

## DAFTAR PUSTAKA

- Bakker, A., & Zubair, A. C. (1990). *Metodologi Penelitian Filsafat*. Kanisius.
- Berlinerblau, J. (2022). *Secularism: The Basic*. Routledge.
- Cahalan, K. A., & Cahalan, K. A. ". (2011). Locating Practical Theology in Catholic Theological Discourse and Practice. *International Journal of Practical Theology*, 15, 1–21. <https://doi.org/10.1515/IJPT.2011.023>
- Cessario, R. (2003). *A Short History of Thomism*. The Catholic University of America Press.
- Comte, A. (1896). *The Positive Philosophy* (Vol. 3). George Bell & Sons.
- Dennet, D. (1995). *Darwin's Dangerous Idea*. Penguin Group.
- Faggioli, M. (2016). Reading the Signs of the Times through a Hermeneutics of Recognition: Gaudium et Spes and Its Meaning for a Learning Church. In *Horizons* (Vol. 43, Issue 2). <https://doi.org/10.1017/hor.2016.109>
- Fastiggi, R. (2020). The Contributions of the Council of Trent to the Catholic Reformation. *Perichoresis*, 18(6), 3–20. <https://doi.org/10.2478/PERC-2020-0032>
- Gregory XVI. (1832). *Mirari Vos: On Liberalism and Religious Indifferentism*. Papal Encyclical Online. <https://www.papalencyclicals.net/greg16/g16mirar.htm>
- Gauchet, M. (1997). *The Disenchantment of the World*. Princeton University Press.
- Hales, E. E. Y. (1970). The First Vatican Council. *Councils and Assemblies*, 329–344. <https://doi.org/10.1017/CBO9780511665820.022>
- Harmon, K. E. (2015). The Liturgical Movement. In J. Geldhof (Ed.), *The Cambridge Companion to Christian Liturgy*. Cambridge University Press.
- Hellems, S. (2001). From “Catholicism Against Modernity” to the Problematic “Modernity of Catholicism.” *Ethical Perspectives*, 8(2), 117–127. <https://doi.org/10.2143/EP.8.2.503831>
- Henrici, P. (1991). Hans Urs von Balthasar: A Sketch of His Life. In D. Sshindler (Ed.), *Hans Urs von Balthasar: His Life and Work*. Ignatius Press.
- Jegalus, N. (2020). Tanggung Jawab Awam dalam Perutusan Diakonia Gereja. *Lumen Veritatis: Jurnal Filsafat Dan Teologi*, 10(2), 139–164. <https://doi.org/10.30822/LUMENVERITATIS.V10I2.475>

- Kirchberger, G. L. (2017). 50 Tahun Dibukanya Konsili Vatikan II: Reformasi dan Restorasi. *JURNAL LEDALERO*, 12(1), 11–28. <https://doi.org/10.31385/JL.V12I1.79.11-28>
- Köhrsen, J. (2012). How religious is the public sphere? A critical stance on the debate about public religion and post-secularity. *Acta Sociologica*, 55(3), 273–288. <https://doi.org/10.1177/0001699312445809>
- Komunchak, J. (2011). Benedict XVI and the Interpretation of Vatican II. In M. Lacey & F. Oakley (Eds.), *The Crisis of Authority in Catholic Modernity* (pp. 93–112). Oxford University Press.
- Kristiyanto, A. E. (2022). *Terselubung Kejadian: Kekristenan Kontemporer*. PT Kanisius.
- Legg, B. C. (2020). Seeking a Whole-Person Approach to Education: Revisiting Nineteenth-Century Neo-Scholasticism. *Christian Higher Education*, 19(3), 210–220. <https://doi.org/10.1080/15363759.2019.1566102>
- Maritain, J. (1968). *The Peasant of the Garone* (M. Chuddi & E. Hughes, Eds.; M. Chuddi & H. Elisabeth, Trans.). Holt, Rinehart and Winston.
- Mbeo, N. P. (2024). *Charles Taylor dan Tantangan Sekularisasi bagi Indonesia*. Penerbit Buku Kompas.
- McCool, G. (1977). *Nineteenth-Century Scholasticism: The Search of Unitary Method*. Fordham University Press.
- McGrath, A. E. (2020). Justification and the Two Powers of God. *Iustitia Dei*, 146–155. <https://doi.org/10.1017/9781108560702.012>
- Moeller, C. (1969). History of the Constitution. In H. Vorgrimler (Ed.), *Commentary on the Documents of Vatican II: Pastoral Constitution on The Church in The Modern World* (Vol. 5, pp. 1–114). Herbert and Herbert.
- Moura, M. (2025). Causality and Ontological Hierarchy in Thomas Aquinas: From Divine Dependence to Human Autonomy. *Psychological Applications and Trends*. <https://doi.org/10.36315/2025inpact058>
- Nietzsche, F. (1981). *The Antichrist* (A. Knopf, Ed.).
- Ormerod, N. (2014a). The Grace–Nature Distinction and the Construction of a Systematic Theology. *Theological Studies*, 75(3), 515–536. <https://doi.org/10.1177/0040563914538718>

