily effective. It has promoted throughout Italy and re-introduced in Europe and the United States of America the inductive-contextual method for the teaching of the classical languages. The Academy then put the skills acquired through years of research and field work in the service of all those who wish to learn Latin and Greek with excellent results and in a very short period of time. Summer courses using specific teaching techniques, ranging from induction according to nature, to the “Total Physical Response” and Suggestopaedia, storytelling and the Rassias Method, to dialogues and the active use of the language, both oral and written, and the methods of the Humanist schools of the Renaissance. This mixed method, tested for years by the experts of the Academy, allows one to achieve, in just eight weeks, results that may be obtained normally after at least three years of language study.

The courses are aimed at students of any nationality and any age. The ability to read Latin texts is necessary not only for those who study classical literature, but also those dedicated to mediaeval and modern history, the history of European literature, the history of ideas, law, philosophy, history of science, theology, and the liturgy.



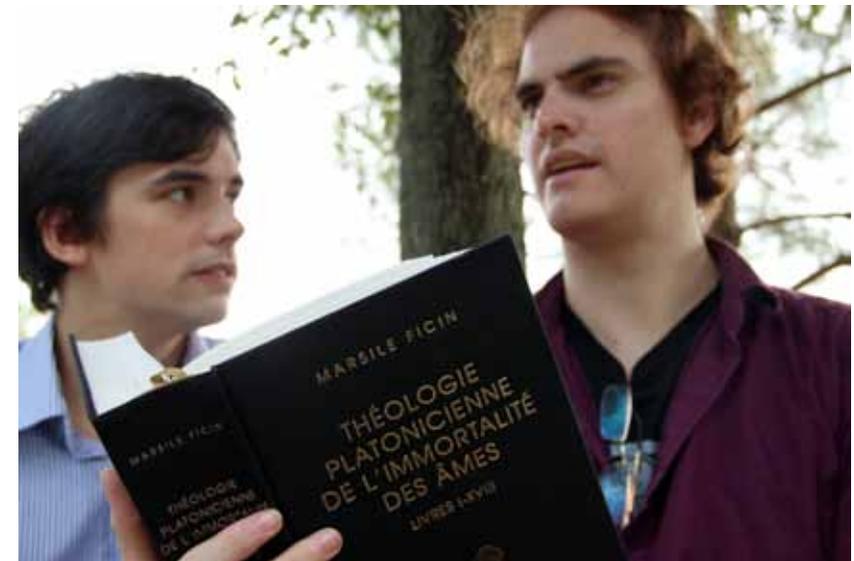
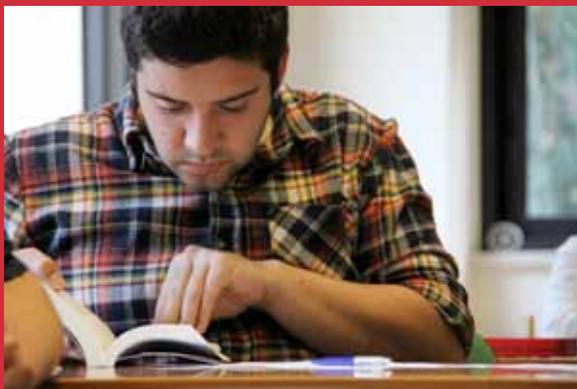


## 8. OUR PROGRAMME: RESEARCH AND STUDY

The activities of the Academy, limited by space and time to a small group of people, are broadened through programs of study and research and the publication of the results, with the dual purpose of further investigating specific issues, and disseminating humanist culture in broad sectors of society. The Academy also aims to overcome, thanks to its academic journal, *Ianus*, and a series of studies, essays and research projects, the purely positivistic approach to the humanities imposed by the *Altertumswissenschaften* from the late eighteenth and early nineteenth centuries, so as to regain a vision of literary and philosophical disciplines connected to the moral and spiritual formation of men through a fruitful dialogue with the past. This enables one to assess with greater confidence of judgment the present, and prepare a more healthy future. The *humanae et bonae litterae* and the *disciplinae liberales* must return through the work of a strong movement of thought, to free men from the particular in order to show them the universal, and to emphasise wherein human dignity resides, to make them truly free through the search for truth, beauty, and of the blessed life based on the cultivation of virtue.

From early youth, in reading the classics, I have felt that the most important goal was to amend my habits, not the accent marks and the punctuation of books. [...] To be sure, they are barbarians who prefer drinking not pure and clear but rather murky and muddy waters. Yet there is nothing more pitiable than scholars who have grown old with letters and syllables, measuring the distance a flea can leap.

**Jan Frederik Gronovius**



# CURRICULUM OF STUDIES

## First elements of the Latin language

Because our students read the works of both ancient and more recent authors, they must have a solid foundational knowledge of the language. Elementary courses in Latin are proposed both to those who do not know the language at all, and those who have need of consolidating the basics or to experiment with new teaching methods. The course is based on the textbook *Lingua Latina per se illustrata*, and on the inductive method that the Academy promotes and diffuses: not only through reading, but also through speaking, asking questions, participation in prepared recreational activities, and the recitation of dialogues, according to the teaching methods of modern languages, the students are able to understand with little effort the writings of the ancients after a few months of study.

## Elementary course in Greek

The humanist Sebald Heyden justly said “he who does not know the Greek language and its literature together with Latin cannot be considered cultured.” Therefore, in these lessons, as with those in Latin, the Academy seeks to ensure that students who do not know Greek will learn the basics directly in the Greek language and then exercise themselves orally, in writing and with the reading of texts, so that, having laid a solid foundation, within a year are able to read and understand works both in Attic prose and in the κοινή dialect, (used as the common language of the later ages,) and in other literary dialects of Greek.

## Latin composition

To have more than a superficial knowledge of the works of Latin authors, ancient

and modern, students must first actively train themselves in the language, through appropriate exercises; they must also increase their mastery of the vocabulary, learning words and phrases by connecting them to objects and real situations. They will then be ready to read the texts, confront, compare, and analyse the writing style of each author, and identify their stylistic choices. Finally, exercises on certain rules of syntax, and those related to composition in various styles, will provide an understanding of texts that is immediate and effortless, as well as rewarding.

## History of Greek Literature

This course aims to ensure that students can read and understand without any difficulty the works of Greek writers from various periods, and, at the same time, gradually introduce students to the use of the Attic dialect to treat literary topics. Thus we read the works of poets and prose writers, from Homer to Plutarch, that students will be able not only to understand, but also, as far as possible, to imitate and appreciate fully.

## History of ancient Latin literature

In this course, authors from Plautus to Apuleius are read in the original and commented in Latin, allowing students to approach the writers directly and make their own judgements on them. Students read many works in prose and verse of ancient writers of greater significance, the texts of which, of course, placed alongside explanations, exercises and conversations of various types, are intended not only to make the content more clear, but also to highlight the most important issues that Latin authors have brought to our attention.

## History of modern Latin literature

This course aims, above all, to extirpate the false and unfounded opinion that the Humanist authors and their works, due to a cold imitation of the ancients, were disconnected from the practical concerns of everyday life. Careful reading and delving into the works of the humanists, clearly and irrefutably shows that they are not to be confused with those who, locked up in the proverbial ivory tower, never contributed with a civil commitment to the common good, but formed and promoted a world closed off amidst books and flattery. Humanists, on the contrary, educated young people to imitate the classical authors so well as to resemble them as children resemble their fathers while still remaining themselves. They actively address the most urgent problems of their time and of every period of history: this is demonstrated through the reading of the greatest representatives of Humanism from Petrarch to Ruhnken and Vico.

## Ancient Philosophy

The breadth and depth of the philosophical inquiry of the ancients does not have any analogue in any other period of history. The Greek philosophers, in particular, aimed to attain truth and to eliminate prejudiced and preconceived opinions, by reading the book of Nature and investigating the soul in an ideal self-awareness, to free themselves and others from a supine dependence on tyrannical *auctoritates* not illuminated by the light of the *logos*. The lessons, through the historical journey of ancient thought, from the early Greek philosophers to the Hellenistic schools and the adaptation of content to the Roman mentality, and with particular regard to the views of Plato and Aristotle, tries to draw directly from the sources and to draw nourishment from them. The aim is not merely to retrace the journey

from the origins of ancient philosophy, but also to make our own lives better based upon what Greek and Roman thought can yet say to the men of our time. Students should not forget the famous saying of Cicero: “A single day lived well, and according to the teachings of the philosophers, is preferable to an immortality full of error.”

## History of poetry and Latin metrics

The course, which takes place in close contact with that of Latin literature, shows the students the historical development and characteristics of Latin poetry from Catullus to the Christian poets, highlighting not only the progressive technical refinement, but also that of content and concept, which the Latin poets attained; it analyses the transition from the quantitative to the accentual poetry already between the fourth and fifth centuries, its historical development and its link with music, based on manuscripts with neumatic notation from the X - XI century, to the works of humanists such as Pietro Tritonio, and the experiments of Jan Novák; it reveals what in neo-Latin poetry was due to pure scholastic exercise and technical virtuosity, and how much, from Pontanus to Pascoli, draws on the sources of true poetic inspiration.

## Roman History

The course covers the development of ancient Roman history, from its legendary origins to the fall of the Empire in the West. Pupils follow the historical thread through the reading and analysis of Greek and Latin sources of Roman historiography. The commentary and analysis of a historical and cultural nature guarantees students a solid understanding of the subject and makes them understand more deeply the relationship between cause and effect in the events that gave rise to the civilization that has most influenced the Western world.

