

Regula Pastoralis of Gregory the Great: Respecting the Poor and the Rich with Humanity

Edison R.L. Tinambunan

Sekolah Tinggi Filsafat Teologi Widya Sasana Malang

Email: edisontinambunan@gmail.com

Paulinus Yan Olla

Sekolah Tinggi Filsafat Teologi Widya Sasana Malang

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Abstract

This paper focuses on the consolation of the poor and the rich, as taken from Gregory the Great' book, *Regula Pastoralis*. This research is based on the ancient writings of the figure; therefore, the applicable methodology is qualitative with the approach of analysis and synthesis to find the dimensions of consolation for the poor and the rich. The research aims to make humanity a consolation for both statuses of life. Although both are very sensitive, especially in Indonesia, but being aware of human values becomes a means of consolation. Rich people can become poor and poor people can become rich, but humanity will never change its value. Therefore, upholding humanity is a way to uplift the dignity of the rich and the poor.

Keywords: Gregory the Great; rich, poor; consolation; humanity.

Abstrak

Tulisan ini berfokus pada penghiburan bagi orang miskin dan orang kaya yang diangkat dari buku Gregorius Magnus, *Regula Pastoralis*. Penelitian ini berdasar pada tulisan kuno dari tokoh, oleh sebab itu, metodologi yang aplikatif adalah kualitatif dengan pendekatan analisis dan sintesis untuk menemukan dimensi penghiburan bagi orang miskin dan orang kaya. Tujuan penelitian adalah

menjadikan kemanusiaan sebagai penghiburan untuk kedua status hidup ini. Walaupun keduanya adalah sangat sensitif, apa lagi di Indonesia, akan tetapi sadar akan nilai-nilai kemanusiaan menjadi sarana penghiburan. Orang kaya bisa berubah menjadi miskin dan orang miskin bisa menjadi kaya, akan tetapi kemanusiaan tidak akan pernah berubah dari nilainya. Oleh sebab itu menjunjung kemanusiaan adalah cara untuk mengangkat martabat orang kaya dan orang miskin.

Kata kunci: Gregorius Magnus; orang kaya; orang miskin; penghiburan; kemanusiaan

1. Introduction

The author Gregory the Great (540-604) is one of the Church Father theologians whose writings are widely used by the church. His writings can be categorised in the following way. Books consist of the *Regula Pastoralis* and *Dialogi*. The second category is letters under the name *Registrum Epistularum* which is a collection of pastoral letters during his pontifical period. The third category is the expositions which consist of *Expositio in Canticum Canticorum*, *Expositio in Librum Primum Regum*, and *Moralia in Iob*. These expositions are writings in the form of exegesis with the allegory method that provide many theological, catechetical, spiritual and moral meanings. The last category is homilies which consist of *Homiliae in Hiezechielem* and *Homiliae in Euangelia*. One of Gregory the Great's writings that is widely used by the church is the *Regula Pastoralis* and *Moralia in Iob*. Two of Gregory's works written before he became pope were *Expositio in Librum Primum Regum*,¹ and *Moralia in Iob* which had been begun in 579, when he was Vatican ambassador in Constantinople,² although the exact

¹ F. Clark, "Authorship of the Commentary in I Regum: Implications of A. de Vogüé's Discovery," *Revue Bénédictine*, 108 (1998): 64-65.

² Gregorius Magnus, *Morales sur Iob*, [Sources chrétiennes](#) (SCh 32 bis), - Livres I et II – Introduction et Notes par Robert Gillet, Traduction de André par Gaudemaris (Paris: Les Éditions du CERF, 1975), 9.

