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NOTES ON AN ESCHATOLOGICAL FUNDAMENTALISM. AN EXISTENTIAL PERSPECTIVE ON ESCHATOLOGY AND POLITICS*

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This paper explores the role of temporality in the rise of new nationalist ideologies through Heidegger's early philosophy. While recent scholarship often emphasizes the future-focused nature of nationalism philosophy, some scholars like Franco Volpi and Felipe Johnson suggest that Heidegger's neglect of the present forms the basis of these perspectives. Building on this view, I argue that Heidegger's examination of religious experience, especially in his interpretations of Paul's letters, helps us distinguish between two types of temporality: authentic Christian temporality and eschatological fundamentalism. Heidegger's interpretation of Pauline eschatology highlights the phenomenological perspective of waiting for the Parousia, where anticipation is rooted in the present rather than postponed to a future event. This approach bases action on the analysis of immediacy of experience, resisting the urge to turn meaning into a speculative future. Conversely, eschatological fundamentalism fosters an inauthentic sense of time: favoring projections of the future, prioritizing hope over present action, and thus encouraging self-deception. Building on this, paper's author develops a phenomenology of eschatological fundamentalism that explains how warped views of time influence nationalist imaginaries. Specifically, author argues that certain types of dispensational theology embody this inauthentic sense of the future and play a role in contemporary political movements. Case studies include their impact on the United States' Capitol sedition and aspects of Javier Milei's political approach in Argentina. By comparing genuine temporality with eschatological fundamentalism, this paper clarifies the philosophical roots of nationalist ideologies, showing how theological distortions of time can uphold political projects that prioritize a mythic future over present reality.

Keywords: Heidegger, future, Parousia, nationalism, new-right, phenomenology, religion.

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ЗАМЕТКИ ОБ ЭСХАТОЛОГИЧЕСКОМ ФУНДАМЕНТАЛИЗМЕ. ЭКЗИСТЕНЦИАЛЬНЫЙ ВЗГЛЯД НА ЭСХАТОЛОГИЮ И ПОЛИТИКУ*

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Эта статья исследует роль темпоральности в формировании новых националистических идеологий сквозь призму ранней философии Хайдеггера. В то время как в современных исследованиях часто подчеркивается присущая философии национализма ориентация на будущее, некоторые исследователи, как Франко Вольпи и Фелипе Джонсон, полагают, что игнорирование настоящего у Хайдеггера составляет основу таких взглядов. Отталкиваясь от этой позиции, автор статьи стремится показать, что хайдеггеровский анализ религиозного опыта, особенно его интерпретация посланий апостола Павла, позволяет нам различить два типа темпоральности: аутентичную христианскую темпоральность и эсхатологический фундаментализм. Хайдеггеровская интерпретация эсхатологии апостола Павла подчеркивает феноменологическую перспективу ожидания Парусии, при котором антиципация скорее укоренена в настоящем, нежели отложена до будущего события. Такой подход основывает действие на анализе непосредственности опыта, препятствуя склонности превращать смысл в спекулятивное будущее. Напротив, эсхатологический фундаментализм способствует развитию неаутентичного смысла времени, поскольку тяготеет к проекциям будущего, предпочитает надежду действию в настоящем и тем самым поощряет самообман. Исходя из этого, автор статьи разворачивает феноменологию эсхатологического фундаментализма, которая объясняет, как искаженный взгляд на время влияет формирование националистических фантомов. В частности, я хочу показать, что определенные виды диспенсационалисткой теологии олицетворяют этот неаутентичный смысл будущего и играют роль в современных политических движениях. В числе анализируемых в статье конкретных примеров — их влияние на Капитолийский мятеж в Соединенных Штатах Америки и аспекты политического движения Хавьера Милея в Аргентине. Посредством сравнения исходной темпоральности с эсхатологическим фундаментализмом эта статья проясняет философские корни националистических идеологий, показывая каким образом идеологические искажения времени могут становиться основанием политических проектов, отмеченных приоритетом будущего перед актуальной реальностью.

Ключевые слова: Хайдеггер, будущее, Парусия, национализм, новые правые, феноменология, религия.