# READING LIST

Every year, the young students of the *Vivarium Novum* read, during the course of ordinary or specific workshops, thousands of pages of the works that have marked the path of Western civilisation. He who completes the entire *ratio studiorum* of the Academy will have covered and discussed the texts listed below.

**Homer**  
Certainly he is no less than a brother who is your companion and is wise. — *Odyssey*, Iliad

**Hesiod**  
Works & Days, Theogony

**Greek lyric poets**  
Anthology

**Aeschilus**  
Oresteia, Persians  
Prometheus bound

The most beautiful human work is to be of use to one's neighbour.

**Sophocles**  
— *Oedipus rex*, *Antigone*  
Oedipus Coloneus

**Euripides**  
Alcestis, Medea, Bacchae

**Herodotus**  
Books I, II, IV, VI, VIII  
& IX of the Histories

One does wrong not simply by doing evil, but, being able to impede it, by doing nothing.

**Aristophanes**  
Acharnians, Clouds, Frogs

**Thucydides**  
— *The Peloponnesian War*

**Plato**  
The unexamined life is not worth living. — *Apology*, *Crito*  
Phaedo, Symposium  
Phaedrus, Meno  
Gorgias

The highest injustice is to appear just without being so in fact.

**Republic**  
Timaeus  
letter VII

**Xenophon**  
There is no better protection than one's own courage and virtue. — *Cyropaedia*, *Anabasis*

**Lysias**  
On the Murder of Eratosthenes  
On the sacred olive  
Against Eratosthenes  
Defence for the Invalid

**Isocrates**  
Panegyricus, To Demonicus  
Areopagiticus, Evagoras — Progress is not the work of those who are content with how things are, but of those who have the courage to change for the better what is not right.

**Demosthenes**  
I and III Philippics  
De Pace

**Aristotle**  
Poetics, Politics  
*Nicomachean Ethics* — Neither the morning nor the evening star is so dazzling as justice.  
Eudemian Ethics

**Menander**  
*Dyskolos*, *Epiletontes*

**Callimachus**  
Anthology  
Coma Berenices

**Theocritus**  
Idylls

**Polybius**  
Anthology — There is no surer way of becoming better men than through knowledge of the past.

**Plutarch**  
Life of Demosthenes & Cicero  
Life of Alexander & Caesar  
*De liberis educandis*  
*De tribus rei publicae generibus*

**Marcus Aurelius**  
*Meditations* — Love in truth all men whom destiny has placed in your path; it is man's duty to love even those who injure you.

**Pseudo-Longinus**  
On the Sublime

**Epictetus**  
*Manual* — We have two ears but one mouth, in order to listen twice as much as we speak.

**Lucian**  
Dialogues of the gods  
Dialogues of the dead  
*Vera Historia*

**Sts. Matthew, Mark, Luke, John**  
The Gospels

**Saint Paul**  
Letter to the Romans  
— I & II Corinthians  
Letter to the Hebrews

**Saint John**  
I epistle, Apocalypse  
The *Didachè*  
Epistle to Diognetus

A habit of base speech is the path leading to vile acts. — **Saint Basil**  
— *Address to young men*

**Plautus**  
He errs who forgets what he has learned. — *Amphitryo*, *Aulularia*  
*Captivi*, *Mostellaria*  
*Menaechmi*  
*Miles gloriosus*, *Rudens*

I am a man and nothing is alien to me that is human. — **Terence**  
— *Heautontimorumenos*  
*Phormio*, *Hecyra*,  
*Adelphoe*

It is necessary that error and darkness in the soul be dissolved not by the rays of the sun nor the light of day, but the investigation of nature's intimate law. — **Lucretius**  
— *De rerum natura*

**Catullus**  
*Liber*

**Cicero**  
*Pro Roscio Amerino*  
*Divinatio in Caecilium*  
*De imperio Gn. Pompeii*  
*In Verrem*, *The Catilinarians*  
*Pro Milone*, *Pro Marcello*  
*Pro Archia*, II Philippic  
*Somnium Scipionis*

The supreme good is the welfare of the people. — *De legibus*  
*De oratore*  
*De finibus bonorum et malorum*  
*Tusculanae disputationes*

The weight of one's own conscience is great. — **De natura deorum**  
*De senectute*  
*De amicitia*

We are not born to live for ourselves. — **De officiis**  
Anthology of letters

**Caesar**  
*De bello Gallico* — Men willingly believe what they wish were true.

**Cornelius Nepos**  
Life of Hannibal  
Life of Atticus

**Sallust**  
*Bellum Catilinarium*  
*Bellum Jugurthinum* — In peace-time small things grow; with discord even great things fall to ruin.

**Virgil**  
Eclogues  
Georgics  
*Aeneid* — O execrable hunger for gold; to what ends have you not driven man?

**Horace**  
Odes  
*Satires* — There is due measure in all things; there are limits on both sides beyond which there is no justice.  
Epistles

**Tibullus**  
Poems

**Propertius**  
Poems

**Ovid**  
*Metamorphoses* — God has given man an erect posture and ordered him to raise his eyes up to heaven and the stars.  
*Tristia*

**Livius**  
*Anthology* — Human error is worthy of forgiveness.

**Phaedrus**  
*Fabulae*  
What good are laws where money reigns supreme?

**Petronius**  
*Cena Trimalchionis* —

**Martial**  
*Anthology* — To live tomorrow is too late; live the present.

**Juvenal**  
*Anthology* — It is necessary to have the greatest respect for the young.

**Lucan**  
Anthology

**Statius**  
Anthology

**Curtius Rufus**  
*Historia Alexandri Magni* — The possession of what we get by the sword is not very durable, but the obligation of good offices is eternal.

True happiness is found in virtue. — **Seneca**  
*De vita beata*  
*De otio*  
*De tranquillitate animi*

A whole life is necessary to learn how to live, and what is stranger still, a whole life is necessary to learn how to die. — **Seneca**  
*De brevitate vitae*  
*De beneficiis*  
Proemium of *Naturales quaestiones*  
Letters to Lucilius

**Quintilianus**  
Books I, II, X of the *Institutiones*

**Pliny the Younger**  
Epistles  
Panegyric

It is much easier to suffocate the intellect and its operations than to bring it back to life. — **Tacitus**  
*Agricola*, *Germania*  
Anthology of the *Annales* & the *Historiae*  
*Dialogus de oratoribus*

**Apuleius**  
Large selection from *Metamorphoses*  
*Apologia*

The good shepherd must fleece, not skin his sheep. — **Suetonius**  
Life of the Caesars

**Tertullian**  
*Apologeticum*  
*De spectaculis*

Friendship is born between men of similar character or it renders them similar. — **Minucius Felix**  
*Octavius*

**Cyprian**  
*Ad Donatum*

**Lactantius**  
*De opificio Dei*  
*Divinae institutiones*

The earth was given to all, and not just the rich. — **Saint Ambrose**  
*De officiis ministrorum*  
Hymns

**Saint Jerome**  
Anthology of Epistles  
Life of Malchus

**Saint Augustine**  
Confessions — *De doctrina Christiana*  
*De doctrina Christiana*  
Men climb and admire the mountain tops [...], the orbits of the stars, and forget about themselves.

**Prudentius**  
*Cathemerinon liber*  
*Peristephanon*

**Boethius**  
*Consolatio Philosophiae* — I know [...] the principal cause of your suffering; you are ignorant of who you are.

**Saint Gregory the Great**  
*Dialogues*

**Bede**  
*Historia Ecclesiastica*

**Paul the Deacon**  
*Historia Langobardorum*

**Einhard**  
*Vita Caroli*  
In order to have a compassionate heart that feels another man's pain, you must first become acquainted with your own misery, so as to find in your own soul that of your neighbour.

**Peter Abelard**  
*Historia calamitatum*

**William of St-Thierry**  
*Epistula Aurea* — acquainted with your own misery, so as to find in your own soul that of your neighbour.

**Saint Bernard**  
*De diligendo Deo*  
*De gradibus humilitatis*

**Geoffrey of Monmouth**  
*Historia regum Britanniae*

**Aelred of Rielvaux**  
*De amicitia Christiana* — The passions of the soul must be guided by reason, tempered by truth, and ruled by justice.

**John of Salisbury**  
*Metalogicon*

**Saint Thomas Aquinas**  
Anthology of the *Summa Theologiae*

**Dante**  
*De monarchia*

**Petrarch**  
*Secretum*  
Anthology of Epistles — Write, read, meditate, learn, study to become learned, but most of all to become a good man and become better every day.  
*De sui ipsius et multorum ignorantia*  
*De vita solitaria*

Teachings of virtue and morals are hidden in literature; it is not sufficient to be simply acquainted with them, but it is necessary to put them into practice.

**Coluccio Salutati**  
*Epistulae*

**Leonardo Bruni**  
*Dialogi ad Petrum Histrum*

**Thomas à Kempis**  
*Imitatio Christi*

**Nicholas of Cusa**  
*De pace fidei*

Truth is the only authentic end to which men strive, and inasmuch as it is eternal, it nourishes our mind for all eternity.

**Leon Battista Alberti**  
*Intercenalia*

**Lorenzo Valla**  
*Praefatio ad VI libros Elegantiarum*

**Marsilio Ficino**  
*Commentarium in Convivium Platonis de amore*

True Love is to strive flying towards divine Beauty.

*Epistulae selectae*

**Politian**  
*Lamia*

You are able to degenerate towards inferior things which are coarse; you are able, according to your choice, to be restored with the higher things, which are divine.

**Pico della Mirandola**  
*Oratio de hominis dignitate*

**Erasmus of Rotterdam**  
*Colloquia Laus Stultitiae*

We are not born men, but must become so.

