



A PUBLICATION OF THE SCHOOL OF SPORTS WITH
HEART OF NEW ACROPOLIS | N° 5 - YEAR 5

FROM PHILIPIDES TO Spartathlon

A HEROIC EXAMPLE FROM THE PAST THAT
INSPIRES US TO OVERCOME LIMITS IN THE PRESENT

The past

in the construction of the
future: the Sanctuary of
Olympia and the Temple
of Zeus

Jizerská 50

Overcoming and
the Olympic Spirit
present in a race in
the snow

Funeral Ceremonies

and their role in
the origin of the
Olympic Spirit

The Archer

and the Living
Philosophy of the Path
of Intention, Tension
and Concentration



What is the School of Sport with Heart?

The **School of Sport with Heart** was born as an initiative of the **New Acropolis International Organization** for recovering and promoting the meaning of sports in the classical world, as a path of knowledge and overcoming of oneself and of healthy coexistence with others. Within the Nueva Acrópolis International Organization we are a philosophical-sports space that seeks to promote a solid life project throughout the world that provides the appropriate use of free time and the practice of healthy habits. In this way, we will enhance the physical and mental development of our students who contribute to their integral improvement.

Sport improves the future!



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We are grateful for the opportunity to look back at the past.

For centuries, a city like Olympia — and all the mystery of its Games — remained forgotten in time, submerged in ruins. Today, we are privileged to reconnect with this legacy in a clear and pure way, supported by studies, discoveries, and sources that humanity has been able to recover.

It is a grand inheritance. One that, while it inspires us, also commits us. It is our task to share with the world the little we can understand of this history and also to carry the Olympic flame one step further.

We are grateful to the forces of nature and to all human beings who made this Olympic dream accessible to our modern eyes. Olympia slept through centuries of silence, but it has been awakened in our memory. And while archaeologists may offer us the physical and chronological understanding, it is also up to philosophers to unveil the deeper meaning of this history: the mythology, the thought, and the lived experiences of a civilization that transformed its peak into a lasting legacy for humanity.

That is why we dedicate this issue of **Nike Magazine** to the Panhellenic Games, to the Games of Antiquity — mystical and religious before being physical. May we, through the key of understanding offered by philosophy, draw inspiration from the Greeks and better envision the paths of the sport of the future, which is, in essence, the same sport of the past.

From the ancient legacy, we learn that those who are to come will be greater than those who are here today. We are preparing the ground for the new seeds to grow. We also learn that souls return, carrying with them the accumulated experience of humanity in the continuous becoming of evolution. We may not remember, but we can recall. And to recall means to let it pass through the heart — the greatest symbol of human consciousness.

We live in difficult times, of crisis and disruption. Yet so it was in other historical periods. If we understand crisis as change, it becomes an opportunity: to put into practice all the experience that humanity has accumulated through the ages. It is necessary to act. And to act is to assume historical protagonism: to take responsibility for one's own life, one's surroundings, and the society of which one is a part. It is to actively seek out opportunities for growth and development. So it is in the game. So it is in life.

And how shall we do this? From a higher ground. From Acro-polis.

For Olympia has not slept. Olympia lives within our hearts. Because Olympia is not a physical place: it is a state of consciousness.

We are Olympians. Areté!

Sofia Bittencourt and **Luciana Castro**
General Coordination



COLUMN OF THE
TEMPLE OF ZEUS in
Olympia

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FROM THE STORY OF PHILIPIDES AND THE
MARATHON RACE TO THE MODERN

Spartathlon

TEXT FRANCISCO IGLESIAS, INTERNATIONAL COORDINATOR OF THE THE SCHOOL OF
SPORTS WITH HEART OF NEW ACROPOLIS

According to legend, after taking part in the battle, Philipides ran across the plains between Marathon and the city of Athens, covering a distance of 40 kilometers to bring the news of the Athenian victory over the Persians. When he arrived, he exclaimed: νενικήκαμεν – “*we have won*” –, and died.

However, the feat of Philipides, or Phidippides, was much more impressive. Herodotus, in his work *The Nine Books of History* or *Histories*, describes Philipides as a μῆρ (hemerodrome), a long-distance messenger, sent by Miltiades to Sparta in search of support during the First Medical War.

“Before leaving the city, the generals of Athens sent a message to Sparta. The messenger was an Athenian called Philipides, a professional long-distance runner. According to the report that Philipides gave the Athenians on his return, he met the god Pan on Mount Parthenium, near Tegeia. Pan called him by name and told him to ask the Athenians why they weren't paying attention to him, if he had always been friendly to them and had helped them in the past, and would help them again in the future. The Athenians believed Philipides' story and, when they regained their prosperity, they erected a temple to Pan under the Acropolis and, ever since, have held an annual ceremony in his honor, with torchlight races and sacrifices, to ask for his protection.

On the occasion I'm referring to - that is, when the Athenian commanders sent Philipides and he told them he had seen Pan - Philipides arrived in Sparta the day after leaving Athens and delivered his message to the Spartan government: 'Men of Sparta', he said, 'the Athenians ask for your help, and implore you not to stand idly by while Greece's oldest city is crushed and subjugated by a foreign invader; Eretria has already been enslaved and Greece is weakened by the loss of this famous city'. The Spartans, although moved by the plea and wishing to help, could not act immediately without violating their laws. It was the ninth day of the month and they said they couldn't march until the moon was full. So they waited for the full moon, while Hippias, son of Pisistratus, led the Persians to the plain of Marathon.”

- Herodotus, *Histories*, VI, 105.



STATUE OF
PHILIPIDES on the
Marathon Road



SPARTATHLON ATHLETE
paying tribute at the monument
to Leonidas

Philipides covered the 246 kilometers between Athens and Sparta... in 36 hours! However, the Spartans were in the middle of a religious festival, the Carneia, preventing them from taking part in combat until the next full moon. After receiving the Spartans' refusal, Philipides traveled the 36 hours back, with only one day's rest, to take the refusal to the Athenian general Miltiades.

This meant a wait of six days, so Miltiades decided to act without Spartan help and won the victory.

When the Spartans arrived, they congratulated the Athenians and returned home without fighting.

In his work, Herodotus doesn't relate the famous race of Philipides from Marathon to Athens. Instead, he describes the rapid march of the Greek army, which hurried along the route between these two locations. This was because the Persians, fresh off their ships after the defeat at Marathon, could bypass the Attica peninsula in the blink of an eye, threatening to capture an unprotected Athens. However, when the Persians spotted the city, the Greek warriors were already there and, seeing that Athens was well defended, decided to return to their homeland.

With the passage of time, the story of the race from Marathon to Athens to proclaim the Greek victory appears in the work of Plutarch, who, in the 1st century AD, attributes this feat to a herald called Tersippus - citing as his source Heraclides Ponticus, an author from the 3rd century BC - or even to another messenger called Euclides.

A century later, Lucian, the writer from Samosata, attributed this legendary race to the runner Philipides,

mentioning that it was he who uttered the famous words when announcing the victory to the archons, who were sitting and anxious for the conflict to be resolved: "Rejoice, we have won!" As he said these words, the messenger collapsed, exhaling his last breath along with the news of the victory and the greeting.

The legend was strengthened in 1820 by Elizabeth Browning's poem *The Battle of Marathon*, which, in a romantic work, consolidated the myth of the Marathon runner as we know it today.

This work also enchanted Baron de Coubertin, who included the marathon (41 kilometers and 800 meters) in the first Olympic Games of the modern era in Athens in 1896, even though this distance bore no relation to the athletic events of antiquity.

On that occasion, a humble Greek shepherd, Spiridion Louis, was crowned winner after spending the previous night in prayer, asking for the strength to represent his country worthily. Since then, the marathon has become the closing event of every athletic competition, including the Olympic Games. This is how the marathon was born in the sports world.

Finally, at the 1908 London Olympics, the distance was set at 42 kilometers and 195 meters, so that the British royal family could watch the end of the emblematic race from Windsor Palace, without having to go to the Olympic

stadium.

Inspired by Philipides' feat, a group of British runners from the RAF (Royal Air Force) investigated the possible routes that the hemerodrome would have taken and created the Spartathlon, a race held annually since 1982 between Athens and Sparta. It is considered by many to be one of the toughest endurance races in the world: it must be completed in no more than 36 hours. Each year, many people take part in the event, but less than half make it to the end. Those who do can be proud, not only for having covered distances that many cannot even conceive of, but for following in the footsteps of the legendary Philipides.

From the base of the majestic Acropolis, the brave athletes set off along a vast road towards the sea, on a fluid course that invites the most agile runners to challenge the limits of the maximum time for completion. Once they reach the coast, they head towards the Strait of Corinth, with its idyllic scenery, which, however, will put the competitors' tired legs to the test. After crossing the canal of the same name and witnessing ancient ruins, the runners enter the Peloponnese peninsula, facing a symphony of short climbs and descents, where each kilometer challenges the chronometer, as if it were another rival to overcome.