- Ormerod, N. (2014b). The Grace–Nature Distinction and the Construction of a Systematic Theology. *Theological Studies*, 75(3), 515–536. <https://doi.org/10.1177/0040563914538718>
- Paul, H. (2018). Vetera Novis Augere: Neo-scholastic philosophers and their concepts of tradition. *So What’s New About Scholasticism?: How Neo-Thomism Helped Shape the Twentieth Century*, 255–279. <https://doi.org/10.1515/9783110588255-013>
- Paulus VI. (1965a). *Gaudium et Spes: Konstitusi Pastoral Tentang Tugas Gereja di Dunia Dewasa Ini* (R. Hardawiryana, Ed.; R. Hardawiryana, Trans.; 3rd ed.). Departemen Dokumentasi dan Penerangan KWI.
- Paulus VI. (1965b). *Visit to the United Nations: Speech to the United Nations Organization (October 4, 1965) | Paul VI*. Libreria Editrice Vaticana. [https://www.vatican.va/content/paul-vi/en/speeches/1965/documents/hf\\_p-vi\\_spe\\_19651004\\_united-nations.html](https://www.vatican.va/content/paul-vi/en/speeches/1965/documents/hf_p-vi_spe_19651004_united-nations.html)
- Philpott, D. (2016). Christianity: A Straggler on the Road to Liberty? *Christianity and Freedom*, 333–366. <https://doi.org/10.1017/CBO9781316408582.015>
- Pius IX. (1864). *The Syllabus Of Errors*. Papal Encyclical Online. <https://www.papalencyclicals.net/pius09/p9syll.htm>
- Pius XII. (1943). *Encyclical Letter “Divino Afflante Spiritu.”* The Holy See. [https://www.vatican.va/content/pius-xii/en/encyclicals/documents/hf\\_p-xii\\_enc\\_30091943\\_divino-afflante-spiritu.html](https://www.vatican.va/content/pius-xii/en/encyclicals/documents/hf_p-xii_enc_30091943_divino-afflante-spiritu.html)
- Portier, W. L. (2011). Twentieth-Century Catholic Theology and The Triumph of Maurice Blondel. *Communio*, 38.
- Proniewski, A. (2018). Joseph Ratzinger’s Philosophical Theology of the Person. *Rocznik Teologii Katolickiej*, 17(3), 219–236.
- Randall, I. M. (2008). Baptist Revival and Renewal in the 1960s. *Studies in Church History*, 44, 341–353. <https://doi.org/10.1017/S0424208400003703>
- Ratzinger, J. (1967). The Dignity of the Human Person. In H. Vorgrimler (Ed.), *Commentary on the Document of Vatican II: (Vol. 5, pp. 115–163)*. Harder and Harder.
- Reaves, D. (2012). Peter Berger and the Rise and Fall of the Theory of Secularization. *Denison Journal of Religion*, 11, 3. <http://digitalcommons.denison.edu/religion/vol11/iss1/3>
- Saramae, P. B. (2014). Konstitusi Liturgi Konsili Vatikan II: Prasejarah, Sejarah, dan Naskahnya. *Jurnal Orientasi Baru*, 23(1). <https://e-journal.usd.ac.id/index.php/job/article/view/1137>

