
BIBLIOGRAFIE

- Adams, G. – Estrada-Villalta, S. – Sullivan, D. – Markus, H. R., *The Psychology of Neoliberalism and the Neoliberalism of Psychology*, in: *Journal of Social Issues*, 75(1), 2019, s. 189–216.
- Adorno, T. W., *Žargon authenticity*, Praha 2015.
- Alexis-Baker, N. *Embracing God and Rejecting Masters. On Christianity, Anarchism and the State*, in: *The Anarchist Library*, 2006. On-line: <https://theanarchistlibrary.org/library/nekeisha-alexis-baker-embracing-god-and-rejecting-masters>
- Altizer, T. J. J., *The Call to Radical Theology*, Albany 2012.
- *The Gospel of Christian Atheism*, Philadelphia 1966.
- Areopagita, D., *De mystica theologia*, in: PG III.
- Badiou, A., *Svatý Pavel. Zakladatel univerzalizmu*, Praha 2010.
- Bakunin, M., *Bůh a stát*, Praha 2014.
- Bar-Yosef, E., *The Last Crusade? British Propaganda and the Palestine Campaign, 1917–18*, in: *Journal of Contemporary History*, 36(1), 2001, s. 87–109.
- Besdin, A. R., *Reflections of the Rav. Lessons in Jewish Thought*, vol. 1, Hoboken 1993.
- Blum, F. H., *Harvey Cox on the Secular City*, in: *Ethics*, 78(1), 1967, s. 43–61.
- Bourdieu, P., *The market of symbolic goods*, in: P. Bourdieu, *The Field of Cultural Production. Essays on Art and Literature*, New York 1994, s. 112–141.
- Brand, U. – Wissen, M., *Imperiální způsob života*, Praha 2022.
- Buber, M., *Die Erzählungen der Chassidim*, in: *Martin Buber's Werke* 18.1, Gütersloh 2015, s. 122–725.
- *Kingship of God*, New York – Evanston 1967.
- *Paths in Utopia*, Boston 1958.
- Buber, M. – C. R. Rogers – R. Anderson – K. N. Cissna, *The Martin Buber–Carl Rogers Dialogue*, New York 1997.
- Carmignac, J., *Le Mirage de l'Eschatologie*, Paris 1979.

- Casas, B. de las, *A Short Account of the Destruction of the Inides*, London – New York 1992.
- Castells, M., *Communication Power*, Oxford 2009.
- Clendinen, D. – Nagourney, A., *Out for Good. The Struggle to Build a Gay Rights Movement in America*, New York 1999.
- Conrad, J., *Srdce temnoty*, Frýdek-Místek 2006.
- Cox, H., *Common Prayers. Faith, Family, and a Christian's Journey Through the Jewish Year*, HarperOne 2002.
- *Feasibility and Fantasy, Sources of Social Transcendence*, in: H. W. Richardson – D. R. Culter (ed.), *Transcendence*, Boston 1969, s. 53–63.
- *God's Revolution and Man's Responsibility*, Valley Forge 1965.
- *The Feast of Fools*, Cambridge 1969.
- *The Market as God*, Cambridge – London 2016.
- *The Secular City, Secularization and urbanization in Theological Perspective*, Princeton – Oxford 2013.
- Creasy, W. C., *Thomas à Kempis. The Imitation of Christ*, Macon 2007.
- Crockett, C., *Radical Political Theology*, New York 2011.
- Cullen, C., *The Black Christ & Other Poems*, New York – London: 1929.
- Ellul, J., *Anarchy and Christianity*, Grand Rapids 1991.
- *Apocalypse. The Book of Revelation*, New York 1977.
- *Propaganda: the Formation of Men's Attitudes*, New York 1973.
- *The Ethics of Propaganda*, in: *The Ellul Forum*, 37, 2006, s. 3–8.
- *The New Demons*, New York 1975.
- *The Political Illusion*, New York 1967.
- *The Subversion of Christianity*, Grand Rapids 1986.
- *Violence. Reflections from a Christian Perspective*, New York 1969.
- Evans, B. – Reid, J., *Resilient Life: The Art of Living Dangerously*, Cambridge – Malden 2014.
- Fanon, F., *The Fact of Blackness*, in: L. Back – J. Solomos, *Theories of Race and Racism. A Reader*, London – New York 2000, s. 257 až 265.
- Foucault, M., *Security, Territory, Population. Lectures at the Collège de France, 1977–78*, London 2007.
- *Subjekt a moc*, in: M. Foucault, *Myšlení vnějšku*, Praha 2003, s. 195–226.