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time of its completion is unknown.³ Others were written during his period as pope in the course of his ministry.⁴

All of Gregory's writings, thanks to the various editions of texts that published his writings, have come into our hands today. The official text is the Brepols edition (*Corpus Christianorum Latinorum*) and then two critical editions presented by CERF, Paris⁵ and another by Città Nuova, Rome which have edited all of Gregory's writings.⁶ Each edition begins with a very scholarly introduction which is a study supplemented by literature. These critical study editions are the references that researchers use in connection with Gregory. With a complete text accompanied by studies and references, this paper uses the text of the Città Nuova edition of the *Regula Pastoralis*.⁷

This paper will start from the *Regula Pastoralis* written by Gregory at the beginning of his pontificate, 3 September 590 and completed in 591.⁸ The book was originally addressed to Bishop John of Ravenna, Italy as a pastoral manual.⁹ After Gregory's death, the *Regula Pastoralis* became so widely used as a pastoral

³ In April 591, the *Moralia in Iob* was unfinished, *Ep*, 1, 41, Gregori Magni Opera 5/1, 196; in July 595, when he wrote to Leander of Seville, the third and fourth parts were still unfinished, *Ep*, 5, 53, Gregori Magni Opera 5/2, 240-242. In his letter to Innocens of Africa, in July 600, still unfinished, *Ep*, 10, 16, Gregory Magni Opera 5/3, 554-556. And finally, in January 602, Mariano of Ravenna received a copy, but not an original text, *Ep*, 12, 6, (Gregory Magni Opera 5/4, 182). Cf. C. Dagens, Introduzione, Gregori Magni Opera 1/1, 12-13.

⁴ All of Gregory the Great's writings can be found in Robert Godding, *Bibliografia di Gregorio Magno* (1890-1989), *Opere di Gregorio Magno, Complementi* /1 (Rome: Città Nuova Editrice, 1990).

⁵ Gregory the Great, *Règle Pastorale*, (Sch 381, 382), Introduction, Notes et Index par Bruno Judic, Texte, Critique par Tloribert Rommel, Traduction par Charles Morel (Paris, CERF, 1992, 1992).

⁶ A critical edition is a translation that still includes the official text placed on the left side and the translation written on the right side. This is the official way of translation so that users can still consult the translation in the official text. A feature of the critical edition is the inclusion of a study of the text, the results of which are written in the notes, such as Scripture references, influential background thoughts and related matters concerning the text.

⁷ Gregory the Great, *Regula Pastoralis*, Gregori Magni Opera, ed. Giuseppe Cremascoli (Roma: Città Nuova, 2008).

⁸ G. de Libero, *La Regola Pastorale*, versione e Silloge di F. Fornasari SSP, Introduzione di Giuseppe de Libero (Roma: Paoline, 1941), 10. Gregory the Great, *La Regola Pastorale*, Traduzione, Introduzione e Note a cura di Maria Teresa Lovato (Roma: Città Nuova, 1981), 8-9.

⁹ G. de Libero, *La Regola Pastorale*, Versione e Silloge di F. Fornasari SSP, Introduzione di Giuseppe de Libero (Roma: Paoline, 1941), 10.

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manual that it was translated into various languages for its effectiveness. In fact, in 813, the Council of Tours recommended that bishops use this book as a pastoral guide. In medieval times, the *Regula Pastoralis* had a common use as it also became the official guide for catechists and spiritual directors.¹⁰ Even concerning priestly documents, Gregory's thought is still used up today such as the encyclical *The Priest and the Third Christian Millennium Teacher of the Word Minister of the Sacraments and Leader of the Community* which cites the *Rule Pastoralis* (II,1) to emphasise the correspondence of purity of heart with works.¹¹ Likewise, another priestly document, *The Priest, Pastor and Leader of the Parish Community Instruction* issued at the beginning of the third millennium, also refers to the *Regula Pastoralis* (I, 3) concerning pastoral methods so that each pastor finds the right way of implementation according to local circumstances, for the effectiveness and efficiency of the ministry.¹² This shows that Gregory's theology in the *Rule Pastoralis* is still current in the development of the church.

Until now, many studies have been conducted on *Regula Pastoralis* which can be seen in the bibliographic collection done by Goddin.¹³ One study by McGrath-Merkle is based on the book *Regula Pastoralis* published in a medical journal. Gregory's writings are principally theology-orientated and church-related, but McGrath-Merkle did research and saw that proper shepherding provides refreshment and the discovery of meaning in life. To that end, a pastor needs the right pastoral method to reach the target. It is in this context that the pastor becomes a physician.¹⁴ One of the more comprehensive studies is by Gandolfo who has delved deeply into Gregory's writings. He wrote a book on apostolic ministry with a typical Gregorian style, "Servo dei Servi di Dio" which practically translates from "Seruus Seruorum Dei" meaning Servant of Servants.