- Schelkens, K. (2011). Vatican Diplomacy After the Cuban Missile Crisis: New Light on the Release of Josyf Slipyj. *The Catholic Historical Review*, 98(4), 680–713. <https://doi.org/10.1353/CAT.2011.0153>
- Schelkens, K., Dick, John. A., & Mettepenningen, J. (2014). *Aggiornamento? Catholicism from Gregory XVI to Benedict XVI*. Brill's Series in Church History.
- Schewel, B. (2020). Seven Ways of Looking at Religion. In *Seven Ways of Looking at Religion*. <https://doi.org/10.12987/9780300231410>
- Seay, S. D. (2002). For the Defense and Beauty of the Catholic Faith: The Rise of Neo-scholasticism Among European Catholic Intellectuals, 1824-1879. *Logos: A Journal of Catholic Thought and Culture*, 5(3), 131–146. <https://doi.org/10.1353/LOG.2002.0044>
- Sipahutar, A. P., Obe, A. P., & Halawa, A. (2024). Keluhuran Martabat Manusia sebagai Imago Dei: Pandangan Teologi Gereja Katolik. *Jurnal Magistra*, 2(4), 153–170.
- Smith, J. K. A. (2014). *How (Not) To Be Secular: Reading Charles Taylor*. William B. Eerdmans Publishing Company.
- Smith, K. E. (2009). Introduction: Charles Taylor. *Thesis Eleven*, 99(1), 3–6. <https://doi.org/10.1177/0725513609344921/ASSET/0685C13D-D046-4AEA-B7B6-03FBF77FF368/ASSETS/0725513609344921.FP.PNG>
- Smith, P. (2018). Erasmus: A Study of his Life, Ideals and Place in History. *Political Science Quarterly*, 39(3). <https://doi.org/10.2307/2142608>
- Suenens, L.-J. (1992). *Memories and Hopes*. Veritas Publication.
- Talar, C. J. T. (2000). Innovation and Biblical Interpretation. In D. Jodock (Ed.), *Catholicism Contending with Modernism: Roman Catholic Modernism and Anti-Modernism in Historical Context*. Cambridge University Press.
- Taylor, C. (2007). *A Secular Age*. Oxford University Press.
- Tierney, B. (1988). *Origins of Papal Infallibility*. Brill.
- Toron, V. B., & Marinus, Y. (2018). Ajaran Sosial Gereja tentang Membangun Keluhuran Martabat Manusia sebagai Citra Allah. In *Veritate Lux : Jurnal Ilmu Kateketik Pastoral Teologi, Pendidikan, Antropologi, Dan Budaya*, 1(1), 1–6. <https://doi.org/10.63037/IVL.V1I1.78>

- Trabbic, J. G. (2025). St. Thomas Aquinas on God as Ipsum Esse Subsistens. *Religions* 2025, Vol. 16, Page 140, 16(2), 140. <https://doi.org/10.3390/REL16020140>
- van der Zee, T. (2025). Reading the signs of the times. Design of a communal discernment practice in Catholic schools. *International Studies in Catholic Education*, 17(1), 51–65. <https://doi.org/10.1080/19422539.2023.2215653>
- van Engen, J. (2008). *Sisters and Brothers of the Common Life*. University of Pennsylvania Press.
- Vodola, M. (2017). From the Observer of History to the Maker of History: Angelo Roncalli, Charles Borromeo, the Council of Trent and the Consequences for Vatican II. *Journal of History Research*, 7(1). <https://doi.org/10.17265/2159-550X/2017.01.004>
- Wayno, J. M. (2018). Rethinking the Fourth Lateran Council of 1215. <https://doi.org/10.1086/698122>, 93(3), 611–637. <https://doi.org/10.1086/698122>
- Weber, M. (1946). *From Max Weber: Essay in Sociology* (H. H. Gerth & C. W. Mills, Eds.). Oxford University Press.
- Xavier, J. (2010). Theological Anthropology of Gaudium et Spes and Fundamental Theology. In *Gregorianum* (Vol. 91, Issue 1).