

**Jean Greisch, *Le Buisson ardent et les Lumières de la Raison: L'invention de la philosophie de la religion*, 3 vols.** (Paris: Ed. du Cerf, 2002–2004).

In his trilogy *Le Buisson ardent et les Lumières de la raison* (2002-2004), Greisch engages in a genealogical and typological reconstruction of the great paradigms (speculative, critical, phenomenological, and analytical), which governed philosophy of religion as an academic discipline for two centuries. Philosophy of religion is one of the products of the process of secularization while also making it a subject of its reflection (*Le Buisson ardent*, I, p. 39). Through his typological reconstruction, Greisch advocates a hermeneutical paradigm which, while integrating the contributions of other paradigms, rests on the tripod of the notions of life, existence, and interpretation. In this respect, he aligns with Bergson, Nabert, Jaspers, Heidegger and Ricœur. The hermeneutical paradigm of the philosophy of religion is critical because interpreting religious phenomena needs to articulate “spaces of experience and horizon of expectation.” A “religion which offers us a space of experience determined in all respects is very likely to be a mere ideology, while a religion which speculates only on a bright future is an illusion without a future.” Asking the Kantian question: “What can I hope for?” in the context of religious phenomena inspires us to think anew about the problems of the essence of religion, the meaning of the plurality of religions, and a hypothetical absolute religion (*religion absolue*). Greisch attaches great importance to the distinction between *philosophy of religion* and *religious philosophy*, which allows a philosopher to justify his own religious choices – as Ricœur did when he defined his Christianity as a “chance transformed into fate by a continuous choice.” In this regard, philosophical reflection must guard against a double temptation: that of comparative relativism and syncretism in the context of the philosophy of religion, that of apologetics in the context of religious philosophy. Greisch’s works develop along three main axes.

The first, *Hearing with Another Ear (Entendre d'une autre oreille)* explores the mutually inclusive relationship between philosophical hermeneutics and biblical hermeneutics, focusing on the three hermeneutical ‘subtleties’ of reading, *understanding* and *application*.

The second axis, *From No Other to All Other (Du Non-autre au tout autre)* concerns the articulation of the philosophy of religion and philosophical theology in modernity. Far from concluding in a philosophical agnosticism, Greisch refuses to leave the question of God to the theologians alone. The third axis, *To Live Philosophizing (Vivre en philosophant)* reconnects with the old tradition of philosophy conceived as a spiritual exercise, enhanced by Hadot, Michel Foucault, A.J. Voelke, and Martha Nussbaum. For Greisch, it is only if we admit the possibility of a spiritual experience underlying the philosophical act itself that the question of the status of spiritual experience in its religious specificity, or, in the context of Christianity, of the theological specificity, arises.