*De pueris statim ac liberaliter instituendis*

*Ciceronianus*

*Enchiridion militis Christiani*

*Querela pacis*

**Nicholas Copernicus**  
*De revolutionibus orbium caelestium*

Where the only measure for all things is money, it is rather difficult to ever be able to establish a government based on justice and prosperity.

**Thomas More**  
*Utopia*

**Juan Luis Vives**  
*De causis corruptarum artium*

*Fabula de homine*  
*Introductio ad sapientiam*

**Philipp Melanchthon**  
*De miseriis paedagogorum* — We cannot achieve anything extraordinary in life, if the soul does not burn with love for that to which it aspires, and is not propelled towards it by an inward inspiration.

Anthology of Jesuit missionaries and explorers (**Martin Dobrizoffer, Franciscus Du Creux, Maffei, Jean de Léry...**)

**Muretus**

Anthology of epistles — When I comment the works of the poets, I intend to sow virtue and knowledge.  
*Oratio de utilitate et praestantia litterarum*  
*Oratio de philosophiae et eloquentiae coniunctione*

**Giordano Bruno**  
*De umbris idearum*  
*Cantus Circaeus*

**Francis Bacon**  
*Novum organum*

**Galileo Galilei**  
*Sidereus nuncius*

**René Descartes**  
*Meditationes*  
*Passiones animae, Regulae* — Even if we were to read all the works of Plato and Aristotle, we will never become philosophers, if we will not be able to express our own strong opinion on the subject matter.

**John Locke**  
*Epistula de tolerantia*

**Baruch Spinoza**  
*Ethica, Tractatus theologico-politicus* — Peace is not absence of war; it is a virtue, a state of being, a disposition towards goodwill, trust, and justice.

**Leibniz**  
*Confessio naturae*  
*Monadologia*

**David Ruhnken**  
*Oratio de doctore umbratico* — Very often, men of little culture, but of a good nature, and experienced in life, understand what is just and beautiful in the ancient authors, more than he who has acquired great erudition, exhausting his life in the darkness of his cell.

**Giambattista Vico**  
*Orationes inaugurales*  
*De antiquissima Italorum sapientia*

**Ludvig Holberg**  
*Iter subterraneum*

**Giovanni Pascoli**  
*Poemetti cristiani*



I have devoted all my activity and resources coming to the aid of friends of literature; and in what times! Today, when weapons are well used more so than books; but I will not rest and will not cease before having published a large collection.  
**Aldus Manutius**

## 9. THE PUBLISHING HOUSE: DIDACTIC AND RESEARCH

In 1998, in order to support the cultural project of the Academy, the eponymous publishing house was established, engaged in the dissemination of new methodologies for the teaching of classical languages, which are also recognised today by the Italian Ministry of Education in the new National Guidelines.

In addition, the publications promote not only linguistics, but especially original thought, the result of intellectual activity within the Academy, through such media as magazines, essays and books.

The publishing activity, therefore, has the dual statutory purpose of disseminating the thought and teaching methods of the Academy, and to promote its activities through regular financial support.







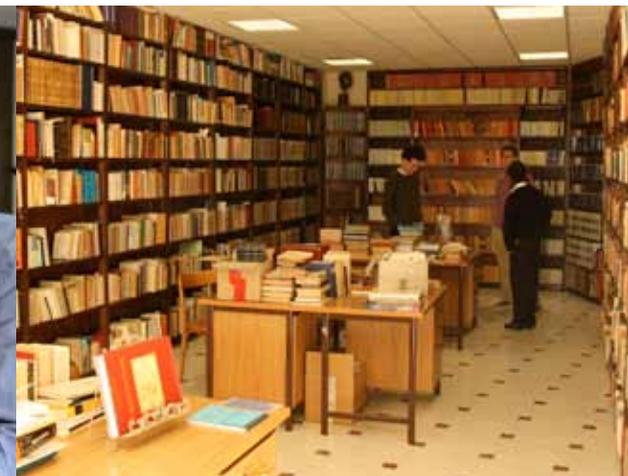
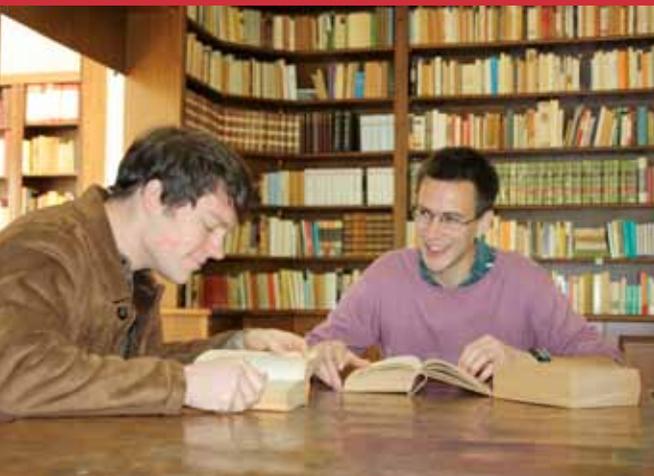
## 11. A LIBRARY FOR THE STUDY OF THE HUMANITIES

The library is the beating heart of the entire academic institution. The approximately forty thousand volumes of the *Academy Vivarium Novum* already constitute a precious treasure, and an initial core for the library to be continuously and greatly expanded, by collecting titles on the historical, philosophical, artistic, archaeological and literary patrimony of Europe, with an aspiration of possessing all the major works of classical culture and the humanities, so as to offer a specialised tool of great value that would in itself be a strong cultural attraction. The library has, in addition to paper volumes, works on digital media and equipment suitable for computer research and access to the internet. The library contains a musical section, with recordings of ancient, mediaeval and classical music, as well as a media library, a collection of works on CD-ROM, and DVD.

Cataloguing the existing materials is still a work in process, as is identifying the books that will be bought in the near future for a more coherent and better functioning of the library. It will also be necessary to renew and expand the shelving to provide more space for the growing collection of books.

Here I gather from every place and from every epoch all the friends that I currently have and have had, and not only those tested by long acquaintance and a shared life, but also those who lived many centuries before me, whom I know only through the benefit of their works, and admire for their deeds, for their character, customs, way of life, language and talent; and I converse more sweetly with them than with these who believe they are alive simply because, when breathing, they emit their pestilential breath and can see a puff of condensation in the cold air [...] Here you will find the peace and tranquillity that you are looking for; and the most precious wealth of all in the mind of a scholar: a large number of books and the shared life and respect of loyal friends. You'll be with the saints, philosophers, poets, orators, historians...

**Petrarch**





## 12. COLLABORATIONS AND AFFILIATIONS

In addition to a network of dozens of universities and colleges throughout the world linked by relations of exchange and collaboration with the Vivarium Novum, the Academy strongly fosters and actively cooperates with some cultural institutions that have established a strong relationship with it over the years: first of all, the Italian Institute for Philosophical Studies, with which it has organised numerous seminars, four major international conferences, published research, and has conferred scholarships on talented young people; then the *Institutum Pontificium Altioris Latinitatis* – the Faculty of Christian and Classical Letters at the Pontifical Salesian University, where professors of the Academy teach, and with which there is an affiliate relationship. On the one hand, the *Vivarium Novum* makes its human resources available for the training of students of the *Institutum*, for publications, for the organisation of congresses and conferences, and on the other hand, the *Institutum* permits young people at the Academy to obtain university degrees with a recognition of the course of studies carried out inside the *Vivarium Novum*.

The Academy is also an associate member of “Euroclassica”. It collaborates with the Spanish didactic association “Cultura clásica”, with the illustrious *Athenaeum* of Amsterdam, with the *Bibliotheca Classica Petropolitana* of St. Petersburg, with the network “Europa Latina”, and with the *Academia Latinitati Fovendae* and dozens of other institutes promoting the study of the Greek and Latin languages and culture, humanism and the Renaissance, and teaching methods.



# ALUMNI OF THE ACADEMY



**Patrick Owens (USA)**  
Professor at Wyoming Catholic College

I have a unique perspective on the *Accademia*, where I was at one time a student and where, after completing my degree, I returned as a lecturer. Now, as an instructor at Wyoming Catholic College, I frequently recommend the *Accademia Vivarium Novum* to my very best students. Hundreds of students have mastered Latin (and Greek) at the academy under the tutelage of Prof. Miraglia. Indeed, there is no other place in the world where students can come to learn the classical languages

to the same level of proficiency. Prof. Miraglia, who is a gentleman and scholar of the highest integrity, has never been satisfied to preside over an institute that focuses on skill-building in the ancient tongues. On the contrary, he has taken great pains to create a place where youth can grow in virtue through the study of the Humanities. The *Vivarium Novum* is more than a school; it is a community of intellectuals brought together by the common love of literature and philosophy. I would like to acknowledge the debt of gratitude I owe to the academy and to Prof. Luigi Miraglia: it has formed my intellect by bestowing upon me a compass of virtue and the guiding light and reference point of human history. I hope that the academy will continue to grow and to progress towards its goals.