- Franke, W., *Apophasis as the common root of radically secular philosophy and radically orthodox theologies*, in: *International Journal for Philosophy of Religion*, 73(1), 2013, s. 57–76.
- Gerhard, F., *Utopie und Reich Gottes zur Motivation politischen Verhaltens*, Göttingen 1974.
- Gershon, I., *Neoliberal Agency*, in: *Current Anthropology*, 52(4), 2011, s. 537–555.
- Gibellini, R. *Teológia XX. storočia*, Prešov 1999.
- Giddens, A., *Důsledky modernity*, Praha 1998.
- Gray, P., *Paul as a Problem in History and Culture*, Grand Rapids 2016.
- Hall, D. J., *The End of Christendom and the Future of Christianity*, Harrisburg 1995.
- Hanyš, M., *Alain Badiou: Svatý Pavel. Zakladatel univerzalizmu*, in: *Reflexe* 41, 2011, s. 146–149.
- Harding, V., *Black Power and the American Christ*, in: F. B. Barbour, *The Black Power Revolt. A Collection of Essays*, Boston 1968, s. 85 až 93.
- Heisenberg, W., *Über den anschaulichen Inhalt der quantentheoretischen Kinematik und Mechanik*, in: *Zeitschrift für Physik*, 43, 1927, s. 172–198.
- Hroch, J., *Filosofická hermeneutika v dějinách a současnosti*, Brno 2003.
- Hughes, L., *Černoch si zpívá blues*, Praha 1957.
- Christoyannopoulos, A., *Christian Anarchism. A Political Commentary on the Gospel*, Exeter 2011.
- Jacobs, A., *Original Sin. A Cultural History*, New York 2008.
- Jennings, T. W., *An Ethic of Queer Sex. Principles and Improvisations*, Chicago 2013.
- *Outlaw Justice. The Messianic Politics of Paul*, Stanford 2013.
 - *The Man Jesus Loved*, Cleveland 2003.
 - *Theological Perspectives on Sexuality*, in: *The Journal of Pastoral Care*, 33(1), 1979, s. 3–16.
 - *The Cross. History, Art, and Controversy*, Cambridge – London 2017.
- Jenson, M., *The Gravity of Sin. Augustine, Luther and Barth on homo incurvatus in se*, London 2007.

- Johnson, B., *Continuity and Quest in the Work of Harvey Cox*, in: *Sociological Analysis*, 45(2), 1984, s. 79–83.
- Julian, J., *A Dictionary of Hymnology*, London 1907.
- Kauffmann, R. L., *La voie diagonale de l'essai. Une méthode sand méthode*, in: F. Dumont, *Approches de l'essai. Anthologie*, Québec 2003, s. 183–228.
- Kee, A., *From Secular City to People's Religion*, in: *New Blackfriars*, 56(657), 1975, s. 60–68.
- Kempis, T., *De Imitatione Christi Liber Secundus*, in: *The Latin Library* 2023. On-line: <https://www.thelatinlibrary.com/kempis.html>
- Kitzler, P., „*ECCLESIAE HOMINEM NON FUISE*“? *Tertullianus a jeho nový portrét*, in: *Teologická reflexe*, X, 2004, s. 199–209.
- Kipling, R., *Písně mužů*, Praha 2011.
- Kolozova, K., *Toward a Radical Metaphysics of Socialism. Marx and Laruelle*, New York 2015.
- Laclau, E., *Emancipace a radikální demokracie*, Praha 2013.
- Lachmannová, R., *Rétorická instrumentace v Komenského vzdělávací románu duše Labyrint světa a ráj srdce*, in: *Slovo a smysl*, 5(9–10), 2008. On-line: <http://slovoasmysl.ff.cuni.cz/node/275>
- Laruelle, F., *Clandestine Theology*, London – New York 2021.
- *Future Christ. A Lesson in Heresy*, London – New York 2010.
 - *General Theory of Victims*, Cambridge – Malden 2015.
 - *Introduction to Non-Marxism*, Minneapolis 2015.
 - *O černém vesmíru. Lidské základy barvy*, in: *ArteActa*, 4(6), 2021, s. 103–108.
 - *Principles of Non-Philosophy*, London – New York 2017.
 - *Théorèmes de la Bonne nouvelle*, in: *La Décision Philosophique*, 1, 1987, s. 83–85.
- Lukács, G., *History and Class Consciousness*, Cambridge 1971.
- Luther, M., *The Freedom of Christian*, in: J. Dillenberger, *Martin Luther, Selection from his Writings*, New York 1961, s. 42–85.
- Marx, K., *Teze o Feuerbachovi*, in: K. Marx – F. Engels, *O náboženství*, Praha 1957, s. 66–69.
- Marx, K. – F. Engels, *Werke*, 8, Berlin 1960.
- *Werke*, 23, Berlin 1962.
 - *Werke*, 37, Berlin 1967.
- Matzner, R. A., *Dictionary of Geophysics, Astrophysics, and Astronomy*, Boca Raton 2001.