As they progress, the climbs intensify, leading the runners to reach an altitude of 1,200 meters at the 160 km mark. Now, each stride becomes a titanic battle against the implacable Kronos, seeking to win the help of Kairós, towards ancient Sparta, the ancient home of legendary warriors. The adventure culminates in front of the imposing statue of Leonidas,

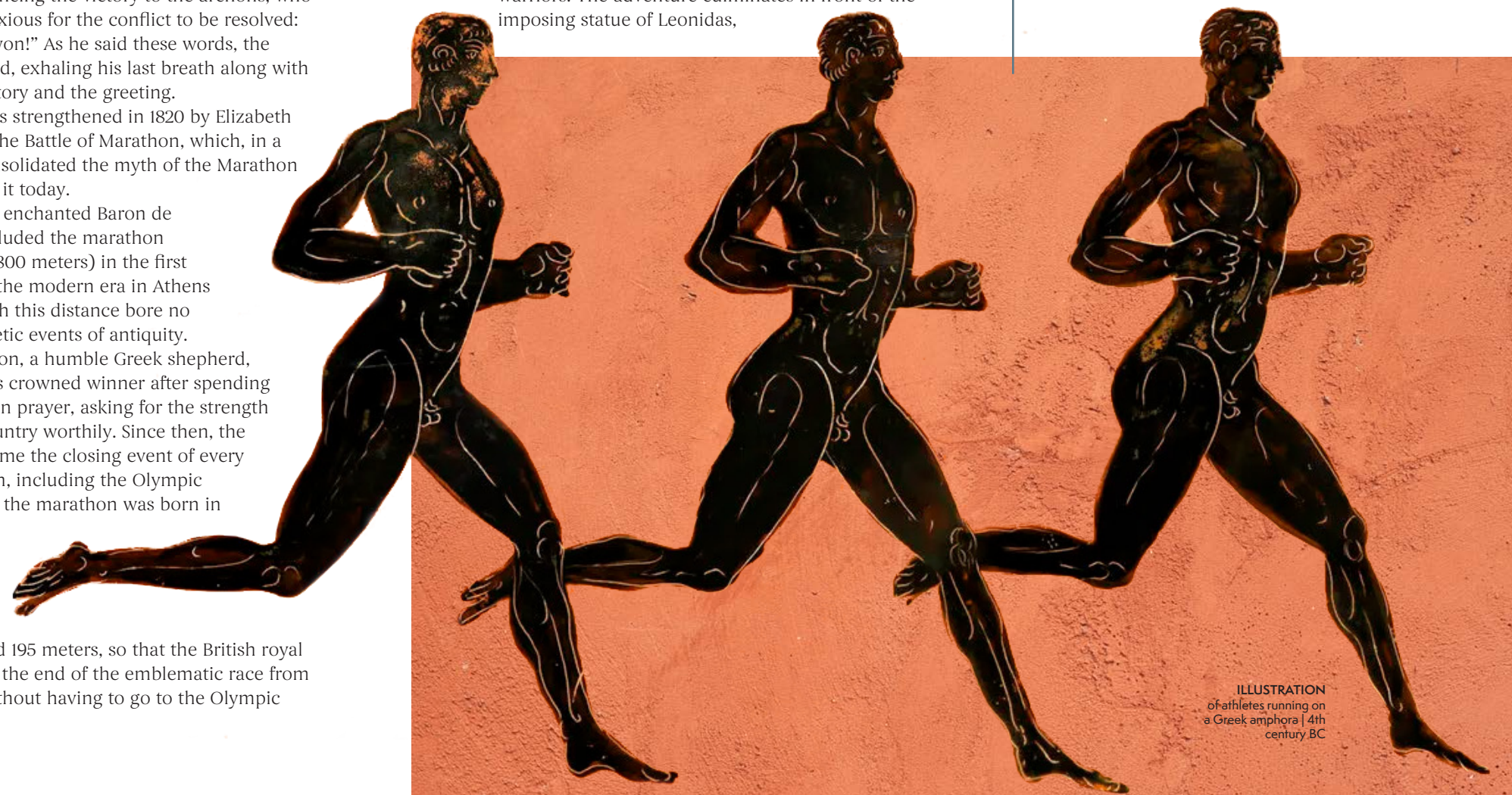


ILLUSTRATION
of athletes running on
a Greek amphora | 4th
century BC

the silent sentinel of an athletic event that today pays homage to those brave men and women of today.

In 2005, Yiannis Kouros, out of competition, ran from Athens to Sparta and back to Athens, in other words, exactly what Philipides did. His time was 53h43'11". Philipides would certainly have been proud of Yiannis Kouros.

However, true to historical fact, today's runners perform a tremendous feat, worthy of great admiration, by covering the 246 km between Athens and Sparta in less than 36 hours, with 76 support points... but Philipides covered this distance in 36 hours, rested for a day waiting for the Spartan response and covered another 246 km back in another 36 hours. Finally, with no time to rest, he donned the Hoplite armour and took part in the decisive - for the future of the West - Battle of Marathon.

History shows us heroic and uplifting examples to inspire and motivate us to overcome our limits.

To better understand Philipides and all his contemporaries, let's look at the oath taken by every young Greek upon becoming a citizen:

"I will not shame my sacred weapons, nor will I abandon the man beside me whenever I am in training. I will fight to defend the sacred and the profane, and I will not leave my homeland diminished, but rather bigger and better, as far as I am able alongside everyone else. I will obey those who exercise power justly at any time, as well as the current laws and any that are decided in the future. If anyone breaks these laws, I will not be loyal to them whenever they are in my hands and in the hands of everyone else. And I will honor the ancestral religion". 🌀

ATHLETE participating in Espartaton in front of Greek ruins



Jizerská 50

THE STORY AND INSPIRATION BEHIND THE JIZERSKÁ 50 CROSS-COUNTRY SKI RACE

TEXT ALES GABRIEL, MEMBER OF THE NEW ACROPOLIS INTERNATIONAL ORGANIZING SENATE AND
COORDINATOR OF THE SCHOOL OF SPORTS WITH HEART IN THE CZECH REPUBLIC

The Jizerská 50 is a legendary cross-country ski race in the Czech Republic, run in classic technique along a 50-kilometer route through the breathtaking Jizera Mountains.

In this article we will try to describe its atmosphere, which brings thousands of enthusiastic participants to the Jizera Mountains. With its long tradition, the race shows that it is possible to develop lasting values close to the Olympic ideals.

ATHLETES FROM
NEW ACROPOLIS
at the Jizerská 50



ATHLETES FROM NEW ACROPOLIS at the Jizerská 50

Why We Race

So, if you ask the question, why should one put on skis and drive 50 kilometres through snowy mountains in winter?

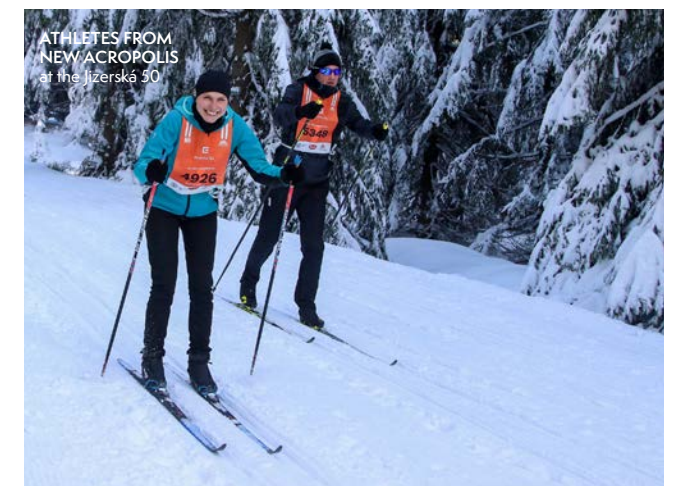
Perhaps to touch the inspiration that comes 'from above' on the high hills. And perhaps also to realise the importance of 'touching the Earth firmly' on slippery snow. The combination of inspiration and effort gives birth to an athlete-philosopher who is able to transfer the values acquired during the race into everyday life.

The Olympic Spirit in Action

The Jizerska 50 is not an ordinary race. This is due to the cold winter weather, the length of the course, but above all the atmosphere. The atmosphere is created by the racers, but above all by the volunteers who help with the organization at the start, at the refreshment stations and at the finish. Their warmth and commitment bring the event to life with a sense of shared purpose and joy.

The race also brings to life the Olympic motto: Citius, Altius, Fortius — Communiter. Faster, Higher, Stronger — Together. Let's try to see how the motto of the Olympic Games (Citius, Altius, Fortius — Communiter.), which Pierre de Coubertin took from his friend, the Abbé Dido, carry both physical and moral meaning. In the Jizerská 50, they are not just ideals — they're lived realities.

It is a moral motto, not only a physical one. It can be applied to the body, to energy, to emotions, to the mind, and to ethical and moral behavior. Let's take a little philosophical look at these four words so that we can then understand how they can be felt and experienced



ATHLETES FROM NEW ACROPOLIS at the Jizerská 50

during the race.

The original motto, Citius, Altius, Fortius, was made official during the Paris Olympics in 1924.

Citius means not only faster in a race, but also in the sense of swiftness, sharpness of understanding, and liveliness of the intellect.

Altius means higher, not just in terms of aiming for a goal, but also referring to the moral elevation of the individual.

Fortius means not only bravery in sports competition, but also in the struggles of life itself.

The second version of the motto, with the addition of Communis or Communiter, was introduced during the Tokyo 2020 Games (held in 2021 due to the pandemic).

To put all of the above into practice, Union and Coexistence are essential.

And now let's see how the Jizera 50 awakens these values.



HISTORIC NUMBERS in memorial tribute to mountaineers

A Tradition That Endures

The first edition was held in 1968 and the race became very popular in the 1970s with thousands of competitors taking part. And the momentum hasn't stopped. The 2022 and 2023 editions broke participation records, drawing over 8,000 competitors in total.

Since 1999, the race has been included in the Worldloppet World Long Distance League and is attended by top Czech and international racers, as well as various well-known personalities. The race is regularly ranked among the 4 biggest events in the elite international cross-country skiing series Ski Classics, the so-called Grand Classics.