**Sandra Olguin Pelayo (Mexico)**  
Professional journalist



No experience has enriched my life so much and in so many respects as the time I spent in the Academy *Vivarium Novum*. I came without knowing absolutely anything about Latin (even how to conjugate the verb *to be*) and I never imagined that I would ever come to speak and read Latin without difficulty. The first few days, asking for bread or cheese at table required a lot of effort, and I would never have expected that, after three weeks, I would find myself arguing with my professors of philosophy and having daily conversations with my friends in the language of Cicero and Virgil. The method of immersion and the unconditional love for their work that teachers with an exceptional intelligence pour into their lessons and into all the activities that the Academy has in place to foster the learning process (brilliant works of theatre, music, group building activities, fascinating excursions and even the simplest conversations at dinner,) enable a person like me, in just two months, who had no knowledge of Latin, to be able to read and truly comprehend the most beautiful texts of Ovid, Seneca, Horace and many others. The *Accademia Vivarium Novum* was the key for me that opened a world of beauty and knowledge that I had never suspected of existing; its greatness, even today, overwhelms me.



**Martin Otero Knott (Peru)**  
Gates Cambridge Scholar  
St John's College Cambridge

This is a genuine place of learning. Well fortified by the doctrines of the wise, the academy is an experiment in revitalising the culture of humanistic education. Latin is not pursued for the sake of scholarship and the knowledge industry; it is treated as an access card to a source of inestimable intellectual nourishment and consolation, to what Machiavelli had referred to as the court of the ancients. Separated from the *hic et nunc*, the academy unsettles and inspires by providing a radically different concep-

tion of the use and value of the humanities. Much like the librarian in Arcimboldo's painting, the aim is to produce students that are made up from the books they have read and digested. Forging a middle way between the antiquarian pursuit of the past at the expense of the present and the utilitarian pursuit of the present at the expense of the past, the academy enables (and ennobles) by initiating its students in a genuine conversation with the wisdom and culture of antiquity. As such, it provides an alternative to a contemporary culture that is driven by distraction and in constant need of novelty. Sensing that one can be everywhere and nowhere at once, it seeks to anchor its students in a tradition and reignite the pleasures and benefits of intellectual constraint. By providing a different vision of learning, furthermore, it offers a different vision of living. It is this that makes the academy so successful in attaining the final end of a humanistic education: to transform lives.

**Miguel Monteiro (Portugal)**  
Scholar at the Warburg Institute, London



After studying ancient Greek and Latin at the university level, I had the opportunity to spend a year at the Academy *Vivarium Novum*. It would have been impossible for me to do this if it was not for the philanthropy and generosity of those who support the Academy and allow its students to attend at no cost. This aid has allowed me, and each year permits many others, to discover people dedicated to recovering and restoring to the study of Greek and Latin that spiritual energy that is almost always forgotten when we try to study the antiquities on purely academic terms: that energy which perceives that the function of study, more than the mere pursuit of knowledge, is a civic duty, as training and learning of ethics come before philological dexterity. This, paradoxically, occurred at the same time that I obtained that same philological knowledge and skill at a level much higher than I had hitherto experienced in my studies; the level, in fact, at which it is possible to learn the ancient languages in the Academy is far superior to any other in the world. I do not think I could have access to this ideal of philosophical and moral excellence in any other place outside the *Accademia Vivarium Novum*. My gratitude is deep and sincere.



**Maria Luisa Aguilar García (Spain)**  
Teacher at the high school “IES El Puig” in Valencia  
Researcher at the University of Valencia

When someone asks me why I consider that the *Vivarium Novum* is a unique place in the world, I often experience mixed feelings ranging from joy to be able to disclose the immense work that the professors of the Academy have been engaged in for years, to fear that my words will not be able to express fully what my heart would like say. In truth, the fruits that any scholar of the humanities can derive from living in this place for some

time are indisputable. For me, specifically, as a teacher of Latin in a secondary school, it has meant a whole revolution in my teaching methodology: after transporting to my classroom the communicative strategies for teaching Latin and the efficacious aids to study that I learned at the Academy, I am convinced that one cannot really teach Latin in any other way that is more effective or challenging or enjoyable for both students and teachers. The experience in the Academy has also facilitated an encounter with the great and unparalleled authors of Latin literature from all ages: the dialogue with the classics has grown continuously, and this always takes place in a manner up-close and profound, comprehensive and true, far from all the banality that does not contribute to the propagation of the message of humanity latent in classical works. A message that often goes unnoticed among linguistic minutiae of different types but that in the Academy, as nowhere else, is valued as the real treasure of antiquity. To anyone who asks me why the Academy is a unique place in the world, I invariably answer that it was there that I learned why it is essential to learn and to teach Latin, and every day since, I have not stopped trying to demonstrate the truth, the advantage, and the good that there is in doing it.

**Peter McCumstie (Australia)**  
PhD student at Champion College, Australia  
President of the Champion Classics Society



When I arrived at the *Accademia Viviarum Novum*, it became immediately apparent to me that if ever I were to achieve my dream of fluency in Latin, it would be here. The interactive teaching methods practised at the Academy, combined with intensive reading of thousands of pages of authors, not only stimulated my imagination and motivated me to study with greater diligence, but also impressed upon me the sheer power and vitality of this language. My teachers were energetic, learned and always ready to help inside and outside of the classroom, and their obvious love of the Latin and Greek languages and the humanities was infectious. Thanks to the Academy my fluency in Latin has increased enormously, as well as my enthusiasm, and using the principles given to me there, I continue to pursue an increasing mastery of the language. It seems to me that in the West there is a need to re-enter the dialogue with the ancient authors which proved so fruitful for generations of thinkers before our own. If so, it is essential that others follow the example of the *Accademia Vivarium Novum* and recognise the importance of the classical languages in the re-opening of such a dialogue.



**George Patrick Corbett (England)**  
Researcher at Trinity College, Cambridge  
Associate Professor at the University of Cambridge

Full immersion is a *sine qua non* for the mastering of all modern languages. The regular spoken use of a language transforms our appreciation of the written word, of that language’s literature. When, for the first time, I met Luigi Miraglia and a number of his students at a conference in Rome, I immediately seized the opportunity for full-immersion Latin: I went to my flat, packed by bags, and got on the bus back with them to Montella. Those six months in

the academy are unforgettable: living, breathing, singing the Latin language in a collegial context of friendship, and a shared culture of learning. The great Latin authors came alive as we read their texts and used, in our own conversations, their words. Invited by Luigi to teach the theory and practice of mediaeval music, I did so using Latin manuals (starting with Guido of Arezzo’s *Micrologus*). Teaching music to Latin speakers enabled me to explore to the full the subtle relationship between word and music which gives to Gregorian chant its extraordinary beauty. In addition, we experimented with applying mediaeval theories of musical setting to classical poetry. The *Vivarium Novum* brings to life an ideal: it connects a new generation of students with some of the greatest writers of Western civilisation through restoring to life their languages. *Floreat Vivarium Novum!*

**Alexey Belikov (Russia)**  
Assistant in the department of classical literature  
Vice-President of the Council of young scholars  
Lomonosov Moscow State University



Today, when the humanities are suffering a widespread crisis, there is an urgent need for a classical model of education. I had the great opportunity to discover the *Accademia Vivarium Novum*, which is an example of this model of education and, I dare say, one of the best. I was a student at the *Vivarium Novum* in the academic year 2006/2007. The extraordinary teaching techniques of Latin and Greek that the Academy offers should be considered as one of the most effective methods that exist. Not only because my knowledge of the languages has improved and was taken to a much higher level, but also because I was able to experience the great educational value of a profound culture and a true humanity, which is the key element of the *Vivarium Novum*. I can testify that the new level of training acquired in the Academy allowed me not only to complete successfully and easily the final graduation examination at my university (I graduated *summa cum laude* from the Russian State University for the Humanities, 2009), but also to continue my classical studies, and obtain a doctorate in philology (Lomonosov University, Moscow, 2013) and be hired, taken on at once as assistant professor in the department of classics. I would like to express my deepest gratitude to the *Vivarium Novum* and its founder, Professor Luigi Miraglia, as well as all the professors of the Academy, whose work and whose devotion must be valued and supported in every possible way.

# VISITING PROFESSORS

The academy has hosted more than two hundred and fifty scholars and professors to date from all over the world, who have participated in conferences, seminars and lectures organized as part of our activities. Some of their contributions were published, including digital media, and they received a very enthusiastic reception online. These bonds are also the seeds of a new *Res publica litterarum* that is being created.

Giuseppe ABBAMONTE ("Federico II" University, Naples) • Mauro AGOSTO (Pontifical Lateran University) • Michael von ALBRECHT (University of Heidelberg) • Biagio AMATA (Pontifical Salesian University) • Emanuela ANDREONI FONTECEDRO ("Roma Tre" University) • Guido ANGELINO (Occimiano High School) • Antonio ANTONIONI (National Library of St Mark's, Venice) • Giovanni AQUILECCHIA (University College London) • Carmela BAFFIONI ("L'Orientale" University of Naples) • Maurice BALME (Harrow School) •



**Michael von Albrecht**  
University of Heidelberg

“ I had almost lost every hope for Europe and for humanitas; but since I have come to know the Vivarium Novum, I have conceived a new and splendid hope. For you have established something earnest and truly good, which I hope may be not only the beginning of a new era for the rebirth of letters, but also the origin of a new and more prosperous human culture. ”

Francesco BAÜSI (University of Calabria) • Alexey BELOV (Lomonosov Moscow State University) • Francesco di BENEDETTO (Italian Institute for Philosophical Studies) • Jean-Jacques BERTRAND (High School of Amiens) • Gerardo BIANCO (president of "Società Magna Graecia") • Giovanni Fabrizio BIGNAMI (Italian Space Agency) • Orazio Antonio BOLOGNA ("Giulio Cesare" High School, Rome) • Tommaso Francesco BÓRRI (Institute of the Italian Encyclopedia) •



**Andreas Fritsch**  
Freie Universität, Berlin

“ I will always remember all that the supporters and collaborators of the Vivarium Novum have prepared with such dedication, such eagerness, such wisdom and skill, and auspiciously brought to completion. ”