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1. INTRODUCTION

Current studies on new nationalism characteristics analyse the role of future temporality for its formation (Derrida, 1992; Tesorone, 2024; Delebeqcue, 1992). These debates have viewed Heidegger's philosophy as a foundation for the development of new nationalisms (Derrida, 1990; Tesorone, 2025). In the 2021 Heideggerian circle conference, G. Fried (see: Fried, 2025) presented this perspective and quoted Goppfarth (2020): "His concept of Dasein, the role of history, care [Sorge], and being-towards-death in the constitution of a Volk, and 'technocratic modernity' (*Gestell* [the Enframing]) as a 'threatening other' to the authentic Dasein of a Volk." All of these ideas emphasize a focus on the future, which is a key aspect of Heidegger's late notion of destiny. As a result, Heidegger's influence on New Right movements is significant, especially in contemporary white supremacist groups[1][2]. Its impact is evident in figures like Gregory Johnson and Alexander Dugin, both of whom openly acknowledge their ideological connections. Unfortunately, this influence extends beyond theory into actions, with some racist criminals blaming Heidegger for their own criminal behavior[3].

Heidegger himself writes:

> That is not a turning away from the community of nations. On the contrary, with this step, our people is submitting to that essential law of human existence (*menschlichen Daseins*) to which every people must first give allegiance if it is still to be a people <…> The choice that the German people will now make is — simply as an event (*Geschehnis*) in itself, and independent of the outcome — the strongest evidence of the new German reality embodied in the National Socialist state. <…> Our will to national (*völkisch*) self-responsibility desires that each people find and preserve the greatness and truth of its **destiny** (*Bestimmung*) <…> (Heidegger, 1993, 48)[4].

Felipe Johnson (2017), a Chilean researcher, explains that later Heidegger has forgotten material concerns, especially in his later philosophy. The privilege of the future in his later writings allows him to present destiny as such, where the "pure people" of *Being and Time* become the "people as *Volk*", with their possibility to be their particular essence — their German identity (*Deutschheit*)[5]. It is precisely this notion of destiny that captures the spirit of eschatology, representing the possibility that inhibits thinking itself. Meanwhile, young Heidegger instead prioritized the tem-

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1 See (Fried, 2025; Johnson, 2017).

2 In defense of prejudice (Johnson-Gregory, 2017).

3 See Fried (2025) for a systematization of white supremacist crimes.

4 Bold is from the author of the paper.

5 A similar stance is present in Volpi's work on the later heidegger. See (Volpi, 2008).

porality of the instant, in the mode of distress (tribulation), as an introduction to the phenomenology of religious life.

Following this spirit, this paper explores whether Heidegger's philosophy offers methodological tools that could even address these movement components as symptoms of its own thought (Johnson, 2017). This way, I will present a phenomenological analysis of the temporality of eschatological fundamentalism and briefly explore its political implications for understanding the new right movement through young Heidegger's phenomenology. This will demonstrate how the Paul's early notion of time in his writing for Heidegger distances itself from the destiny and eschatology that his later thought embraced.

The focus of this paper is Heidegger's analysis of Thessalonians. It will enable an analysis, by analogy, within fundamentalist experience. This will allow me to review how the Christian experience can be transformed into eschatological fundamentalism — not as an "as if" of the "not yet" in Christian tribulation waiting, but as an "already being" in regards to eschatology. Finally, the analysis will highlight the inauthentic nature of the eschatological fundamentalism's temporality that modulates the experience of hope over the instant's temporality concerning the Parousia. The eschatological fundamentalist character is presented as a theoretical futurization with an emphasis primarily on eschatology. An example of how dispensationalist theology as applied eschatology appears in some New Right speeches is provided, including the cases of the Capitol seizure in the USA and Milei's rise to power in Argentina.

2. RELIGIOUS EXPERIENCE AS A PHENOMENON OF STUDY

For Heidegger, a phenomenology of religious experience involves a way of understanding that also considers the historical context through which such experience is open, specifically tradition and its particular situation in the current moment. This is what young Heidegger refers to as being endopathic[6] with the situation. Its main focus is the process of understanding: it takes a historical datum but does not confine itself to that datum as a definitive truth about the phenomenon. Instead, the historical datum merely provides the objectual historical context and reveals nothing about the phenomenon itself.