A Bit of History

The race was created as a divisional race to sort climbers from TJ Lokomotiva Liberec according to their performance. The first edition of the Jizerska 50 was held on January 20, 1968 and there were 52 competitors at the start. The second edition was attended by 126 runners and the number of participants increased every year. Another important point for the Jizerska 50 was the year 1970, when all 15 members of the Peru '70 Expedition, who died under an avalanche on Huascarán on 31 May 1970, took part in the race. Since then, the race has been known as the Peru Expedition 70 Memorial. Before each race, the participants calm down for a while and during a small ceremony the Czech national anthem is played. This moment is a remembrance of the fallen climbers and the starting numbers 1 to 15 are therefore not used for ordinary competitors honor — a quiet but powerful tribute that connects the race to a legacy of courage and remembrance.



ATHLETES FROM NEW ACROPOLIS at the Jizerská 50

Citius

FASTER

The fastest elite racers complete the 50 km course in just over two hours. The final amateur finishers may take up to seven — but the point isn't the clock. It's about surpassing personal limits. In many cases, the slower racer will overcome far greater difficulties. The adventurous and humorous stories of the racers have been described in many articles and books.

At this distance, everyone must find their own pace and rhythm. The discipline of knowing how fast to go, when to conserve energy, and how to manage the ups and downs — all of this becomes a metaphor for life. Often, the real triumph lies in simply reaching the finish line.

Altius

HIGHER

Jizerska 50 leads in the first quarter of the race uphill. To reach the top of the Jizera Mountain, the racers have to climb 300 metres. If the weather is sunny it is easy, but if it is raining or windy it is very difficult. Then the racers descend into the valley of the Jizerka river and start to reach the Jizera mountain again from the other side, where it is even steeper. Here the race is decided.

At this point, we can remember how most of us live our daily lives: up, down, up and down again. So many times during the race, everyone is reminded of the need to regain their strength in difficult moments and head upwards. The art of picking yourself up again is very useful in life.

Fortius

STRONGER

It is not possible to complete the race without prior training. Therefore, our New Akropolis School of Sport in the Czech Republic tries to go cross-country skiing regularly. Many athletes who are not strong enough for the race take part in these trips. But that's okay. If there is a common goal of several people, this goal strengthens the whole group.

You can never tell in advance what the weather will be like in the mountains. That is why you need to be prepared for sun, snow, fog, rain and wind. Sometimes there are more and sometimes less degrees. Depending on the temperature, you need to grease your skis, because if the skis don't work, the Jizera 50 will turn into an ordeal. It teaches you to use your strength wisely — a skill just as important in everyday life.

Communiter

TOGETHER

The newest addition to the Olympic motto, "Together," is perhaps the soul of the Jizerská 50. The race simply couldn't exist without the volunteers, organizers, and community that bring it to life each year. Their spirit is contagious. This Olympic volunteer spirit is the essence of the whole event and those who have felt it once will want to experience it again.

Our New Akropolis School of Sport in the Czech Republic started to participate in the race thanks to the idea of one of our friends Leo. He was about to celebrate his 50th birthday and we asked him where he wanted to celebrate this anniversary. As a bit of a joke he said: 'At Jizerska 50'. So we took him at his word and signed up for the race. But Leo fell ill just before the race. The others made fun of him for setting us up, but they were excited about the race. To put an end to our joking, the next year Leo also participated in the race. Since then, we have participated in the race regularly for seven years. 🍷





NEW ACROPOLIS OF
RIO GRANDE DO SUL/BRAZIL HOSTS



Olympic Games

IN PARTNERSHIP WITH THE BRAZILIAN
PIERRE DE COUBERTIN COMMITTEE



For a moment, time seemed to stand still. Under the soft, clear April sky, the symbolic torch of the Acropolitian Olympic Games of Porto Alegre stood silent and strong. There, where just over a year earlier floodwaters had surged, the human spirit now pulsed in its noblest form: the will to rise. To start again.

To rediscover the Beauty, the Justice, the Good, and the Truth through effort.



THE PRIESTESSES enter with the sacred fire at the opening of the games



On April 12 and 13, 2025, the Regional Olympic Games of the School of Sport with the Heart of New Acropolis in Rio Grande do Sul took place in Porto Alegre. This marked the first edition of the event in the region, and it was held in partnership with the Brazilian Pierre de Coubertin Committee, hosted at the Pontifical Catholic University of Rio Grande do Sul (PUCRS), the Committee's current headquarters.

Among the notable guests was Professor Nelson Todt, president of the Brazilian Pierre de Coubertin Committee and vice-president of the International Committee, who honored the event with his presence.

The gathering brought together 276 participants: 162 athletes and 114 attendees — including judges, staff, and guests — all united by the shared ideals and values of sport and philosophy. What was already, in essence, a meeting of Body and Soul, Gymnastics and Music, also became a silent act of redemption. From the opening ceremony, speeches and tributes were made to mark one year since the flood that devastated the state — the most severe climate disaster in its history.

And so, through steady steps and uplifted hearts, it was remembered that Olympia, the city of the gods, is not a physical place, but a state of consciousness. And that its gates are not reached despite adversity — but through it.



There are moments in History when the winds blow hard, and it becomes difficult to keep the flame alive.

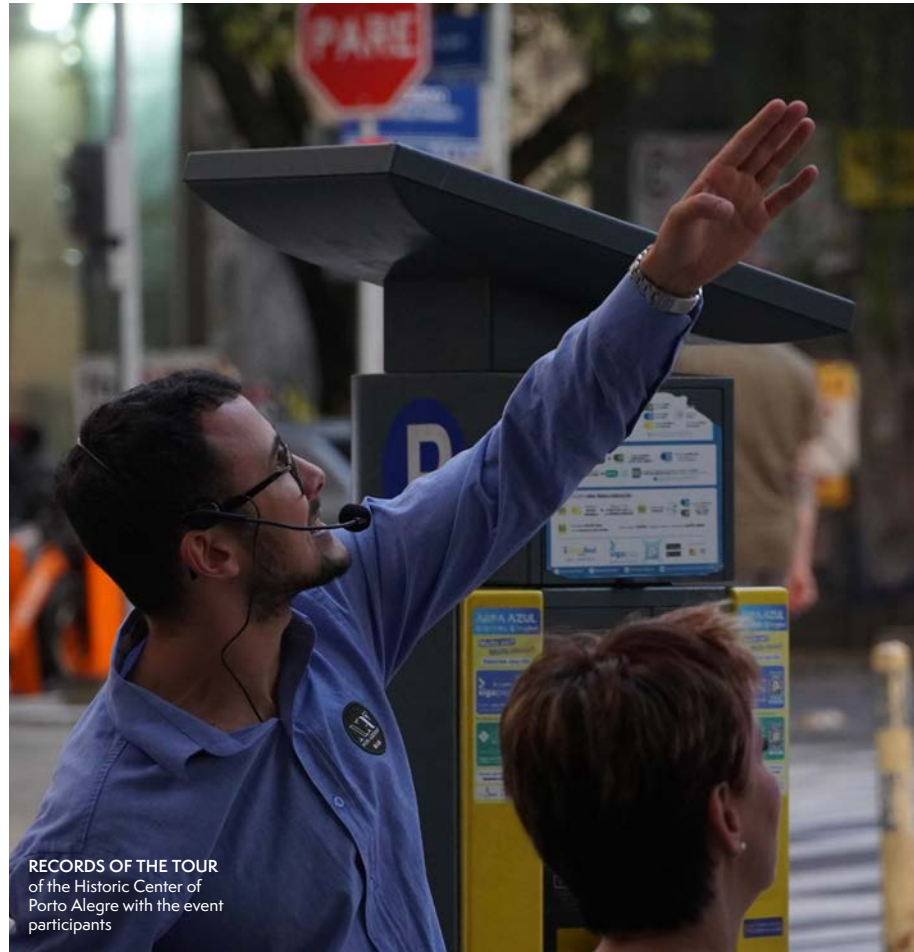
But in the heart of the true Athlete,

the fire never goes out.

— Sofia Bittencourt, Coordinator of the School of Sport with Heart – State of RS



ATHLETES FROM NEW ACROPOLIS in a moment of friendship between the events



» Cultural and Historical Tribute «

On the day before the Olympics, in memory of the climate disaster that struck one year prior, the philosopher-athletes sought strength in their cultural roots to dedicate their efforts during the games to the heroes who were lost — and those who remained.

To this end, a Cultural Tour was held through the Historical City Center. The event explored the iconic Praça da Matriz and recalled the rich history of the

state and its capital. It also included a visit to the Solar Palmeiro, an 18th-century mansion (built in 1790) that now serves as the New Acropolis headquarters in Porto Alegre. This way of honoring those who passed was also referenced by Professor Nelson Todt in his opening address and later in his lecture, “Funerary Ceremonies and the Athletic Spirit in Ancient Greece: Between the Worship of the Dead and the Celebration of Excellence.”



In Ancient Greece, funerary rites and the games were not separate rituals — they were different expressions of the same truth:

**life is brief, but the spirit
is eternal.**

— Nelson Todt, President of the Pierre de Coubertin Committee



» The Olympic Experience in the School of Sport with a Heart «

On Saturday, April 12, 2025, the day began with the official opening ceremony of the State Olympics of the School of Sport in Rio Grande do Sul. Following the ceremony, the philosopher-athletes competed in various disciplines: Athletics — including running, relays, long jump, javelin throw, and shot put — as well as Table Tennis, Chess, Swimming, and Volleyball.

The sports activities were interspersed with classes, including lectures by Professor Ricardo Vela, director of the School of Sport in Brazil South, and Professor Nelson Todt.

In the evening, the Olympic spirit was also expressed through the arts. The athletes themselves performed poetry, music, and theater, closing the day with moments of beauty and inspiration, where effort also became an offering through artistic expression.



Oh athlete, be your own blacksmith
The track is the anvil, the whistle,
the hammer
From impact, from pain, let beauty
arise:

The Virtue that will never fade...