¹⁰ In 1705, the *Regula Pastoralis* was edited by Mauri, and then followed by Migne's edition, (PL 77) in 1896. There is now a critical CERF edition (Sch 381, 382), in 1992 and Gregori Magni Opera.

¹¹ On the use of the *Regula Pastoralis*, see Castrillón Hoyos, *The Priest and the Third Christian Millennium Teacher of the Word Minister of the Sacraments and Leader of the Community* (Vatican: Congregation for the Clergy, 1999), 2.

¹² Castrillón Hoyos, *The Priest, Pastor and Leader of the Parish Community Instruction* (Vatican: Congregation for the Clergy, 2001), II, 29.

¹³ Robert Godding, 103-110.

¹⁴ Clare McGrath-Merkle, "Gregory the Great's Metaphor of the Physician of the Heart as a Model for Pastoral Identity", *Journal of Religion and Health* 50, no. 2 (2011): 374-388.

He made extensive use of the *Regula Pastoralis* as the basis for the book which emphasised ministry in general as the responsibility of the church leadership.¹⁵

2. Methodology

In all his writings, Gregory the Great always used the allegory method of interpretation which is actually a philosophical method of interpretation applied to interpreting Scripture. The benefit of the allegory method is that it is a way to apply Scripture in everyday life, even if the text is difficult. This method was practically always used by any church father, except for the apostolic period, because their spirit was still in the apostolic light, namely the proclamation of the gospel. With the allegory method, Gregory easily arrived at the desired goal, be it the spiritual, moral, or doctrinal aspects.¹⁶ This research does not use the allegory method of interpretation, although Gregory does. The reason is that the allegory method of interpretation is for the interpretation of Scripture by fathers of the church and this paper is not an interpretation but uses the writings of Gregory *Regula Pastoralis* which uses many Scripture texts with allegory interpretation.

In this paper, the appropriate methodology is qualitative with a text analysis approach to derive a synthesis for discussion to achieve the goal that awareness of human values is the ultimate consolation for the poor and the rich. To achieve this, the first measure is to present the text to be analysed from the *Regula Pastoralis* III, 2 which is taken from the official edition in Latin and then translated into English. The next step was to categorise the text based on the classification of the poor and the rich to be analysed. This supports the synthesis of the writings of Gregory the Great. From this synthesis came the subject matter that was presented in the main discussion, which was organised along three dimensions. The first dimension is the consolation of the poor, the second is the consolation of the rich and the third is the dimension of humanity as true consolation. To assist this discussion, the main research questions are presented. Is there consolation for the poor? Does the rich need consolation? Can the rich

¹⁵ Emilio Gandolfo, *Gregorio Magno Servo dei Servi di Dio* (Città del Vaticano: Libreria Editrice Vaticana, 1998).

¹⁶ Manlio Simonetti, *Interpretation in the Early Church, An Historical Introduction to Patristic Exegesis*, tr. John A. Hughes, Anders Bergquist and eds. Markus Bockmuehl and William Horbury (Edinburgh: T&T Clark, 1994).

and the poor be given consolation simultaneously? These issues will be answered in this paper.

3. Findings

In the official text of the *Corpus Cristianorum Latinorum* edition which was later used by the CERF and Città Nuova editions, the *Gregori Magni Opera* series as the official translation with textual criticism, divides the book into four parts. The first part is an introduction consisting of eleven chapters, the second part speaks of the life of the shepherd which also consists of eleven chapters and the third part is the way of guiding and exhorting which consists of forty chapters, and the last part is about the shepherd as preacher, who after carrying out the ministry, returns to himself and this part consists of only one chapter. The numbering in this paper follows the *Regula Pastoralis* found in the official text. The indicator is that Roman numerals refer to book divisions, while decimal numbers refer to chapters (the numbering within chapters is not used as usual in ancient texts each paragraph is one number).