• Patrice BOUGY ("Malherbe" High School, DALLA PIETÀ (Ca' Foscari University of Venice)

Synnove des BOUVRIE (University of Tromsø, Norway) • Stefano di BRAZZANO ("F. Petrarca" High School, Trieste) • Giorgio BRUGNOLI ("Tor Vergata" University, Rome) • Silvano BUSCAROLI (University of Bologna) • Gualtiero CALBOLI (University of Bologna) • Christopher K. CALLANAN (Bard College, New York) • Corrado CALVANO (Pontifical Salesian University) • Massimo CAPACCIOLI ("Federico II" University, Naples) • Carlo CARENA (Einaudi editor) • Andrea CARRANO ("T. Tasso" High School, Salerno) • Gio-

vanni Pugliese CARRATELLI (Accademia dei Lincèi) • Francesco Paolo CASAVOLA (President emeritus of the Italian Constitutional Court) • Gianni CIPRIANI (Foggia University) • Edmondo COCCIA (LUMSA, Rome) • Juan CODERCH (University of St Andrews) • Raffaele COLAPIETRA (University of Salerno) • David DAINTREE (University of Tasmania) • Edoardo D'ANGELO ("Suor Orsola Benincasa" University) • Sally DAVIS (National Latin Exam, USA) • Giacomo

• Terézia DÉR (University of Szeged) • Françoise DERAEDT (*Fundatio Melissa*, Brussels) • Clément DESESSARD (Assimil, France) • Enrico Di LORENZO (University of Salerno) • James DOBREFF (University of Massachusetts, Boston) • Vladislav DOLIDON (Paris Diderot University - Paris 7) • John DONOHUE (National Latin Exam, USA) • Barbara DOWLAZ (University of Krakow) • Carlo EGGER (*Latinitas*, Vatican City) • Gerald ERICKSON (University of Minnesota) • Germana ERNST ("Roma Tre" University) • Paolo ESPOSITO (University of Salerno) • Ahmed ETMAN (Cairo University) • Paolo FEDELI (University of Bari) • Nikolay FEDOROV (Russian State University for the Humanities - PTY) • Sergio FELICI (Pontifical Salesian University) • Claudio FERONE (LUMSA, Rome) • Claude FIÉVET (University of Pau and Pays de l'Adour) • Emanuela Andreoni FONTECEDRO ("Roma Tre" University) • Reginald FOSTER (Pontifical Gregorian University and "Segreteria delle lettere latine", Vatican City) • Marino FRESCHI ("Roma Tre" University) • Andreas FRITSCH (Freie Universität, Berlin) • Erzsébet GALÁNTAI (University of Szeged - Ungheria) • Julie GALLEGGO (University of Pau and Pays de l'Adour) • Kajetan GANTAR (University of Ljubljana) • Alexander GAVRILOV (Saint Petersburg State University) • Sebastiano GENTILE (University of Cassino) • Mario GEYMONAT (University of Venice) • Xavier GÓMEZ FONT (University of Va-

lencia) • Laurent GRAILET (University of Liège) • Jean-Yves GUILLAUMIN (University of Franche-Comté) • Charles GUITTARD (Paris X - Paris Ouest / Nanterre La Défense) • Alfred Cornelis Johannes GRAUMANS (Stedelijk Gymnasium - Schiedam, Holland) • Filippo GRAZIANI ("Scuola d'ingegneria aerospaziale", Rome) • Szabados GYORGY (University of Szeged) • Antoine HAAKER (Wrocław University) • Jurgen HAMMERSTAEDT (University of Cologne) • László HAVAS (University of Debrecen) • Bernard HICKEY (University of Lecce) • Emilio HIDALGO-SERNA (President of the "Stiftung Studia Humanitatis" - University of Braunschweig)

**Milena Minkova**  
University of Kentucky



“ For the kindness and affability with which men and women of culture are magnificently welcomed at the Vivarium Novum; for the diligence with which the Latin language is cherished there and the young students are aided; for every effort to promote humanitas, I would like to express sincere gratitude from the bottom of my heart. ”

• Mechtild HOFFMANN ("Von Stein Gymnasium", Frankfurt) • Petr HONČ (Charles University in Prague) • Maria Grazia IODICE ("La Sapienza" University, Rome) • Adrian KLEYWEGT (University of Amsterdam) • Franz KNAPPIK (Humboldt University of Berlin) • Cecilie KOCH (University of Salzburg) • Anna Papamichael KOUTROUBAS (University of Athens) • Demetrios KOUTROUBAS (University of Athens) • Frank LA BRASCA (University of Tours, "Centre d'études supérieures de la Renaissance") • Christian LAES (Free University of Brussels e University of Antwerp) • Kristiina LEINEMANN (University of Tallinn) • Guy LICOPPE (*Fundatio Melissa*, Brussels) • Franco LISTA (MIUR - Rome) • Aleksej LJUBZIN (Lomonosov Moscow State University) • Nancy LLEWELLYN



**David Morgan**  
Furman University

“ Here the best of literature united with humanitas, which almost everywhere seem to languish and grow stiff with mold, amazingly flourish, come again to life, rediscover their vigour; here the eager youth is led by the hand not to pedantry but into the innermost sanctuary of the greatest arts and to true love of wisdom. ”

(Wyoming Catholic College) • Bruno LUISELLI (“La Sapienza” University, Rome) • John LUNDON (University of Cologne) • Stefano MAGGI (University of Pavia) • Robert MAIER (“Europäische Lateinwochen” Frankfurt) • Sandra Ramos MALDONADO (University of Cadiz) • Enzo MANDRUZZATO (University of Padua) • Giuseppe MARCELLINO (“Scuola normale” of Pisa) • Bořivoj MAREK (Charles University in Prague) • Paola MARONGIU (“Dante” High School, Florence) • Gerardo MAROTTA (Italian Institute for Philosophical Studies) • Matthew MCGOWAN (Fordham University, New York) • Giampaolo MILANI (High School of Losone, Switzerland) • Barclay MILLER (Scottish Classics Group) • Milena MINKOVA (University of Kentucky) • Francisco MOLINA MORENO (Kuban State University, Russia) • David MONEY (Cambridge University) • Jan MORÁVEK (Charles University in Prague) • David MORGAN (Furman University, South Carolina) • James MORWOOD (Oxford University) • Bohumila MOUCHOVÁ (Charles University in Prague) • Evangelos A. MOUTSOPOULOS (University of Athens) • David MOVŘIN (University of Ljubljana) • Colette NATIVEL (Paris I – “Centre d’histoire de l’art de la Renaissance”) • José Luis NAVARRO GONZÁLEZ (President EUROCLASSICA) • Antonio Vincenzo NAZZARO (“Federico II” University, Naples) • Camillo NERI (University of Bologna) • Luciano NICA-



**Bohumila Mouchová**  
University of Prague

“ You have bestowed upon the minds of the students immense gifts, greater than can be imagined. Those who direct the Vivarium Novum provide us with an inimitable example, which nevertheless we aspire to imitate. My own life has been privileged and enriched since I first came to know the Academy. ”



**Dirk Sacré**  
Catholic University of Louvain

“ The Academy Vivarium Novum produces a continuous stream of true miracles. Those who share in the fervour of the initiatives undertaken by this institution, cannot help but come away with a profound sense of gratitude, catch fire from that spark that the school ignites within, and transform it into fuel for the new fires which all desire to kindle in their own countries. ”

STRI (University of Salerno) • Rüdiger NIEHL (CAMENA, Mannheim) • Oleg NIKITINSKI (University of Münster and University of Moscow) • Tamás NÓTÁRI (“Gáspár Károli” University of Budapest) • Carlo NUTI (“La Sapienza” University, Rome) • Pdraig O’CLEIRIGH (University of Guelph, Ontario) • Jan ODSTRČILÍK (Charles University in Prague) • Hans H. ØRBERG (Domus Latina, Denmark) • Nuccio ORDINE (University of Calabria) • Richard ORR (Scottish Classics Group) • Ludwig ÖRTEL (University of Würzburg, Germany) • Erkki PALMÉN (University of Jyväskylä, Finland) • Matteo PALUMBO (“Federico II” University, Naples) • Joaquín PASCUAL-BAREA (University of Cadiz) • Cleto PAVANETTO (Pontifical Salesian University and *Latinitas*, Vatican City) • Tuomo PEKKANEN (University of Jyväskylä, Finland) • Francesco PIAZZI (IRRSAE, Emilia-Romagna, Bologna) • Claudio PIGA (*Sodalitas Latina Bergomensis*) • Dino PIOVAN (University of Pisa) • Bartolomeo PIRONE (“Istituto Universitario Orientale”, Naples) • Silvana ROCCA (University of Genoa) • Francesco PISELLI (University of Parma) • Mauro PISINI (Pontifical Institute of Sacred Music) • Luigi PIZZOLATO (Catholic University of Milan) • Tiziana PROVVIDERA (John Cabot University) • Anna Ilse RADKE (Waldorfschule, Marburg, Germany) • Fidel RÄDLE (University of Göttingen) • Stepha-

ne RATTI (University of Burgundy) • Enrico RENNA (“Pansini” High School, Naples) • Rob RIEMEN (Nexus Institute, Tilburg) • Zoltán RIHMER (University of Pécs, Hungary) • José ROJAS (“Instituto de Enseñanza Secundaria Virgen del Carmen”, Cadiz) • Claudia RÒNDINI PISELLI (University of Parma) • Giancarlo ROSSI (*Sodalitas Latina Mediolanensis*) • Giovanni ROSSI (University of Verona) • Pasquale SABBATINO (“Federico II” University, Naples) • Maurice SACHOT (University of Strasbourg) • Dirk SACRÉ (Catholic University of Louvain) • Klaus SALLMANN (University of Mainz) • Jordi Redondo SÁNCHEZ (University of Valencia) • José María SÁNCHEZ MARTIN (University of Salamanca) • Oumar SANKHARÉ (University of Dakar, Senegal) • María de Lourdes SANTIAGO MARTÍNEZ (National Autonomous University of Mexico) • Agnes SCHAAF SMA (Maartens College, Groningen, Holland) • Wolfgang SCHIBEL (University of Mannheim) • Massimo SCORSONE (University of Turin) • Gianni SEGA (“Virgilio” High School, Rome) • Jean SEIDENGART (University of Rheims) • Youm SEONG (University of Seoul) • Keith SIDWELL (National University of Ireland, Galway) • Cajsja SJÖBERG (University of Lund) • Kurt SMOLAK (University of Vienna, “Corpus scriptorum ecclesiasticorum Latinorum”) • Manlio SODI (Pontifical Salesian University) • Heikki SOLIN (University of Helsinki) • Alexey SOLOPOV (Lomonosov Moscow State University) • Roberto SPATARO (Pontifical Sale-