In the Letter to the Thessalonians, Heidegger analyzes the Pauline religious experience concerning the community of faith and the surrounding world. The mode of relationship will help us explore how our relationship with life is shaped by the signifi-

[6] Steinbock critiques an egological emphasis of Husserl's notion of *Einfühlung*, translating it as intropathy. A similar decision is made in the Spanish version, where Heidegger states being "empathetic with the situation", which is translated as endopatia. I will refer to it as endopathic.

cance of the relationship with God, which will transform his relationship with himself as the point of reference with the world, the mode of co-being with the non-Christian world, and the mode of Christian living.

3. THE PHENOMENOLOGY OF RELIGION FOR HEIDEGGER: THE QUESTION OF CHRISTIANITY AS DATUM

> Characteristic of the phenomenological-religious understanding is gaining an advance understanding for an original way of access (Heidegger, Fritsch & Gosetti-Ferencei, 2004; 47)[7].

To access a religious experience, one must place themselves within it as a specific phenomenon with a historical character, which, however, cannot be reduced to it as mentioned earlier. This historical character only enables us to understand the value of the phenomenal datum that matters — the value of Paul's discourse (*Verkündigung*).

For Heidegger, there are two propositions: early Christian religiosity involves a primitive experience of life, with the experience itself being an original mode of operation. Second, the factual experience of life is historical, he notes, living out its temporality as such, emphasizing its present time.

Thus, factual experience involves being inside endopathically (*einfühlung*) the situation, that is, the tradition. In other words, the situation is a way of capturing its temporality. In relation to tenure, it serves as a starting point.

Heidegger identifies the first point of Paul's shared experience with his peers: the personal experience of having come into being and how others perceive their own coming into being (by whom he is co-affected). This way of understanding is a mode of action. I quote "These passages [1 Thes. 1:5–7] emphasize that for Paul the Thessalonians are there because he and they are linked to each other in their having-become" (Heidegger, Fritsch & Gosetti-Ferencei, 2004, 65)[8].

This way of relating to others stems from entering a different way of living and engaging in relationships, with knowledge that is not purely theoretical but practiced in the present. Paul, at the same time, constantly urges to remember his situation, from the Gewordensein: "…for you became…" (1 Thessalonians 4:1, KJV)[9]; "for your-

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[7] „Das Eigentümliche des religionsphänomenologischen Verstehens ist es, das Vorverständnis zu gewinnen für einen ursprünglichen Weg des Zugangs" (Heidegger, 1995, 67).

[8] „Diese Stellen betonen, daß die Thessalonicher für Paulus da sind, weil er selbst und sie in ihrem Gewordensein miteinander verknüpft sind" (Heidegger, 1995, 94).

[9] Here and further: KJV — The Bible, King James Version. See, e.g.: The Bible. King James Version. (2018). Cambridge: Cambridge University Press.

self know" (Thessalonians 2:1–2; 2:5). In this way, it shows that he adopts a Christian attitude toward factical life, in an active present complex with God.

> For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come (1 Thes. 1:9–10, KJV).

In Paul's view, this way of turning away from idols requires an objective understanding of God, which in turn means avoiding treating God as an object. Therefore, the Christian attitude that Heidegger should highlight is a mode of serving and waiting: to live actively in the presence of God is primary, to persist. All theology should be based on these qualities.

Heidegger continues highlighting Paul's troubled character to demonstrate (1 Thes. 2:1–2: for having been afflicted and reviled before) that there is a justification for experiencing distress (tribulation): "This distress is a fundamental characteristic, it is an absolute concern in the horizon of the παρουσία, of the second coming at the time. With that we are introduced in the self-world of Paul" (Heidegger, Fritsch & Gosetti-Ferencei, 2004, 67)[10].

Paul, this way, stays on the side of necessity in a situation where he must accept this troubled tension that exists. Aware of his distress (tribulation), he remains so, waiting for the Parousia.

The most important aspect of the Parousia is how I live it in my authentic life. The extraordinary becomes less important for Paul, which is why Heidegger emphasizes his weakness: "Only when he is weak, when he withstands the anguish of his life, can he enter into a close connection with God." It's neither mystical immersion nor special effort that matters most, but enduring life until the end — that is the weakness, and that is what is crucial; life is only meaningful as long as it is sustained. By highlighting these elements, Heidegger explores more deeply what truly brings us closer to the divine, which is found in the ongoing support (that unfolds) in Christian living and practice.