Excerpt from the poem “Whistle and Anvil” by
Gustavo Dartora (Porto Alegre Central branch, RS),
submitted for the 2025 Written Poetry contest

Enter the Arena, Warrior Athlete
Offer to the Gods what you are
In your Soul, the flickering Flame
Waits for the moment
when, lit, it will guide you to Niké’s
wings...

Excerpt from the poem “Between Eros and Areté” by
Maria Dora Waechter Lima (Santa Cruz do Sul branch,
RS), submitted for the 2025 Written Poetry contest

On Sunday (April 13, 2025), after lectures and the 5 km race, a symbolic moment took place: Sofia Bittencourt, state coordinator of the School of Sport with the Heart of New Acropolis, was awarded the Pierre de Coubertin Medal by the Brazilian Committee.

According to Professor Nelson Todt, who presented the medal, the inscription engraved on the back — “Look far, speak frankly, act firmly” — further reinforces this commitment to Pierre de Coubertin’s vision of education

aimed at developing ethical individuals devoted to the common good.

Ultimately, more than joyful memories, the Olympic Games leaves a flame burning — and not just a symbolic one. They prove that, even in challenging times, it is possible to live the Olympic Spirit. That sport, when guided by Philosophy, ceases to be merely a display of competitions and becomes a powerful tool for inner transformation. 



Sofia Bittencourt receives the Pierre de Coubertin medal



We may not match the size of some of history’s giants, those who left great footprints behind. But if we all step together into History, people will have the chance to see footprints of brotherhood — and they might

follow this dream we are living.

— Ricardo Vela, National Secretary of the School of Sport with the Heart of New Acropolis Brazil



FINAL MOMENTS of the 5km race: the athletes return to catch up with the last placed athletes



ACHILLES
caring for Patroclus
wounded by an arrow,
Tondo of Vulci | 500 BC

From Mourning to Virtue

FUNERAL CEREMONIES AND THE ORIGIN OF THE OLYMPIC SPIRIT

TEXT NELSON TODT, PROFESSOR AT PONTIFICAL CATHOLIC UNIVERSITY OF RIO GRANDE DO SUL AND PRESIDENT OF THE BRAZILIAN PIERRE DE COUBERTIN COMMITTEE

Since ancient times, when faced with death, human beings have sought not only to console themselves, but also to find meaning. In Greece, the cradle of so many expressions of the soul, funeral ceremonies were not mere farewell rituals, but symbolic bridges between the ephemeral and the eternal. There, the gesture of honoring the dead extended beyond tears: it involved singing, sacrifice, silence — and, surprisingly to today's eyes, sport as well.

The Funeral Games described by Homer in the *Iliad*, organized by Achilles in honor of Patroclus, are an example of this sacred connection between pain and excellence. The Greeks understood that physical effort, when guided by an ideal, could become a form of elevation. Overcoming oneself became an offering to the memory of those who had passed away — and an affirmation of life itself, of that which remains.



According to one tradition, the Olympic Games were born as a funeral tribute to the hero Pelops. At the hero's tomb in Olympia, the first athletes ran not only for personal glory, but as priests in motion, as messengers of the sacred — channeling, through their bodies, a spiritual and collective energy.

Centuries later, this spirit resurfaced—and in a unique way—in the first State Olympics of the School of Sport with Heart, promoted by New Acropolis in the state of Rio Grande do Sul in collaboration with the Brazilian Pierre de Coubertin Committee. The event, which took place a year after the tragedy of the May 2024 floods, brought together some 250 philosopher-athletes in a gathering that was at the same time a competition, a tribute, and an act of moral elevation.

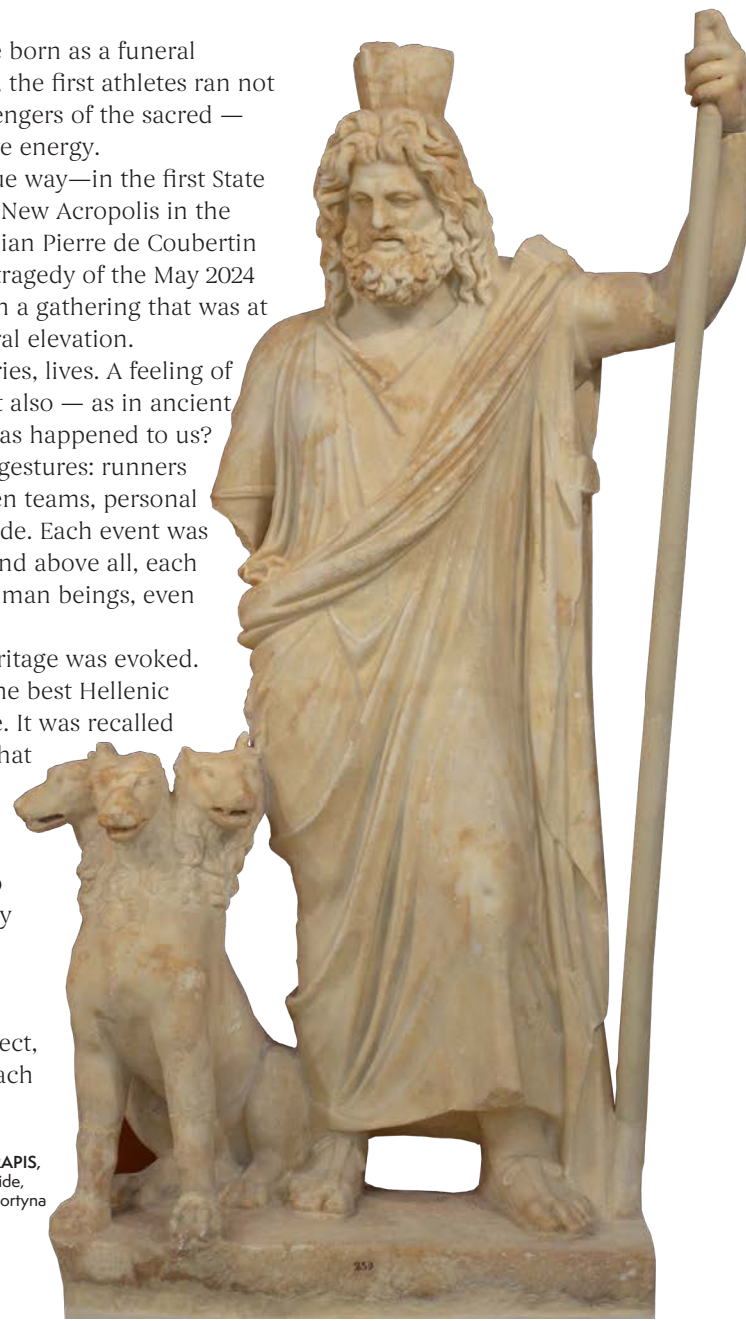
The waters had washed away homes, streets, memories, lives. A feeling of collective mourning and vulnerability hung in the air. But also — as in ancient Greece — the question arose: what do we do with what has happened to us?

The Olympics responded with simple and profound gestures: runners advancing in silence, spontaneous applause, hugs between teams, personal achievements celebrated not with vanity, but with gratitude. Each event was a symbolic offering. Each athlete, a messenger of hope. And above all, each moment experienced on the field was a reminder that human beings, even when wounded, can rise up with beauty.

During the opening ceremony, this philosophical heritage was evoked. The Olympics were compared to a funeral ceremony in the best Hellenic sense: not to dwell on pain, but to transform it into virtue. It was recalled that true victory is not that which defeats the other, but that which defeats discouragement, fear, and indifference.

As the Stoics taught, we cannot control events, but we can control our reactions. In this sense, the Olympics were an ethical choice. The choice was not to forget or to play the victim, but to actively remember, to turn memory into action. And what action! Everyone united around something beautiful, orderly, joyful, and profound.

The competition was only the surface. What was experienced there was a silent pedagogy of the soul: respect, concentration, courage, inner joy. With each new heat, each shared podium, what was renewed was the certainty that



HADES/PLUTO-SERAPIS, with Cerberus at his side, Roman statue from Gortyna | 2nd century AD



KING PELOPS, as depicted in the Promptuarii Iconum Insigniorum

humans can—
and must—rise above.
Sport, when guided by ideals,
becomes philosophy in motion.

And so, as in the ancient games celebrated in honor of heroes, the First State Olympics also paid tribute. Not only to the victims of the floods, but to all who helped, welcomed, and rebuilt. It was a living ceremony, where the body served the soul — and pain served the conscience.