**Kurt Smolak**  
University of Vienna

“ I will remember the days that I was able to pass at the academy with much esteem and respect, with great joy, with an immense desire to return; and I will not cease to proclaim that there still exists a place where true humanitas - in the fullest sense of the word - is cultivated. ”



**Bernhard Teuber**  
University of Munich

“ You have devised an unprecedented programme; you have taken on a great challenge; you have undertaken a giant task, inviting people from every part of the world and from every nation to share in your project: to join forces dedicated to Latin and to liberal arts. ”

sian University) • Giorgio STABILE (“La Sapienza” University, Rome) • Martin STEINER (Academy of Sciences of the Czech Republic) • Fabio STOK (“Roma Tre” University) • Wilfried STROH (University of Munich) • Luciano STUPAZZINI (“Minghetti” High School, Bologna) • Andrea SUGGI (Ca’ Foscari University of Venice) • László SZÖRÉNYI (Academy of Sciences of Hungary) • Oreste TAPPI (University of Perugia) • Jorge TARREGA (University of Valencia) • Dante Della TERZA (Harvard University) • Bernhard TEUBER (University of Munich) • Renzo TITONE (“La Sapienza” University, Rome and University of Toronto) • Diego TOIGO (University of Padua) • Stefano TORELLI (“Carducci” High School, Milan) • Luigi TORRACA (University of Salerno) • Imre TOTH (University of Regensburg) • Stephane TOUSSAINT (CNRS and Paris IV, Paris-Sorbonne) • Terence TUNBERG (University of Kentucky) • Dominique VIAIN (St Pius X University, Paris) • Pablo VILLAOSLADA (University of Heidelberg) • María Patricia VILLSEÑOR CUSPINERA (National Autonomous University of Mexico) • Jörgen VOGEL (Gymnasium Laurentianum, Warendorf and University of Münster, Germany) • Vladimir VRATOVIC (University of Zagreb) • Akihiko WATANABE (Western University, Bellingham, Washington) • Iula WILDBERGER (American University of Paris) • Alexander WINKLER (University of Munich) • Vsevolod ZĚL’CENKO (Saint Petersburg State University)

# AN APPEAL TO UNESCO

In 2011, the Academy, together with the Italian Institute for Philosophical Studies and the support of other institutions, launched an appeal for the preservation of the classical languages: it promotes the recognition by UNESCO of Greek and Latin, which were the instruments for diffusing Western culture for many centuries, as an intangible heritage of humanity. It is through these languages, in fact, that the writings of Greek philosophers, Roman jurists, and the entire culture of the Middle Ages, the Renaissance and the early modern age has come down to us. The collection of signatures is still open, and it is expected that a large number will be obtained for submission to the competent authorities. To date, more than ten thousand people, including many prestigious members of the world of culture, have already signed the petition.



## APPEAL ON BEHALF OF THE LATIN AND GREEK « INTANGIBLE HERITAGE OF HUMANITY »

Human culture in the West as in the East has often sensed the need for languages which are designed not only to overcome the confines of space but also the tyranny of time. Such languages bring together the wisdom of diverse epochs by ensconcing it in an immutable form. In this way the wisdom of past ages has been preserved alive and well in such a way that it may be of help to the wisdom seekers of today. While these languages have never been or no longer are spoken in any nation, they have played a fundamental role in the history of ideas and culture more generally. Moreover, they still constitute an inestimable treasure for all humanity. Just as Sanskrit, not only in India, has transmitted intact the doctrines and philosophical speculations from very ancient times until today, so too the classical Arabic and Medieval Persian languages have provided us with the meditations of Sufi mystics and of thinkers who deeply speculated on both sacred texts and the works of Plato and Aristotle. Likewise, the Hebrew language which only recently has been revived, has passed on the wisdom of its people for almost two thousand years in the form of sacred texts. Likewise, the ancient Chinese language enables us to hear the lessons of Confucius and Laozi even today. All these languages and the civilizations for which they stand are a great heritage which must be protected and defended.

The whole of Europe recognizes in Greek and Roman civilization the historical roots of the present age and the inexhaustible treasure that resides in the common memory of the Old World. The Greek language, by taking advantage of its extreme malleability and its formidable expressive power, has given voice to philosophical thought and, through it, to concepts such as liberty, virtue, democracy, and political science, as well as the ideas that transcend the misery of the ephemeral. It is the language in which the intellectual vocabulary of Europe was forged. What is more, today this vocabulary is still adopted by the entire western world each time it concerns itself with the creations or discoveries of the human spirit, of the sciences, of medicine, or of philosophy.

The Latin language, with its solemnity and its concreteness, has upheld the legacy of Greece, and has established itself, well beyond the temporal confines of the political empire that sustained and propagated it, as the common vehicle of European culture. It has done so by allowing diverse peoples, despite their particular nationality, religions, and customs, to understand that they are citizens of a single Res Publica, which, although it has lost the material unity guaranteed it by Rome, has retained the two priceless gifts of Latin language and Roman laws.

The Christian message, the third root of our civilization, made a vital contribution to human culture through the immortal notes of the liturgy; this same Christian message was nourished by the Latin language. Moreover, the political and civil action of Charlemagne and his successors, let alone the important ramifications of monasticism and the work of Renaissance humanists, diffused widely the use of Latin language amongst all the people of Europe and transformed it into the cement which has culturally unified the dappled mosaic of races by which Europe is constituted. The Latin language has preserved, in the course of its history, an incredible vitality, because it has been able from time to time to renovate and adapt itself to the diverse exigencies of the world in which its range of expression has grown. In Latin Saint Thomas and Dante, Giordano Bruno and Erasmus, Thomas More and Galileo, Descartes and Leibniz, Newton and Gauss, all expressed themselves together with the harmonious chorus of the many thousands of voices, those of scientists, writers, jurists, philosophers, mathematicians, and humanists who have made Europe.

Latin and Greek, until the middle of the 20th century, formed the foundation of the education of every well educated person in the West because of its beneficial influence on our entire civilization.

Europe is now moving towards a new unity: the European Union, which is gradually realizing itself. We already live in a state of financial union,

the free circulation of people, goods, capital, and services.

Moreover, we are beginning to embody financial unity in its fullest sense.

It is fitting then that Europe should recover its cultural identity and above all consciousness of the singular history and the languages that have produced it. This may be achieved by the cultivation of these languages as a collective good and a universal expression of the concepts and concerns of European origin.

The latest pragmatic needs are slowly marginalizing the study of Latin and Greek in schools all over Europe. The next generation of cultivated men are, therefore, likely to be ignorant of nearly all the roots of our civilization and thought. Further, it should not be a comfort to us that Latin and Greek are taught in specialized schools which aim at the formation of future antiquarians; for, these schools do not seek to guide students in a way that assures easy access to the roots of our collective past. Rather, these kinds of schools function only to prepare students for their future professions.

Italy was the place where Greek culture developed flourishing colonies and important schools of philosophical thought. Furthermore the city of Rome was the driving force of the empire that bears her name and continues to be the primary point for the irradiation of Christian culture. It should therefore be considered the perfect confluence of the three roots of European Civilization - Latin, Greek, and Christianity.

That is why we ask UNESCO:

- To invite European Governments to engage in the protection of Latin and Greek, especially within their scholastic policies, as the highest expression of the cultural substance of Europe.
- To declare Latin and Greek the “intangible heritage of humanity” and not only that of Europe but the whole world on account of its ability to unify Western civilization and its status as a legacy of inestimable value passed on for more than twenty seven hundred years.
- To invest the Italian government with the responsibility as “guarantor of the preservation of Latin and Greek language” in a way that supports their study as formative disciplines which aim to train a new generation of well rounded educated people rather than professional antiquarians.
- To appoint Italy “a symbolic treasure” on account of its location and its history as a crossroads of Latin and Greek language and culture so that schools, scientific fields, the mass media, and the world of entertainment may be encouraged to preserve all aspects of this culture.