Thus, what naturally connects to Christian hope is not just understanding the Parousia as hope. For Heidegger, Paul is not emphasizing an answer to when the Parousia will happen, but rather the not knowing when. Heidegger states that what Paul says is defined by the now. He points out:

[10] „Diese Bedrängnis ist ein Grundcharakteristikum, sie ist eine absolute Bekümmerung im Horizont der παρουσία, der endzeitlichen Wiederkunft. Damit sind wir in die Selbstwelt des Paulus eingeführt" (Heidegger, 1995, 98).

> The "When" is already not originally grasped, insofar as it is grasped in the sense of an attitudinal "objective time". The time of "the factical life" in its falling, unemphasized, non-christian sense is also not meant. Paul does not say "when", because this expression is inadequate to be expressed, because it does not suffice (Heidegger, Fritsch & Gosetti-Ferencei, 2004, 72)[11].

Then he continues, explaining the nature of the exercise (executive complex) of the Christian life, which is understood as *having come into being*, emphasizing the immediate experience of divine proximity rather than a future hope.

Heidegger clarifies the problem that hope often involves clarity through the idea of the Antichrist. Referring to the phrase "For when they shall say, Peace and safety; then sudden destruction cometh upon them" (1 Thes. 5:3), Heidegger interprets the idea of the Antichrist as an eschatological concept because it focuses on the future rather than an authentic Christian understanding of the present moment.

Heidegger describes peace and security as qualities that the world associates with attachment, calmness, and safety. Alternatively, he points out (Heidegger, Fritsch, & Gosetti-Ferencei, 2004, 72): "They are surprised by it, do not expect it. Or still better: they are precisely in the attitudinal expectation." That is why destruction befell them, as they lost themselves (*Selbst*), which they could have been saved from, by not being focused on practicing the Christian life.

The tradition of eschatological studies thus focuses on questioning the "when" timing. However, Paul urges vigilance and sobriety because being preoccupied with the "when" timing relates to worldly concerns. If taken to an extreme, the hope of Christ's Parousia can feel like a calm that encourages passivity; on the side of peace and security, the same attitude can lead to neglecting one's Christian responsibilities.

For Heidegger, interpreting the representational content of the eschatological shows that clinging to God is not about waiting for representation but about actively serving God. This view emphasizes a form of waiting that involves action. This action involves knowing oneself as *having come into being*, driven by a desire for an encounter with the divine — a desire that remains until one's own death, as Paul would have experienced it ("there will be those who will see his return in life").

Accepting this exercise is a decision one must make. Being caught waiting differs from predicting Parousia through signs of the Antichrist. In other words, the call to wait is a call not to focus on eschatology[12].

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[11] „Paulus sagt nicht ‚wann', weil dieser Ausdruck dem Auszudrükkenden inadäquat ist, weil er nicht genügt" (Heidegger, 1995, 102).

[12] See Act 1:10–11 (KJV). That emphasizes practical life concerns, "why do you stand gazing up into heaven".

The Christian life involves embracing the significance of reality. Paul says, "let each one remain in the very state to which he was called". This reflects a way of living as if (as if not, *als ob nicht*). It means disengaging from worldly references while also engaging with them, making the world seem like an obvious truth.

Through this analysis, Heidegger redefines the nature of the Christian life. The idea of a "not-yet" refers to a state that, instead of waiting passively, anticipates the revealing or Parousia of God, whose authenticity manifests as an irruption into one's life when it is revealed. Therefore, the genuine Christian derives their sense of time from the present manifestation rather than the future, and protects themselves from the threat of the antichrist by actively practicing Christianity. This aspect of the Christian life places believers in a relationship with the factual life of the surrounding world as if they are somewhat detached; although it distances them from their relationship with the world, they remain engaged with it. The Christian way of living involves actively seeking a close relationship with God.

4. THE ISSUE OF ESCHATOLOGICAL FUNDAMENTALISM

After identifying the structures of authentic Christian life for Heidegger, the text will highlight a breakdown of elements that appear to originate from religious experience but manifest differently in the eschatological fundamentalism.

First, the fundamentalist relationship to life and God is described as someone who is recognized and can therefore impose a specific way of relating to Him. It's easy to think of the example of someone who is quick to judge their neighbor's moral situation and claims certain behaviors as sins. Two issues have already been raised in this example.