- Milbank, J. – Žižek, S. – Davis, C., *Paul's New Moment. Continental Philosophy and the Future of Christian Theology*, Grand Rapids 2010.
- Milbank, J., *Socialism of the Gift, Socialism by Grace*, in: *New Blackfriars*, 77 (910), 1996, s. 532–548.
- *Theology & Social Theory. Beyond Secular Reason*, Malden – Oxford 2006.
- Motal, J. *Radikální povstání bude temné a imanentní. Anebo nebude vůbec*, in: *ArteActa*, 4(6), 2021, s. 81–102.
- Opočenská, J., *Zpovzdálí se dívaly také ženy (výzva feministické teologie)*, Praha 1995.
- Richardson, A., *The Biblical Doctrine of Work*, London 1952.
- Root, T., *Alan Richardson's Biblical Theology, 'Faith Principle' and Attempts to Protect Public Faith*, in: *Journal of Anglican Studies*, 21(2), 2023, s. 296–312.
- Rorty, R., *Objectivity, Realism, and Truth. Philosophical Papers I*, Cambridge 1991.
- Sankey, I. D., *Sacred Songs and Solos*, London – Edinburgh 1921.
- Scholem, G., *Martin Buber's Hasidism*, in: *Commentary*, October 1961. On-line: <https://www.commentary.org/articles/gershom-scholem/martin-bubers-hasidism/>
- Simon, E., *Radical Theology: A Syllabus*, on-line: <https://daily.jstor.org/radical-theology-a-syllabus/>
- Smith, A. P., *What Can Be Done with Religion?*, in: A. P. Smith – D. Whistler, *After the Postsecular and Postmodern*, Newcastle upon Tyne 2010, s. 280–298.
- Sölle, D., *Beyond Mere Dialogue. On Being Christian and Socialist*, Detroit 1978.
- *Beyond Mere Obedience*, New York 1982.
- *Daruj mi dar plačícího boha*, Praha 2019.
- *On Earth as Heaven. A Liberation Spirituality of Sharing*, Louisville 1993.
- *The Silent Cry. Mysticism and Resistance*, Minneapolis 2001.
- *Wählt das Leben*, Stuttgart-Berlin 1980.
- Sölle, D. – Schottroff, L., *Den Himmel erden: Eine ökofeministische Annäherung an die Bibel*, München 1996.
- Stowasser, H., *Anarchie! Idee – Geschichte – Perspektiven*, Hamburg 2006.

- Vahanian, G., *The Death of God. The Culture of Our Post-Christian Era*, New York 1962.
- Webb, D., *Here Content Transcends Phrase. The Eighteenth Brumaire as the Key to Understanding Marx's Critique of Utopian Socialism*, in: M. Cowling – J. Martin, *Marx's Eighteenth Brumaire. (Post)modern Interpretations*, London 2002, s. 243–257.
- Williams, D. S., *Sisters in the Wilderness*, Maryknoll 1993.
- G. Younge, *She would not be moved*, in: *The Guardian*, 16. 12. 2000.
On-line: <https://www.theguardian.com/theguardian/2000/dec/16/weekend7.weekend12>
- Zuboffová, S., *Věk kapitalismu dohledu. Boj o budoucnost lidstva u nové hranice moci*, Praha 2022.
- Žižek, S., *The Fragile Absolute: Or, Why is the Christian Legacy Worth Fighting For?*, London – New York 2008.
- *The Puppet and the Dwarf. The Perverse Core of Christianity*, Cambridge – London 2003.