If one discusses religion within cultural studies, it generally occurs through the notion of confessional identity. But the logic that lies at the heart of confessionalization theory, however, suggests that religious conflict came first and the specification of confessional categories thereafter. It is not clear why one would even need to invoke modern senses of identity regarding a pre-modern society that had never questioned the idea of collective dependency in the first place. I will argue that early modern religious identity aimed to index not belonging but estrangement and to advocate not protection but precariousness. This talk will be in English.