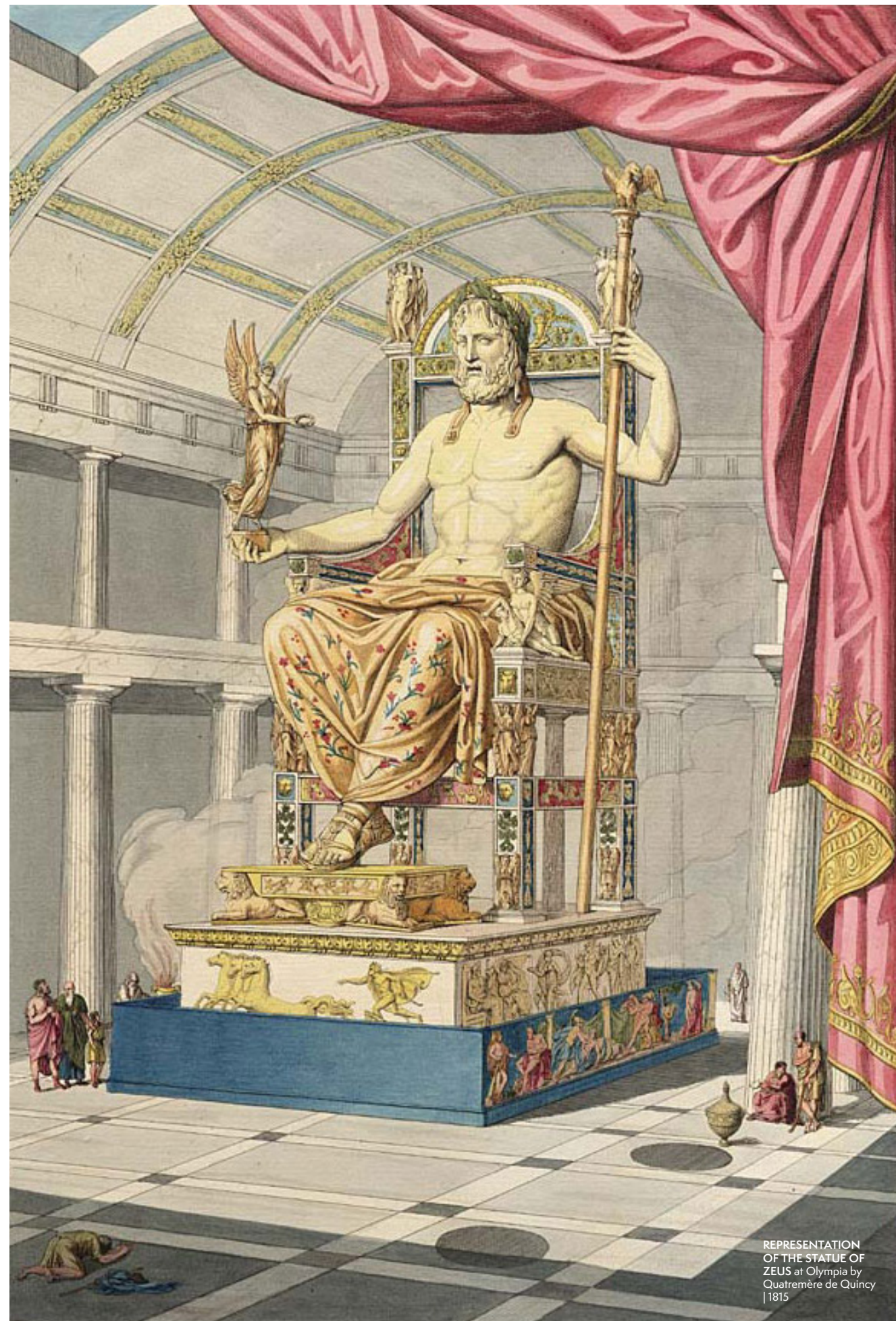
Today, looking back on that event, we don't just talk about medals. We talk about meanings. We talk about the courage to stand tall in the face of adversity. We talk about rediscovering the symbolic dimension of life, the one that the ancients cultivated with such lucidity.

Perhaps this is what we lack most in such technical

times: the recovery of meaning. And for this reason, the Olympics with Heart fulfilled more than an educational or sporting role. It fulfilled a civilizing role. It reestablished the link between gesture and spirit, between body and soul, between the present and eternity.

May its example inspire other similar actions. May the memory of the pain experienced in 2024 never turn into resentment, but into moral strength. And may the Olympic spirit, as ancient as it is necessary, continue to illuminate our choices — with beauty, ethics, and heart.

Olympic and Acropolitan greetings!



INSPIRATION FROM THE PAST AS DIRECTION FOR THE FUTURE

Olympia Shrine and the Temple of Zeus

TEXT SOFIA BITTENCOURT, MEMBER OF THE NEW ACROPOLIS INTERNATIONAL ORGANIZATIONAL SENATE

Recovering the strength of the past is always necessary in difficult moments of Humanity, when the values and identity of peoples are forgotten, in order to correctly channel the efforts of the present to grant a correct direction for the future. When we talk about the Olympic Spirit, such a broad and profound concept, we can investigate the past of Humanity, in Olympia, how this force was expressed. So that they can offer, in the present day, fire, light, and warmth. These elements symbolize Love to walk together and Wisdom to walk in the right direction.

This is what Pierre de Coubertin did, who channeled in his time the spirit of Hellenism that was resurfacing through excavations, and the reappearance of ancient ruins, hymns, prayers, and knowledge. For reasons unknown to our limited vision, it seems it was time for these forces and traditions to return to Humanity. Whether through Sport, with Coubertin, or through Philosophy, with characters like Helena Blavatsky, who had brought ancient knowledge stored for centuries in Tibet a few decades before.



In presenting his idea to recreate the Ancient Olympic Games, which took place on June 16, 1894, at the Congress at the Sorbonne University, the baron of Olympism organized the first audition of the Modern era of the Hymn to Apollo, which had recently been discovered by Theodore Reinach in the excavations at Delphi, Greece. Coubertin says that, at the beginning of the audition, prepared especially for the event by Gabriel Faure's arrangement, the spirit of Hellenism entered the room and everyone's heart. It opened the doors of hearts and minds to receive his idea:

"Gabriel Faure helped elegantly. [...] The performance of this sacred musical piece created the desired atmosphere among the huge audience. A subtle sense of emotion spread through the auditorium as if the ancient eurythmy came to us from a distant past. In this way, Hellenism infiltrated the entire hall. From that moment on, the congress was destined to succeed."(1)

Among the rescues from the past carried out by Coubertin, his visits to the Sanctuary of Olympia were crucial to rekindling in his heart the strength of the Olympic Ideal. No wonder his heart remains buried near the Sanctuary, where the International Olympic Academy is located today.

To better understand the strength of this past in the history of Olympism, we will delve a little into the historical sources that have reached the present day as bridges to connect us to this great moment of the human past at this special place, the Sanctuary of Olympia.



Historical Sources

The Shrine of Olympia was one of the great centers of the Pan-Hellenic world in antiquity. The region had been inhabited for at least twenty-five centuries. Fragments of jars and remains of cemeteries point to the existence of important Mycenaean constructions on the site. Regarding the study of the Sanctuary, it is difficult to separate the strictly historical context from the mythical one.

It is not known whether athletic competitions were organized by the ancient inhabitants of the region, the Pisatas, or by the Dorian Helios, who inhabited the Peloponnese region during the 12th century BC. With historical records, it is known that the King of Elis, Ifitos, under the guidance of the Oracle of Delphi and with the purpose of harmonizing the various conflicts among the city-states under his rule, received the instruction to "restore the Games of Peace." This king then carried out a complete reorganization of the Games and, together with Lycurgus of Sparta and Cleostratus of Pisa, established the so-called Sacred Truce. The officially accepted date for this restart of the Olympic Games is 776 B.C. This treaty was engraved on a disc that remained preserved until the 2nd century A.D. in the Temple of Hera, within the Sanctuary of Olympia.

During these moments of 'truce' no Greek could take up arms and access was free to all locations, even those in 'civil war'. This shows Olympia's role in national unity for the Greeks.

There were several buildings and temples in the Shrine of Olympia, as well as stadiums and other important constructions such as the studio of Phidias, architect of the Acropolis and legendary builder of several sculptures of Gods in the Ancient World.

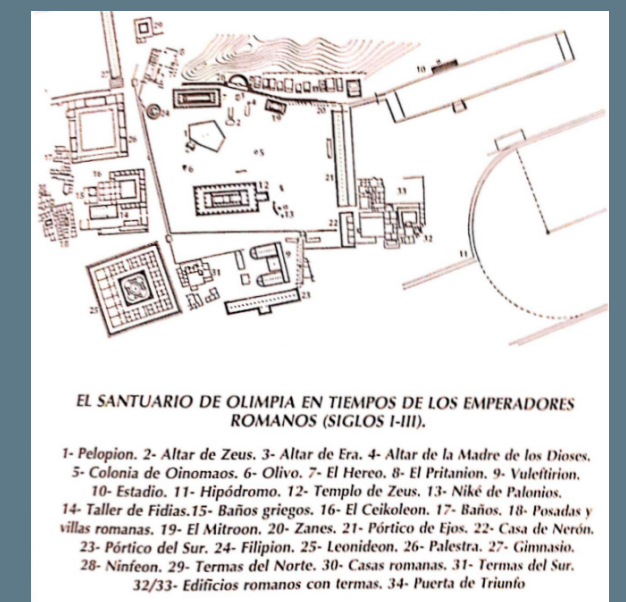
A more in-depth historical analysis of Olympia can divide it temporally into two periods: the Archaic Era and the Classical Era. In the Archaic Era (7th-6th centuries BC), there was a greater development of the Sanctuary, also from the greater diffusion and propagation of the Olympic Games, which also increased the number of visitors to the place. In the Classical Era (5th-4th centuries BC), the competitions reached their apogee in their external expression, at the same time, there was the emergence of the Temple of Zeus. In the fourth century, major renovations took place, including the one carried out in the stadium, increasing its capacity to around 40,000 people. Several important philosophers and artists passed through Olympia, such as Anaxagoras, Plato, Aristotle, Pindar, and even Herodotus, who achieved glory and fame by reciting his Nine Books of History in the same Temple of Zeus.

All this generated an environment of sacredness which, even today, can be perceived among its ruins for those who visit the Sanctuary. Heroic deeds, overcoming, and the muse of History herself passed through these lands and left their unquenchable mark on this mysterious locality.

