

Discerning Boundaries Philosophy across Cultures

July 29-31, 2024

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**DISCERNING
BOUNDARIES**
Philosophy across Cultures

JULY 29-31
2024

ROME ITALY
LA SAPIENZA UNIVERSITY OF ROME































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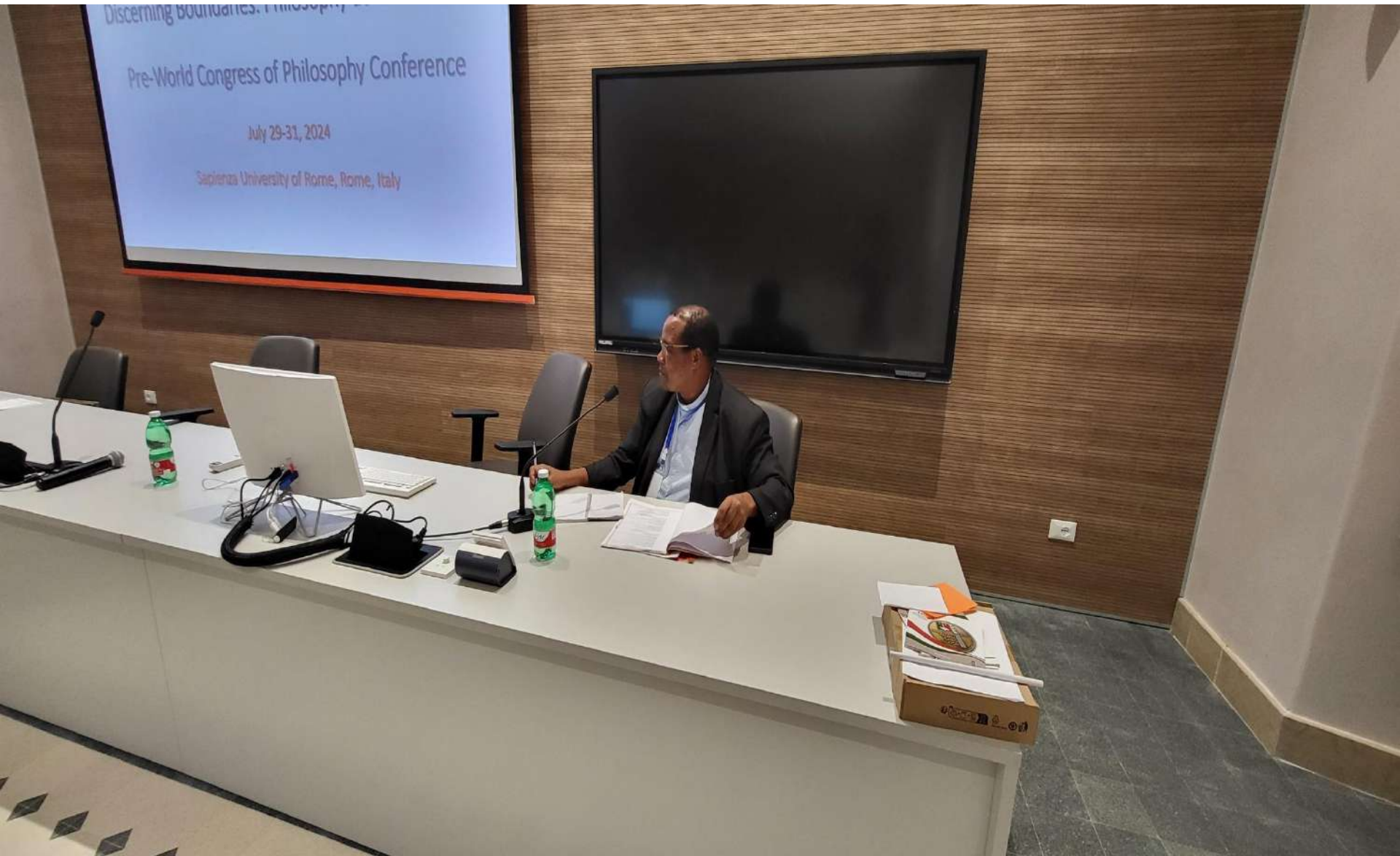


Discerning Boundaries, Philosophy

Pre-World Congress of Philosophy Conference

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IV. Apology of Reuchlin

As a member of the Intellectual Commission during the 19th Century, Reuchlin defended against Reuchlin's "Heresy" in the work "Apology of Reuchlin" by the first of the "Reuchlin Commission" in 1850. In 1850, the Commission was established to investigate the "Heresy" and to determine the "Heresy" of Reuchlin. The Commission was established in 1850.

Reuchlin's commission was established in 1850 as a "Heresy" of Reuchlin. Reuchlin's commission was established in 1850 as a "Heresy" of Reuchlin. Reuchlin's commission was established in 1850 as a "Heresy" of Reuchlin.

Wisdom begins in wonder. -Socrates



IV. Apology of Reuchlin

As a member of the theological commission during the 1984 Lateran Council, Reuchlin defended Johann Baius' (1529-1589) work *De Imperio Theologico*. In the face of the Roman Theological Commission, to introduce the subject, the Archbishop of Reuchlin justified the commission, which supported the destruction of books. The commission supported the work.

Reuchlin's commission was a response to a series of attacks on his work, including his health and his work, and his work was a result of his work. Reuchlin's work was a result of his work.

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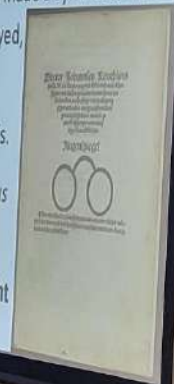
Georgius' key argument is that Jewish books should be preserved because reading them is necessary for a fully Christian exegesis. He presents evidence that the church fathers used Jewish tradition and considered it true for Christians.

Similarly to Reuchlin's insight, he states that it is possible to revive Christianity by diving deeper into its sources. Benignus believed that the writers of the Holy Scriptures made a synthesis. That is why non-Christian books and spiritual knowledge should not be destroyed, but used to restore and strengthen the Christian faith.

The remarkable argument in favour of tolerance deserves special emphasis.

"Sed quosque esse toleramus [ritus eorum qui foris sunt], etiam libros quibus ea tuentur tolerare debemus."

"But as long as we tolerate [those who are abroad], we ought also to tolerate the books."



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