Please sign this petition online at: <http://www.vivariumnovum.net/unesco>



# FUTURE PROJECTS



## A NEW CAMPUS

The Academy, by an overwhelming demand, will create one of the largest centers for the humanities on the planet, an ideal point of convergence for all scholars in this field. It will be located in Rome through the collaboration of many cultural institutions and patrons. Scholars will meet, conduct research, and be involved in countless cultural activities; it will promote international conferences, seminars, symposiums and fruitful discussions.

p. 83



## UNIVERSITIES & HISTORICAL SITES

Students and scholars from universities from every continent will be housed on campus for periods of study or research. Courses will be offered, as well as itinerant lectures, seminars, so as to experience the unique teaching methods that have made the Academy renowned throughout the world. These programmes of study, combined with seminars, summer schools, conferences and cultural performances, will also highlight places of great historical importance, presently overlooked.

p. 87



## ARCHAEOLOGICAL STUDY CAMPS

In accord with the Archaeological Superintendence, students will reside at the Centre and conduct, under the guidance of their professors or experts of the Academy, archaeological excavations in Latium; experimental archaeological digs, lectures, demonstrations, on-site courses on Roman civilisation, customs and aspects of material culture will also be organised. An educational workshop on archaeological conservation will also be established.

p. 89



## VIRTUAL & AUDIO-VISUAL PROJECTS

In collaboration with leading laboratories in Europe and America, the Centre will create an institution for the virtual reconstruction of archaeological sites; the Centre, moreover, will also produce radio and television programmes related to the classical world and the humanities, and create multimedia courses for the learning of Latin and Greek.

p. 91

## LONG DISTANCE EDUCATION

The Academy will initiate programmes of distance learning with the creation of an internet portal and virtual classes, both for students and for teachers who want to learn new teaching methodologies. This activity, thanks to the network of scholars from all over the world that is already established, can become a real 'Faculty' of classical literature, involving the most prestigious scholars of the humanities in every nation.

p. 93



## LATIN AND THE SCIENCES

Latin was the language of science for many centuries in the West, and it transmitted mathematical, physical, chemical, medical, botanical, zoological and astronomical knowledge. A department for the study of scientific works in Latin will be set up, from Boethius to Gauss, through Kepler, Linnaeus, and a hundred others. It is meant to create an awareness of this heritage through various means, showing the flexibility with which Latin has expressed new and current thought.

p. 95



## FESTIVAL OF THEATRE AND MUSIC

An annual event will be organised for learning about ancient theatre in the original language; participating schools and universities will prepare their students on the texts. The representations, accompanied by commentary and discussion with the participation of scholars, will be recorded and translated into several languages. The same for the study of ancient music and metre: a music festival will be established in Latin and Greek involving institutions from all over the world.

p. 97 e p. 99



## NETWORK OF SCHOOLS

The Centre will also be occupied in organising meetings and exchanges between schools from all over the world, and considers its primary mission the foundation of schools of the humanities in every country on every continent. Great importance will be paid in these schools to Latin, Greek, philosophy, history, literature, without neglecting a proper scientific education and a solid learning of modern languages.

p. 101





# 1. A NEW CAMPUS FOR THE HUMANITIES

The fervour born of the initiatives carried out successfully by the *Accademia Vivarium Novum* in recent years is an encouragement to expand its campus by purchasing or constructing a large structure of about twenty thousand square meters, surrounded by acres of gardens, where one of the largest and most prestigious Centers for the study of the humanities in the world can be established, an ideal crossroads and a point of convergence for all those who are dedicated to research and training in this field. The building will be equipped with diverse spaces; from small meeting rooms, to lecture halls that can hold more than a thousand people, dining establishments for up to two thousand people, about two hundred bedrooms, as well as fully furnished apartments, several classrooms, the library and computer facilities, a fully equipped professional recording studio, shops, offices, a pool, ground and hanging gardens, terraces, areas for sports activities. The site will be chosen in an opportune location in the environs of Rome, close to a major intersection and well connected with the city centre by suburban trains and public vehicles.

The project can only be realised through the involvement of many cultural forces and donors throughout the world. The goal of our campaign is to raise sixty million Euros for the creation of a Centre for the study of the humanities that will be among the most important in the world, and will attract scholars and students from every continent, enabling them to meet, research, conduct lessons, improve themselves and the world around them not only through a study of the humanities, but through a real life informed by *humanitas*, in a cosmopolitan and international spirit of cooperation, of a *philantropia* founded on a thorough cultivation of the human spirit and its achievements over the centuries.

# AN IDEAL CAMPUS



Auditoria and halls for seminars



Large common spaces



Gardens and sports facilities



Spacious dining facilities



Dormitories and rooms for guests



Auditoria and halls for conferences



It is more correct to speak of a University as a place of education, than of instruction. We are instructed in manual exercises, [...] in trades, and in ways of business; for these are methods, which have little or no effect upon the mind [...] But education is a higher word; it implies an action upon our mental nature, and the formation of a character; it is something individual and permanent, and is commonly spoken of in connexion with religion and virtue.  
**John Henry Newman**



## 2. UNIVERSITIES AND HISTORICAL SITES

The Academy has also established a Study Centre able to host scholars from universities from every continent; students can stay for periods of one week to an entire semester as part of a study abroad programme of the institution of origin. The Academy offers them different educational proposals, such as courses in Latin and Greek, basic or advanced, history, literature and other disciplines of the humanities as well as visits to sites of archaeological or historical importance in Latium or in other regions of Italy.

In this perspective, the Centre also wishes to promote the development of sites in the inland areas of southern Italy and places of great historic interest that are overlooked or undervalued: the abandoned or almost deserted towns of the Apennines; the archaeological areas less frequently visited, but nonetheless of considerable importance, such as the Campi Flegrei, Vivara, Velia or Croton, which were once religious centres and crossroads of cultural exchange instrumental in the birth of European civilization; likewise the seats of philosophical schools such as those of Parmenides, Zeno, and Pythagoras; buildings symbolic of Italian humanism and the Renaissance, such as the Medici villa of Careggi, which is today in a state of extreme neglect; the castles of Irpinia or the monasteries of Abruzzo; and the locations of experiments inspired by Plato, such as the colony of San Leucio in Caserta.

All these locations could become the sites of summer schools, seminars, conferences, and research for universities attended by young people from across Europe, the United States of America, Australia, and the rest of the world. The international network of universities, cultural and research institutions woven by the *Vivarium Novum* in recent years, reinforced by the new links that the Centre will establish, together with the involvement of important scholars and experts in every field associated with classical culture and the humanities will ensure the functioning of these initiatives and their attendance on the part of many students and researchers from each country.

Honours, monuments, all that ambition has commanded by decrees or reared in works of stone, quickly sink to ruin; there is nothing that the lapse of time does not tear down and remove. But the works which philosophy has consecrated cannot be harmed; no age will destroy them, no age reduce them; the following and each succeeding age will but increase the reverence for them, since envy works upon what is close at hand, and things that are far off we are more free to admire.  
**Seneca**

### 3. ARCHAEOLOGICAL STUDY CAMPS

A special proposal for the summer term is organising archaeological camps: through a collaboration with the Special Superintendence for the Archaeological Heritage of Rome, there is an ongoing project for the enhancement and promotion of the archaeological, cultural, historical and environmental study and protection of the archaeological zone in the area of Castel di Guido on the outskirts of Rome.

The project includes the involvement of schools, universities, and cultural institutions, and is designed for archaeological research, dissemination of teaching, and experimental archaeology, through conferences, itinerant lectures, demonstrations in situ, reconstruction of environments and activities of the ancient Roman world, courses on the civilisation, uses, customs, and aspects of the material and immaterial culture of the Romans, which affect not only the above-mentioned site, but all the archaeological sites that are under the protection of the Superintendence for the Archaeological Heritage of Rome. The participants in the excavations, coming mainly from European and American universities with which the Academy is already in active collaboration, in addition to on-site work in the villas entrusted by the Superintendence to the Academy, will also receive training in all aspects of the life, habits and customs of the ancient Romans, lessons in history, philosophy and science of the ancient world, art history, and the Latin and Greek languages, in order to transmit both a knowledge of the material evidence, and a correct, thorough and scientifically valid interpretation of the same.

In collaboration with the Superintendence of Rome and Latium, an educational laboratory of archaeological restoration will also be established, aimed, on the one hand, at schools and universities, and on the other hand, at specialists in the field for advanced training courses.



## 4. VIRTUAL REALITY AND AUDIO-VISUAL PROJECTS

The Centre will produce illustrative panels, dioramas, models, fixed as well as mobile, and interactive virtual reality recreations of the environments, tools, practices and customs of antiquity. Through virtual reality, both “immersive “ and “non-immersive”, using 3D technology and video systems, interactive models will be created in an imaginary space, reconstructed as accurately as possible with the results of the latest historical and archaeological research. For the realisation of these educational and illustrative aids, the cooperation of experts in information technology and scholars of the ancient world will be required: a convergence of the human resources of the Academy *Vivarium Novum* and the students and teachers of the Centre on the one hand, and the extensive experience in this field, on the other hand, of the Cultural Virtual Reality Lab at the University of Indiana, directed by Prof. Bernard Frisher and the Balawat Institute of Toledo is envisioned. These studios will provide the necessary technical support and ongoing help and assistance of their experts for the creation of a virtual reality theatre.

The Centre, using the already established experience in this field of the members of the Academy *Vivarium Novum*, will also produce programmes for television and radio channels for different countries concerning Greek and Latin, classical culture, Humanism, the liberal arts, ancient, mediaeval and modern theatre in Latin and ancient Greek. The multimedia language courses and other materials that will be produced will then be disseminated through digital media, usable even on the latest reading software such as electronic tablet, smart-phone and kindle, or placed on the internet on various sites and platforms.