The text analysed in this paper is the third part (III), second chapter (2) of the *Regula Pastoralis*.¹⁷ This third part consists of forty exhortations, but the choice is made in the first chapter. The reason for this is that the audience of this advice is both the poor and the rich. Gregory will advise according to the type of audience (poor - rich) with analogies that have references to Scripture. Gregory uses the human dimension to advise both the poor and the rich, and it is from this dimension that Gregory can draw a common emphasis for both groups.

Poor	Rich
1. Offerre consolationis solacium contra tribulationem. "Noli timere, quia non confunderis, neque erubescas" Is. 54:4. "Paupercula, tempestate conuulsa absque ulla consolatione, ecce ego sternam per ordinem lapides tuos, et fundabo te	1. Inferre metum contra elationem. "Diuitibus huius saeculi praecipe non sublime sapere, neque sperare in incerto diuitiarum, sed in Deo uiuo qui praestat nobis omnia abunde ad fruendum" 1 Tim. 6:17.

¹⁷ Gregorius Magnus, *Regula Pastoralis*, *Gregori Magni Opera*, 85-89. This third part begins with a Prologue, while III, 1 is the table of contents of all the third part (III) with a total of 40 consolations.

in sapphiris” Is. 54:11. “Ecce excoi te, sed non quasi argentum; eligi te in camino paupertatis” Is, 48:10.

Provide consolation against distress. “Do not be afraid, for you will not be put to shame, and do not be ashamed” Is. 54:4. “O oppressed one, violated by the stormy wind, not comforted! Behold, I will lay your foundation of black stone and your foundations of patchouli” Is. 54:11. “I have refined you, yet not as silver is refined, but I have tested you in the furnace of affliction” Is. 48:10.

2. Offerenda est ergo eis consolatio, quos caminus paupertatis excoquit. *Consolation is given to those who are being tempted in the furnace of poverty.*

Raising fear against joy. “Exhort the rich of this world not to be puffed up with pride, nor to set their hope on anything uncertain like riches, but on God” 1 Tim. 6:17. 6:17.

2. Humilitatis doctor memoriam diuitum faciens non ait: Roga, sed Praecepte, quia etsi impendenda est pietas infirmitati, honor tamen non debetur elationi. Talibus ergo rectum quod dicitur, tanto rectius iubetur, quanto et in rebus transitoriis altitudine cogitationis intumescunt. De his in Euangelio Dominus dicit: “Vae uobis diuitibus, qui habetis consolationem uestram” Lc. 6:24. Quia enim quae sunt aeterna gaudia nesciunt, ex praesentis uitae abundantia consolantur.

Inferendus est timor, quos consolatio gloriae temporalis extollit.

The teacher is humble in addressing the rich, not pleading, but accusing; for, although mercy should be extended to the weak, yet to the merry there is no honour due. To such people the right thing to say is

3. Illi discant quia diuitias quas non conspiciunt possident, et isti cognoscant quia eas quas conspiciunt, tenere nequaquam possunt. Plerumque tamen personarum ordinem permutat qualitas morum, ut sit diues humilis, sit pauper elatus. <i>Both of them came to know that they had wealth that they did not see, and they realised that they could not sustain the wealth that they saw. However, most human characters change their positions, so that the rich become humble and the poor become proud.</i> 4. Vnde mox praedicantis lingua cum audientis debet uita componi, ut tanto districtius in pupere elationem feriat, quanto eam nec illata paupertas inclinat. <i>The preacher's tongue must be immediately adapted to the life of his hearers to hit the poor man's joy more sharply because his poverty cannot break him down.</i>	<i>the more fitting thing to command, according to what they boast in temporal things. "Woe to you who are rich, for in your riches you have found your consolation" Luk. 6:24. For, not knowing what eternal joy is, they are comforted by the abundance of this present life. Fear must be caused to those who are comforted by temporal glory.</i> 3. Illi discant quia diuitias quas non conspiciunt possident, et isti cognoscant quia eas quas conspiciunt, tenere nequaquam possunt. Plerumque tamen personarum ordinem permutat qualitas morum, ut sit diues humilis, sit pauper elatus. <i>Both of them came to know that they had wealth that they did not see, and they realised that they could not sustain the wealth that they saw. However, most human characters change their positions, so that the rich become humble and the poor become proud.</i> 4. Vnde mox praedicantis lingua cum audientis debet uita componi, ut tanto lenius humilitatem diuitum mulceat, quanto eos nec abundantia quae subleuat, exaltat. <i>The preacher's tongue must be immediately adapted to the lives of his hearers to comfort the humility of the rich more gently because the</i>
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abundance that exalts them cannot make them humble.