Over time, the Games lost their link with the sacred,



EXPLANATORY MAP of the Sanctuary of Olympia in the time of the Roman emperors (1st-3rd centuries)



and the mystical component that was at the heart of the whole Olympic process began to fade away. Still, the competitions continue to be celebrated there for a few centuries, already in a process of decadence, with the emergence of the figure of the 'professional athlete' and cases of corruption between judges and athletes. Olympia, a great magnetic center, gathered the flourishing of the Hellenic world for centuries, hosting competitions that had already had little philosophical roots until 267 A.D. At this period, the Herulian invasions took place, so the priests and authorities of the Sanctuary sought to protect and preserve the Temple of Zeus and his statue, sacrificing other parts of the sanctuary to build a wall to surround the temple. In 393 AD, during the reign of Theodosius I, the last Olympiad (number 393) was held, bringing the tradition to 1169 years. With the end of the games, the statue of Zeus, which stood inside Olympia's main structure, the Temple of Zeus, made entirely of gold and ivory and considered one of the Seven Wonders of the Ancient World, was transported to Constantinople, where, in the 5th century, was destroyed without a trace by an alleged fire.

In 426 AD, by order of Emperor Theodosius II, the

Sanctuary of Olympia was set on fire, along with the destruction of all the "pagan" temples. The site went through two more earthquakes before being inhabited by a Christian community. During the Middle Ages, it suffered several floods that finally caused Olympia to fall into oblivion, along with the old gods and heroes who lived there.

The Temple of Zeus

The centerpiece of this sanctuary, resource of strength and inspiration for the ancient world, was the Temple of Zeus, with the famous statue of Zeus, which was considered one of the seven wonders of antiquity.

This magnificent temple was completed in 456 BC, after approximately ten years of work. At the time, it was the largest temple ever built in Greece. Its architect was Livon, and its clever design is still impressive today. Its dimensions were 64.12 x 27.68 m. It was circular and Doric in style, with 6x13 m columns. Inside, a spiral staircase led visitors to the majestic statue of Zeus, made of gold and ivory by Phidias. The statue

stood on oil that was poured to protect the marble from humidity, since the Temple of Zeus was in a very marshy area. Inside the Temple there was also a statue of King Iphitus and his wife.

The statue of Zeus, very detailed and considered one of the Seven Wonders of the Ancient World, had impressive dimensions, according to the ancient historian Pausanias.

"Phidias' statue of Zeus was 12.40 m high. The God, seated on a majestic throne and crowned with an olive branch, held Niké in his right hand and the scepter with the Eagle in his left one. His face, body, and legs were made of ivory, while the God's cloak and staff were made of gold plate over an interior wooden skeleton. Gold and precious stones adorned the ebony throne, which had a sculptural decoration inside (dancing Nikés, Jarites, Hours, Sphinxes, Gods, heroes from legendary themes, etc.) (2)."

Pausanias, on the other hand, prefers not to give an exact size of the statue because he does not trust the analysis of the eyes. He also refers to the statue of the King of Olympus with great devotion,

saying that, for him, God himself approved Phidias' work when it was finished. Pausanias says that after Phidias had put the finishing touches on the statue, he prayed to God to give him signs of his approval, and the floor of the temple was struck by lightning, where, even in the historian's time, it was possible to see an amphora with a lid.

Inside the Temple, various works of Hercules were depicted, such as the hunting of the Boar, the Hydra of Lerna, the Lion of Nemea, as well as him freeing Prometheus in chains from his prison on Mount Caucasus. There were also drawings of the battles of Marathon and Achilles holding the dying Penthesilea, among other important historical and mythological passages in Greek culture.

On Zeus' head, Phidias placed the Graces and the Hours on one side, who, in Hesiod's Theogony, are also the god's daughters, and who, in Homer's interpretation, are the guardians of the heavens. In the Temple there were several altars, including six main ones, which contemplated the twelve gods of Olympus.

So, with the grandeur of this Temple, of this sanctuary, it is possible to understand a little of the great power this cultural expression had in antiquity and how, somehow, it is still alive, also driving ideas in our time.

ILLUSTRATION OF THE TEMPLE OF ZEUS, IN OLYMPIA as it is imagined to have been in the 5th century BC | 1908



Conclusion

The study of the Pan-Hellenic Games, especially Olympia and its Sanctuary, brings to light the ability of human beings to build an ideal by which to live and through which to unify with themselves, with others, with the cosmos, and with time. In the search for a connection with sacred, human beings can achieve a high level of learning, effort, and vocation. And this collective state of elevated consciousness determines how much the inherent potential that we have always carried within us as humanity, but which has collectively been dormant for a significant amount of time, is expressed in each era.

Being in contact with so many ideas about the mythical origins of the Games, the places, the archaeological discoveries, the scarce fragments that still reach our time, and works that have returned, show us how much we do not know about our past. And we should also be grateful for the efforts of so many people who have dedicated themselves to this recovery throughout history, such as Pierre de Coubertin. Each in their own time, each in their own way, be it through the effort of excavations, or the search for the reflections of the ancient classics, or even the historical record in the most uncontaminated way possible.

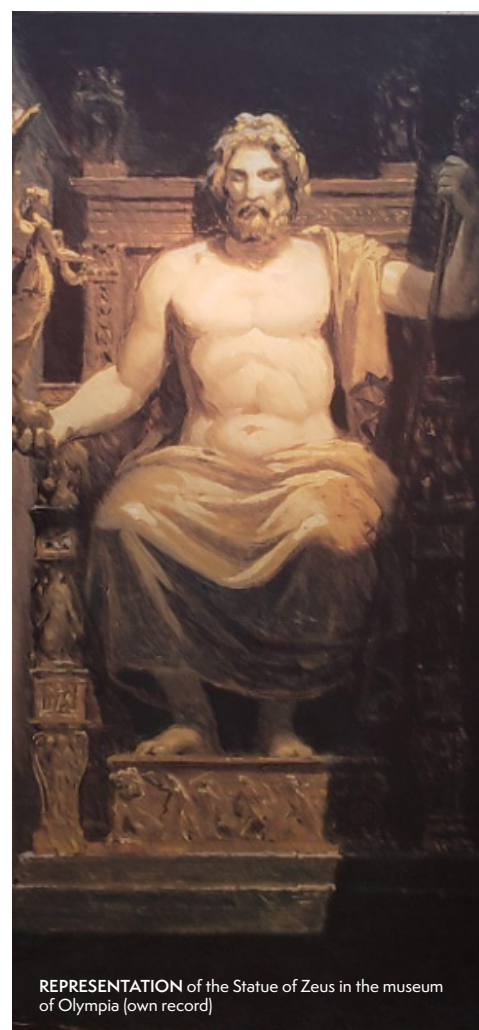
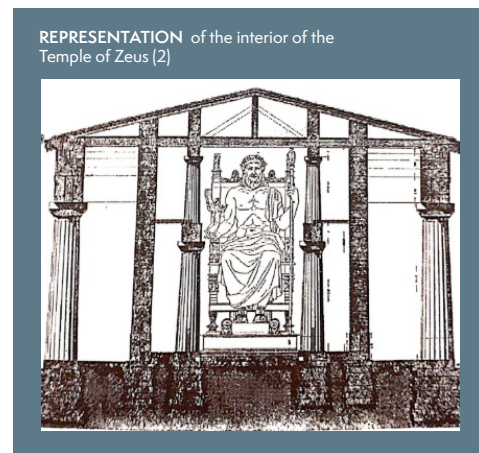
Recovering the myths and ideas that have been forgotten for centuries and that led many people to come together to special, properly prepared places for something much greater than themselves is inspiring and shows an option for the future of humanity. Especially when it comes to sport, this revival is extremely necessary in a world where sport has not always contributed to peace among peoples, to better individual and collective human development.

When an idea needs to be born, it will be born through some people or others, teaches Jorge Angel Livraga. Pierre de Coubertin was a bridge through which this timeless idea, the Dream of Olympia, was once again expressed in humanity. And today, it relies on all of us to carry that dream forward, like the symbolism of the Olympic Torch. How far will it go? We do not know. What is up to us is to carry the torch as far as we can, spreading this fire throughout the world of straw and wood, until the great Torches return in the future to bring a new golden age, like the one in which the Olympic Games were created by Kronos:

Regarding the Olympic Games, the antiquarians of the Aegean say that Kronos first reigned in Heaven and that a Temple was built for him by the men of that time, who were called the Golden Race.

Pausanias, 2nd century BC. (3)

May we rescue these fiery forces in our hearts so that together we can return to this golden age. 🌿



REPRESENTATION of the Statue of Zeus in the museum of Olympia (own record)