First, God is considered as a manipulable knowledge. This means that God is propositionally entitled to certain elements that define his character and, in turn, allow for ethical lessons to be drawn from them. Heidegger already pointed out at the beginning of the introduction to the phenomenology of religion that ethical concerns can only be derived secondarily from a Pauline reading of texts such as the letters to the Thessalonians, since they primarily contain an experiential character of Christian life[13]. Second, and more importantly, this implies that the notion of God has been taken as an understandable concept and thus dominated by objectifying theoretical experience — a perspective that ultimately can lead to an attitude whose consequences exactly result in alienating the Christian from God, as was shown.

[13] See Heidegger (1995, 87) in "Phänomenologie des religiösen Lebens".

Along with the concept of God, sin has been viewed more as a manipulable theological idea rather than an experiential state confronted in divine need[14]. A similar theoretical approach is taken by Earle (1976), who notes that neglecting the situational aspect and emphasizing a transcendental part of the self can lead to fanaticism. According to Earle, the temporality of experience is such that when a personal concept is metaphysicized as divine experience, it becomes eternalized, thereby generalizing it into transcendence and losing the boundary of individual experiential finiteness. In this denial of personal limitations, a pseudo-eternity emerges, which is characteristic of fundamentalism.

Apart from the two previously mentioned implications of eschatological fundamentalism, the way the Christian life is practiced as if it hasn't yet fully begun is also altered. Statements like

> Thank You for allowing the United States of America to be reborn. Thank You for helping us rid ourselves of the communists, the globalists, and the traitors within our government. We love You and we thank You. In Christ's holy name we pray. Amen. (Seidel, 2022, 4) —

are examples of testimony found in fanatic living, especially when confronting moral concerns related to judgments that, for some groups, represent "moral progressivism" — as eschatological prototypes of the Antichrist.

This mode is altered because the structure of the "not yet", present in the tension of Christian tribulation, which seeks the proximity of the encounter with God, seems to be overlooked by the fundamentalist. The fanatic appears to operate from a theorizing attitude with God, as if God is already understood, already apprehended, and reducible to a logical formula of practical theory. Thus, this mode of being manifests as already being. God has been apprehended in a certain way, from which specific ethical conclusions naturally follow; therefore, it is possible to personally exercise His moral justice. This way of knowing what God is like allows for complete indifference to social participation or unrestrained moral imposition.

The experience of Parousia distinguishes the fundamentalist: It emphasizes the time of his appearance, whose natural conclusion results in the eschatologization of the experience of the divine manifestation. Heidegger points out in the analysis of the Second Epistle to Thessalonians. By understanding this hope as a future rescue, he allows for the separation of the Christian's troubled attitude. This separation from the moment of the Christian's action enables the eschatological fundamentalist to become somewhat indifferent to his own life, such as work, but at the same time, it allows a

[14] I recommend consulting other works that explore the existential dimension of sin more deeply. See Steinmetz (2021), a comment on "The Sickness unto Death" (Kirkegaard, 2023).

fanaticism centered on the when of the manifestation/Parousia, along with a forgetfulness of oneself, of one's task of salvation, and of the who of being saved.

Thus, the eschatological aspect of the Parousia is highlighted. Various forms of theological depiction emerge before this public or political event. How does this distinction come into play in contemporary politics?

5. DISPENSATIONALIST THEOLOGY AND THE FANATIC ESCHATOLOGICAL PERSPECTIVE: POLITICAL REPERCUSSIONS

A 1994 study already linked political strategies to different modes of theological understanding. For example, dispensationalist views of eschatology see history as a series of dispensations culminating in the Parousia, along with the rapture of the chosen people. Therefore, we see a focus on the rapture linked to the Parousia, which creates a performance, in the sense of enactment, that denies Christians any political involvement in society. This way of portraying a rapture that distances itself from tribulation is quite different from the authentic approach suggested by phenomenological analysis, which focuses on a future hope that avoids the existential tension of living as if in the world. Harding (1994), e. g., notes that Bush reportedly consulted theologian and pastor Graham even on the day Baghdad was bombed. How could he consider such an act without an understanding of prophetic fulfillment before the Parousia? So, does that advice genuinely reflect an approach to the Parousia?