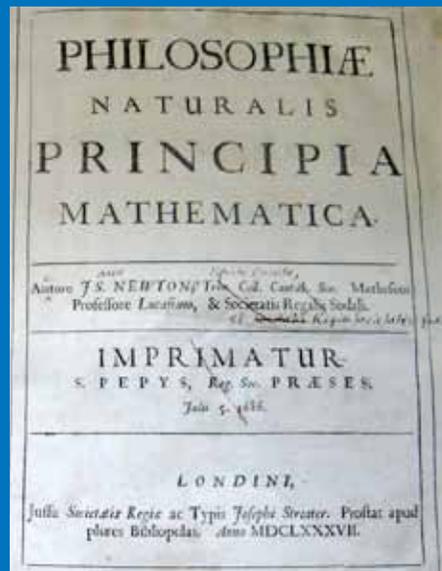
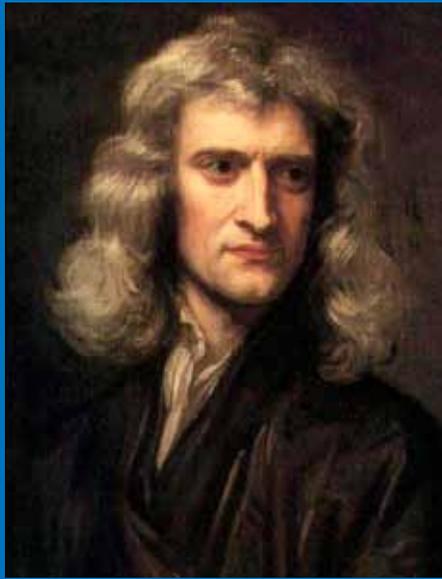


## 5. DISTANCE LEARNING PROGRAMMES

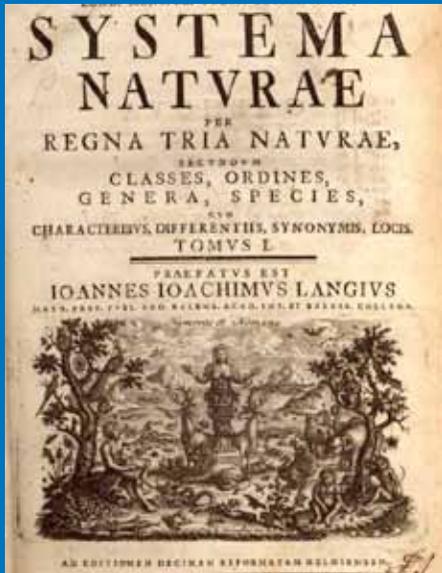
Modern computer technologies and the possibilities offered by the internet today enable us to organise courses, seminars, conferences, and offer assistance to distance learners, but also envision the establishment of a computerised University, involving the most prestigious names in classical culture and the humanities in world. The Academy, through its network of relationships with the greatest scholars from every continent and its internal resources, would be able to organise such a structure quickly, offering courses, lectures, printed, interactive, and audio-visual materials; organise seminars, tutoring and examinations for students from around the world. The activities would be held primarily in Latin, Greek and English. Such a University would need to be widely supported as well as foresee a yearly meeting in person in addition to all the other long-distance activities. This institution would need to receive all the appropriate credentials in order to issue valid diplomas.



ISAAC NEWTON



CARL VON LINNÉ



CARL FRIEDRICH GAUSS



## 6. LATIN AND THE SCIENCES

Latin, as is well known, “remains a primary vehicle for scientific and scholarly communication and the matrix of the modern scholarly vocabulary,” expressing “its vitality in embracing and describing the new realities that experience and thought developed” (Gregory) not only in the Middle Ages, but also during the Renaissance, and more than ever in the sixteenth and seventeenth centuries, which were the ages of “natural philosophy” and the “new science”. This is the reason why Descartes, Piero della Francesca and Leon Battista Alberti, when they wrote something in their national languages, from the onset they took care to translate their work immediately into Latin, to ensure that their contribution to the advancement of knowledge was made known to the scientific community across Europe. Both Descartes and Galileo directly oversaw and amended the translations, and also wrote some of their key works directly in Latin. As has been amply demonstrated, Latin often has a greater expressive maturity and greater accuracy than modern languages did, which had not yet coined a technical vocabulary for the transmission of a particular scientific knowledge. It was necessary to write in Latin in order to ensure a supranational dissemination of their works. Latin was, without a doubt, the universal language, and it remained so until the early nineteenth century.

If, indeed, the sources of Western civilisation are Greek, Latin and Christian, the sources of science are written in Greek and Latin, and from a certain point onwards, exclusively in Latin. In particular, the “philosophia naturalis” is exclusively Latin. The Centre will establish a department for the study of the centuries old production of scientific works in Latin, which also aims to promote awareness of this heritage to a larger audience, contributing also to dispel the still lingering prejudice of a certain vision of historiography, which retains the Latin language unable of serving the new needs arising over the course of time.

## 7. DIDACTIC THEATRICAL PRODUCTIONS

With the participation of eminent personalities from the world of culture around the world, every year in the month of May, a series of educational theatrical productions in Greek and Latin, both ancient, mediaeval, Renaissance and from the modern age will be organised. It will feature three days of theatrical performances with commentary for schools and universities in Italy and around the world. These performances will take place in the most important archaeological sites in the world, performed in Latin and Greek. The participating institutions will have prepared their students on the texts beforehand, and the dramatic action will be preceded, accompanied, and followed by prefatory remarks, commentary and discussions. Recognised international authorities in the field of ancient drama will take part. All activities will be recorded and made available on CD-ROM and DVD with dubbing in multiple languages and hypertext linking.



## 8. PERFORMING MUSIC AND LATIN & GREEK POETRY

The Centre, drawing on the experience gained by teachers and researchers at the *Vivarium Novum*, which in recent years has become a global reference point for studies in the union of Greek and Latin poetry with music, will organise every year, in collaboration with local government officials, a festival of music and visual arts related to the classical languages. Groups of students from around the world will converge on Rome to show the results of their research and their creativity in this field, with concerts, shows, workshops, exhibitions, and screenings of films. The musical texts that will be proposed will be performances and reconstructions of early music, of melodies derived from codices with neumatic notation, or of Renaissance music taken from the printed books of the fifteenth, sixteenth, seventeenth and eighteenth centuries; they may also be the result of original compositions that respect this historic tradition. These performances will also be recorded on various media and disseminated together with notes and books commenting the poems.



## 9. INTERNATIONAL NETWORK OF SCHOOLS

The current situation of the humanities in high schools around the world requires immediate action designed to ensure that, in all countries around the world, schools be established where the classical languages, literature, philosophy, and history are cultivated, so that these disciplines resume their place as the focal point and foundation of all further study, even for those students who would subsequently pursue a career in the sciences or a trade. The mission of these schools will be to train a generation of young people free, as far as possible, from the prejudices of our society: as, for example, putting the positive sciences and technological and economic progress first in the scale of values.

The first school of this type will find its headquarters either in Rome or in Campania, and accommodate students between the ages of 15 and 18, selected from schools around the world on the exclusive basis of merit, for the development of an Institute of excellence. From this first experience it will be possible to start creating a whole network of other schools in the world, where students will later be able to participate in other projects within the Academy, or making, in any case, the right choices for their lives.





MARE  
SUPERR  
ACIRIOWS



# HOW YOU CAN HELP

A donation is invaluable: you can make a direct deposit at the following address:

Banca della Campania (Gruppo BPER)  
Via Scipione Capone, 135 - 83048 Montella

**IBAN:** IT13Q0539275780000001412386

**SWIFT:** BPMOITC1XXX

**BIC:** BPMOIT22XXX

Motive for transfer: *donation*

© Accademia *Vivarium novum*, 2014

[www.vivariumnovum.net](http://www.vivariumnovum.net)

[info@vivariumnovum.net](mailto:info@vivariumnovum.net)

Via Corrado Barbagallo 20

00166 – Rome

## Graphic design:

Julien Claeys Bouúaert

## English translation:

Giancarlo Ciccia

## Photographs:

Many thanks to **Sara Patta** who is responsible for most of the photographs in this brochure. Without her help, this project could not have been realised.

Other photographs are by Ignacio Armella Chavez, Julien Claeys Bouúaert, Puccio Corona, Cinzia Galgano, Francesco Galli, Yuwen Huang, Jana Janovčíková, Mathéus Knispel da Costa, Karolis Lyvens, Bořivoj Marek, Jan Morávek, Josef Valenta, Daniele Vita.

## ORIGINS OF THE STUDENTS

UNTIL 2014

### EUROPE

ALBANIA

BELGIUM

BULGARIA

CZECH REPUBLIC

CROATIA

ESTONIA

FRANCE

GERMANY

GREAT BRITAIN

HOLLAND

HUNGARY

ITALY

NORWAY

POLAND

PORTUGAL

ROMANIA

SLOVAK REPUBLIC

SLOVENIA

SPAIN

SWITZERLAND

### OCEANIA

AUSTRALIA

NEW ZEALAND

### AMERICA

ARGENTINA

BRAZIL

CANADA

CHILE

COLOMBIA

MEXICO

PERU

U.S.A

### AFRICA

CAMEROON

ETHIOPIA

MALAWI

NIGERIA

### ASIA AND MIDDLE

EAST

CHINA

KOREA

LEBANON

PHILIPPINES

RUSSIA

SRI LANKA

TURKEY



ACCADEMIA  
VIVARIUM **NOVUM**

We choose our next world through what we learn in this one. Learn nothing, and the next world is the same as this one, all the same limitations and lead weights to overcome.

**Richard Bach**, *Jonathan Livingston Seagull*