SOURCES

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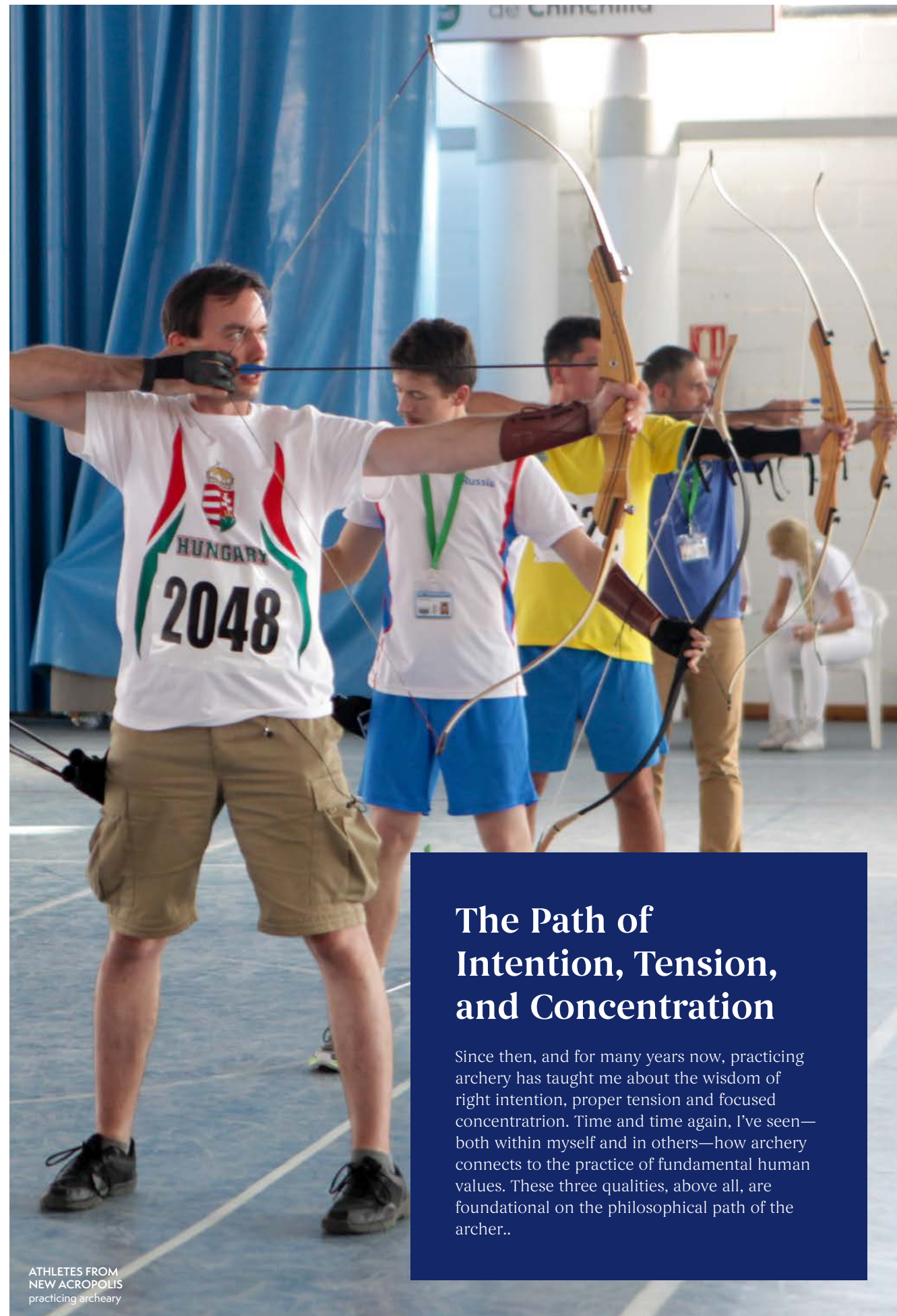
THE WAY OF THE Philosopher-Archer

TEXT RITA LONDON, PHILOSOPHER-ARCHER AND DIRECTOR OF THE KARMIEL BRANCH OF THE NEW ACROPOLIS IN ISRAEL

Let me start with a personal story – my first encounter with archery felt like rediscovering an old love. I still remember the excitement I felt after shooting my first arrow. Somewhere deep inside me, a voice said quietly but clearly:

"This isn't new to us. We've done this before."

At that moment, I knew I had found something I once knew but had forgotten – and now I had a chance to remember it again.



The Path of Intention, Tension, and Concentration

Since then, and for many years now, practicing archery has taught me about the wisdom of right intention, proper tension and focused concentration. Time and time again, I've seen—both within myself and in others—how archery connects to the practice of fundamental human values. These three qualities, above all, are foundational on the philosophical path of the archer..

ATHLETES FROM
NEW ACROPOLIS
practicing archery

The Bow is Life

As Paulo Coelho writes in *The Archer*:

“The bow is life: it’s the source from which all energy flows. One day, the arrow will leave it. The target is far away, but the bow will always stay with you...”

Be very clear with your intention.

And that is so true.

At first, the bow and arrows feel unfamiliar – to the archer and to each other. But with time and dedication, the bow becomes like a part of the archer’s own body. The more he gets to know it, the more connected they become. His consciousness penetrates the bow. It becomes an extension of his being. Every practice becomes a ritual – a sacred encounter with nature, with the self, and with the divine.

The Power of Intention

At this stage, intention becomes critical – it’s no longer a thought but a force. The arrow isn’t just released by muscle; it is launched by willpower. In the philosophical-archery tradition of New Acropolis, there is a saying:

“The bow is like a human being: one end points to the sky, the other to the earth.”

It’s a bridge that connects both spirit and matter.”

The bowstring, then, is your inner center – and must be held with just the right tension: balanced and stable. Finding that balance is key to good shooting, and it’s just as important in life. It’s a powerful practice — keeping your inner string properly taut, even during hard times and moments of emotional turbulence.

The Arrow as the Soul

The arrow represents the soul – longing to unite with its true target, the higher self. The focus on the target comes from the heart of the archer. It’s what connects the archer to the goal. Like with willpower and imagination, we project our intention forward toward something meaningful that lies ahead in the future.

“The arrow is like a seed — planted in the soil of life with hope and purpose.”



Focus as a Living Bridge

Focus is a quality that develops over time in the way of the archer. It's a discipline, a growing muscle, that strengthens with each practice, each arrow. At first, it feels like a thin, silver thread connecting the archer to the target.

But in rare, sacred moments – that thread becomes a living bridge, a presence that links us to everything:

A link between the archer and the world, visible and invisible.

Between people. Between nature. Between soul and sky.



The Moment of Release

This kind of focus leads to full presence in life. And at the moment of release, the archer is fully alive – expressing his deepest will in harmony with the laws of nature.

The archer releases the arrow with the right intention, coming from the soul and aiming for unity. When he does it from his center, and with the right balance of tension, a transformation occurs:

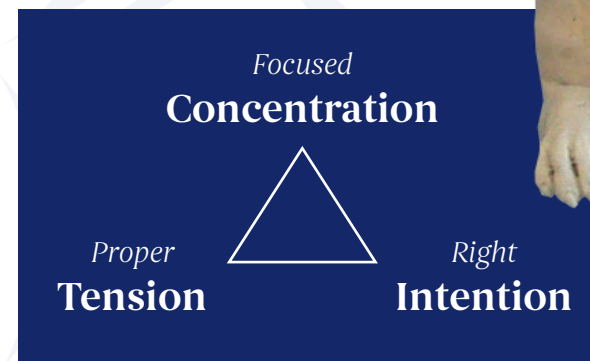
The arrow reaches the heart of the soul,

the super-soul, the middle point of the target

That's a very special moment in the life of the archer. A moment of rare harmony, of synchronicity and of full presence, leaving its mark on the middle point the target. A perfect hit... a sign from life, a smile from Diana, the laugh of Artemis, a kiss from Nike.

The Living Philosophy of the Archer

Such is the way of the philosopher-archer – it is alive and ever-forming with every step of inner effort, expressed through virtues and inner qualities. It is a path shaped by:



It bridges earth and sky, matter and spirit. And sometimes, it rises even higher, reaching the heavens where all separateness dissolves and only the One remains. 🌿

DIANA OF VERSAILLES STATUE,
Roman art by Leocarés
| 325 BC

Diagoras of Rhodes

AND THE TRIUMPH IN DEATH

TEXT LUCIANA CASTRO, MEMBER OF THE NEW ACROPOLIS INTERNATIONAL ORGANIZATIONAL SENATE

The Power of Anecdotes in the Philosophical-Sporting Universe

Anecdotes are short stories, curious or thought-provoking particularities, which may take place in specific times and locations.

In our contribution to a magazine on philosophical-sporting themes, our narratives will revolve around the athletic festivities of Antiquity and, if the opportunity arises, perhaps we'll speak of modern times as well. The distinguishing feature of these little tales lies in their pedagogical value. If we include anecdotes from contemporary times, it will be because they've earned their place—tales told by those qualified to do so. After all, the narrator's reflection and analysis of events count for a great deal. But let time teach us more, so that one day these moments may deserve a place in the pages of history, becoming anecdotes worthy of such distinction.

DIAGORAS carried in triumph by his sons after Olympic victory | Auguste Vinchon, 1814



DIAGORAS carried in triumph by his sons at Olympia | Thomas DeGeorge, 1814

Simple portraits, but full of meaning

An anecdote may have happened on the margins of the most significant events and thus ended up little known. It may have involved a specific figure or been linked to a historical fact. We will mostly recount the experiences of athletes — agonists from Antiquity or the present — highlighting curiosities and examples of attitude, conduct, and moral strength. These serve as models for athlete-disciples who, understanding the motivations behind the Games throughout human history, may see their own role in the world and their daily stance in life, inspired by those who lived such examples. It also offers a means of identifying with a way of living — how to live — and finding identity through which acropolitans strive to put into practice the teachings received from the great sages of humanity.

Pindar: the poet of eternal victories

Speaking of ways of life and wisdom, let's bring the figure of Pindar into this first anecdote. Little is known for certain about his life, but it is a fact that Pindar was one of the most illustrious Greek poets. He was born during the Pythian Games and lived for 80 years, from 518 to 438 BC, witnessing the feats of great champions of the Panhellenic Games. His works were edited in the famed Library of Alexandria in the second half of the 3rd century BC by Zenodotus of Ephesus, chief librarian. Later, the most important editor of Pindar was Aristophanes of Byzantium, who divided the texts into verses — they had previously been written as continuous prose without spaces between words. Aristophanes also organized the poet's work into four books: for the ones who were victorious at the Olympic, Pythian, Isthmian,

and Nemean Games.

"Words of affirmation", "approval", "praise" — that's how Pindar referred to his odes. In Ancient Greek, *ainos*, a term also meaning "exemplary story" from which the listener could draw a conclusion or lesson — what the Greeks called *synesis*: the ability to understand what wasn't written.

For now, given the brevity of this article for Nike magazine, we'll present an initial idea of what the poet left us in his writings. Pindar was present in the experiences of the athletes of Antiquity, drawing inspiration from the great feats of the games. Perhaps, in the future, we'll return to his story and share more about his life.