Harding (1994) agrees that dispensationalists' followers were also involved with some right-wing movements in the US, denying their cultural nature, since they analytically separated religion, politics, belief, and behavior, language and action, the Bible and history, prophecy, and current events that are often opposed among biblically based movements. However, people's perspective within the dispensationalist worldview is not only a system of knowledge but rather a way of understanding history.

Dispensationalist models often reject the progressive purpose of modern history based on the belief that it is inherently sinful, relating it to the Antichrist symbol. In contrast, the common view of modernity suggests the opposite. They demonstrate how the passage of time can be inherently regressive, with a tension between good and evil looming ahead. Therefore, cultural dispensationalism becomes a form of irrational rhetoric. This Antichrist typology plays a central role in dispensationalist eschatology. Elements representing past and future events symbolize and foreshadow what is to come.

Therefore, the nature of theological sediment can be defined within a political context. Today, two situations illustrate this. USA's Capitol insurrection and, Heavenly forces in Milei's government assumption.

The sedition in the USA following the confirmation of Biden's victory over Trump reveals a prophetic view of the future. The shaman leader states, "We aren't getting through this without a civil war"[15] typologizing good versus evil in dyadic terms, far from any social democratic theory and distant from any promising way of human coexistence. Several conservative Christian groups supported the sedition. The differences among Christians were symbolized in memes such as "I'm the love-your-neighbor type of Christian, not the storming-the-capitol type"[16], while others responded with denial.

A similar experience is detailed in Milei's Heaven Forces political movement. The social movement emerges from a form of showing a dispensationalist point of view, where eschatology is the main focus and evil is the force to be defeated. Milei has recognized its social movement influence on his party's electors[17]. Milei has acknowledged having communicated with God after his dog died. He states, "you must involve yourself in politics to face the devil, you are going to be president in 2023"[18], and afterward, he consistently mentions Heavenly Forces as a reinforcement of having "God" by his side. Here, not only is dispensational thought, which views good versus evil forces, present but eschatology also becomes the central focus that supports his political program.

6. CONCLUSION

This paper is part of a discussion on the privilege of the future in later Heidegger and its implications. My perspective, focused on young Heidegger's analysis, allows for examining these implications. The topic of religious experience, which centers on the living present as a state of tribulation, faces its nationalist consequences. This is analyzed through religious experience as a present-focused temporality while seeking an encounter with God as Parousia. This enables Christians to live in relationship with others amid worldly concerns, which summarizes salvation.

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15 See (Ryan, 2022). "We must defeat them": new evidence details Oath Keepers' "civil war" timeline.

16 This type of expressions became popular in meme format. See (Ziegler, 2013, July 30).

17 «Las fuerzas del cielo han dado su veredicto» (Smink, 2023). A similar story unfolds among Trump supporters, who see evil forces emerging from the left and Democratic circles, where evil is personified, a theory spread through QAnon. This sociodigital movement claims that prominent Democrats engage in pedophile behaviors and that Trump was investigating them. Here, the good versus evil theme symbolizes eschatology, as Parousia is believed to deliver people from evil. It is thought that the QAnon movement extends beyond the US (ADL, 2022).

18 Original version states: «Vos tenés que meterte en política para derrotar al maligno, vas a ser Presidente en el 2023», by Smink through BBC.

In contrast, it states that eschatological fundamentalism treats the encounter with God, Parousia, as already experienced. It presumes it knows the "when" timing of its manifestation and functions with an objectified God as such.

Given the objectification of God, eschatology has been understood as emphasizing the Parousia and the Antichrist as specific theoretical objects, thus maintaining a struggle of good against evil similar to Antichrist symbols. The natural result of an eschatological focus on the encounter with the Parousia is that it reveals how eschatological fundamentalism prioritizes the future over the present lived experience of being Christian. This mode of thought dismisses the way of living attentively to the world as if it were part of it, instead waiting for an end that will liberate it from tribulation and attempting to prescribe a future where God is a judge rather than a mode of closeness to divinity.

Thus, it denies the not-yet nature of the practicing Christian by imposing a way of being "already set", rather than allowing for the possibility of social action. This demonstrates the political impact that an inauthentic religious experience has on Christian perspectives, politics, and democracy. Eschatological fundamentalism removes the possibility of doubt and of sustaining oneself in the practice of present temporality, distancing Christians from God and distorting political experience by ideologizing religious practice.

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