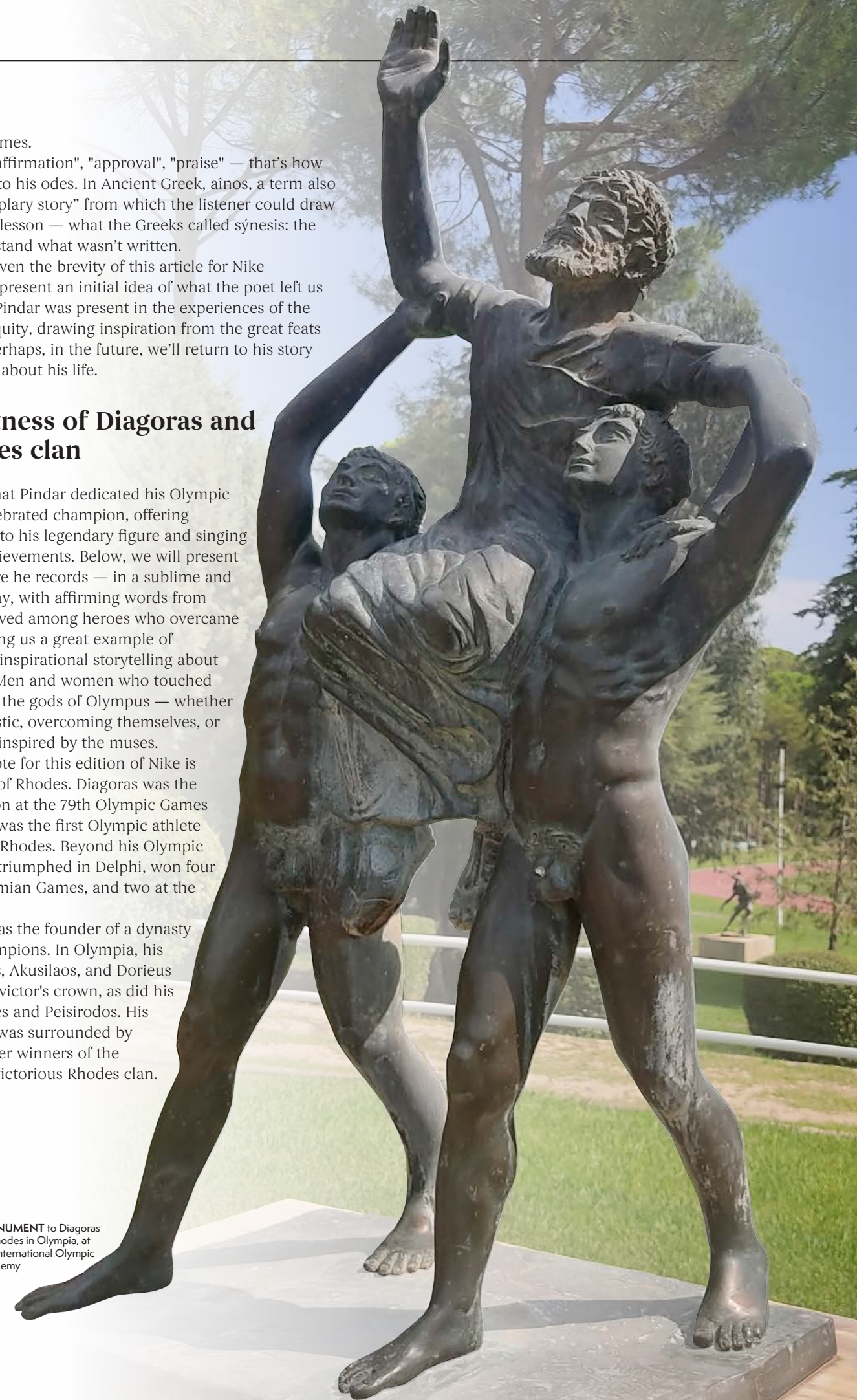
The greatness of Diagoras and the Rhodes clan

It's a fact that Pindar dedicated his Olympic Ode XII to a celebrated champion, offering beautiful praise to his legendary figure and singing of his many achievements. Below, we will present an excerpt where he records — in a sublime and praiseworthy way, with affirming words from someone who lived among heroes who overcame the agon — giving us a great example of admiration and inspirational storytelling about great victories. Men and women who touched the garments of the gods of Olympus — whether through gymnastic, overcoming themselves, or through music, inspired by the muses.

The anecdote for this edition of Nike is about Diagoras of Rhodes. Diagoras was the boxing champion at the 79th Olympic Games (in 464 BC). He was the first Olympic athlete from the city of Rhodes. Beyond his Olympic victory, he also triumphed in Delphi, won four titles at the Isthmian Games, and two at the Nemean Games.

Diagoras was the founder of a dynasty of Olympic champions. In Olympia, his sons Damagetus, Akusilaos, and Dorieus also earned the victor's crown, as did his grandsons Eukles and Peisirodos. His Olympic statue was surrounded by those of the other winners of the renowned and victorious Rhodes clan.

MONUMENT to Diagoras of Rhodes in Olympia, at the International Olympic Academy



An end worthy of the Gods

It is said that Diagoras went to Olympia in 448 BC to witness the 83rd Olympic Games, in which his sons Akusilaos (boxing) and Damagetus (pankration) competed. Both were proclaimed winners in their finals. When they received their victory crowns, they went to the spot where their father was seated. Placing the crowns on his head, they lifted him onto their shoulders and carried him in a triumphal procession around the stadium.

The crowd erupted in applause and cries of joy as flowers were thrown in his path. One spectator shouted: **“Fortunate are you, Diagoras, because of your sons! Never again, in what time remains of your life, will you experience greater happiness than this!”**

It is also said that a voice whispered in his ear: **“Diagoras... what more is left for you to live?”**

When the apotheotic parade ended and the two Olympic champions lowered their father from their shoulders, they realized he had died. His spirit, they say, judged that this glorious moment was the most fitting to bid farewell to life. 🌀



MONUMENT to
Diagoras in Olympia,
Greece



PANATHENAIC
RELIEF OF
FIGHTING, approx.
500 BC



Volunteering

AFTER DANA* IN VALENCIA

TEXT ANA GÁLVEZ, MEMBER OF THE NEW ACROPOLIS INTERNATIONAL
ORGANIZATIONAL SENATE & THE SCHOOL OF SPORTS IN SPAIN

It has been almost twelve months. DANA* entered the province of Valencia on October 29, 2024, leaving a terrible trail of deaths and devastation, but also a live example of a people working day after day to recover with dignity from the disaster. With them, thousands of volunteers from all over to lend their hands and their hearts were, and still are, literally stuck in the mud.

In this article, I will bring some reflections on the experiences of volunteers attending this area. Some of them are volunteers from GEA Volunteer Association, and others are from New Acropolis School of Philosophy. Nevertheless, it should be remembered that there have been many associations, NGOs, emergency personnel, law enforcement agencies, and others, either individually or as a group, who have been, from the first moment to date, shovel by shovel, working so that the affected populations and people return to their lives.



Also, among the volunteers of New Acropolis, there were athletes from the School of Sport with Heart who put all their strength and enthusiasm into helping in everything that was necessary.

I highlight the commendable work of the Volunteer Coordinator of New Acropolis in Valencia, M^a Ángeles Martínez, who was in contact, since the first minutes, with the social services of the towns most affected by the disaster. She also organized, together with Angelina Molina - Head of GEA Spain - and Jose Manuel Alabau - Director of New Acropolis in Valencia - all the volunteers to go there where help is requested. These volunteers carried out cleaning tasks and brought food to those families most in need, always offering the most sincere and affectionate human support.

A Valencian volunteer and athlete, Juan José Machado, who focused his help on the rescue of animals says:

"Although it may seem that this task takes you away from human societies, I have discovered something fascinating. I noticed that, by helping those little pets, people behave in a much more peaceful, silent, and humble way. I refer to the ways of organizing, understanding, and acting. They become a little more childish, with more tenderness in their hearts, put more joy into work, and return to playing with imagination. What these little beings made us feel was touching. They taught us that those who understand them come closer to, somehow, understanding certain aspects of the instinctive personality of human beings."

Everyone helped: some made donations and others did physical work; just as there were those who, preserving joy, took care of those who were working. Large waves of people were preparing to go to the villages in the most diverse ways. Huge groups of pilgrims united by the same goal. People brought out their kinder side, and where there were no glances, no interest in the other, now there is union; neighbors who did not speak to each other were treated like brothers; strangers looked each other in the eye and recognized each other, and there were no social classes, economic status, or age differences."



VOLUNTEERS FROM NEW ACROPOLIS working on the recovery of affected areas



In our School, we understand that sport helps to channel all this mixture of emotions positively and channel them towards personal growth and maturation. Additionally, it favors that all those values that we usually find in sport, such as responsibility, commitment, solidarity, respect, and the inclusion and acceptance of others, become part of our personality.

As Aristotle would say in his "Nicomachean Ethics," living humanly requires us to set ourselves a final goal, an objective, an end, a telos. In a very similar way, the archer aims at the target so one can hit the target; we must propose an end in order to direct our behavior.

From its origins, philosophy has tried to reveal the path of the good life. It helps us to understand the world where we live, to make right, responsible, and free decisions, to get involved in favor of a more just and humane society. Philosophy invites us to improve our existence.

And, as always, actions demonstrate the value of people. Let us do good, fair, and beautiful acts to make them truly true. 🌱



VOLUNTEERS FROM NEW ACROPOLIS working on the recovery of affected areas

***DANA:** acronym for "Depresión Aislada en Niveles Altos" (Isolated Depression at High Levels), a meteorological phenomenon that often causes torrential rain, flooding and destruction in parts of Spain.





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