The poor and the rich are two social statuses that have always been owned by most countries. The two are always contrasted but in contrast to Gregory's thinking, who tried to approach the two social statuses based on the human dimension. This approach succeeded in bringing the two together. Based on text analysis, Gregory's thought can be divided into four parts (see text), both the poor and the rich whose texts are placed next to each other to carry out the synthesis properly, taking into account the similarities and differences of each group.

Numbers one and two from the side of the poor have the same theme, which is consolation. The aim is to encourage the poor from their distress. To make sure that the consolation is real, not just words of wisdom, Gregory takes the text of Is. 54:4 which invites the poor not to worry and be ashamed of their situation. Then Gregory adds a reference to Is. 54:11. The reason for using this verse states that their oppression can be due to victimisation by humans who usually do not receive attention and help. Therefore, the poor should be made to realise that being poor is a way to form a very strong humanity and purify it of misery (Is. 48:10). Meanwhile, the second part is a form of consolation given to the poor by trials to realise humanity. Poverty should not be an excuse to disregard the value of humanity.

Meanwhile, the exhortations to the rich in numbers one and two are the same, calling this group to humility. The first part is presented in the negative form of fear of excitement, the meaning of which is shown in the quote in 1 Tim. 6:17, i.e. not to be proud (to be humble), not to be exalted (to be humble). In the second part, Gregory exhorts the rich to be humble. Having wealth is not a reason to be proud and is not a form of consolation (Luk 6:24). Gregory exhorts true consolation that leads to the joy of humanity which is eternal. Therefore, the rich are invited to fear the consolation of worldly, temporal wealth.

The climax of Gregory's exhortation text is found in number three. It addresses both the poor and the rich simultaneously so that both realise the true riches that may not be visible due to wealth and poverty. The rich should realise that they can in no way retain what they have in this world, as it is not human

nature (it is impermanent). A rich person who realises this will become humble, despite possessing sensory goods. On the other hand, it is not uncommon for a poor person to also become arrogant in their poverty, for various reasons. The poor person, however, will be humble, if they realise their precious humanity.

The fourth part is an exhortation specifically to the poor and the rich, although the portion of the exhortation to the rich is longer and with Scriptural references.¹⁸ Gregory urged preachers, which is another name for pastor, to adapt the content of the sermon to the context of the audience. Gregory emphasised to preachers to convince the poor that the poverty they experience does not undermine their humanity, because the value of humanity does not lie in poverty, but in realising the quality of their humanity. On the other hand, Gregory emphasised to preachers to instruct the rich in humility, and to be careful that wealth does not make him proud because the meaning and value of humanity is not in wealth. To convince the rich to be humble, Gregory took the reference of the proud rich man from the Book of Samuel who humbled his humanity.

In the first reference, Gregory takes Saul's arrogance towards David (1 Sam. 18:1-30). As king, Saul had everything: wealth, power and also the women around him. Saul tried to maintain these three aspects. In his reign, Saul realised that David was a thorn in his side, as he was revered by the Israelites for defeating many enemies, while Saul had defeated very few compared to David. Therefore, David had to be removed elegantly, by sending him to fight against the Philistines, in the hope that he would die on the battlefield. However, Saul's intentions were not fulfilled, as David was always victorious, including by defeating his most powerful enemy, the Philistines. Therefore, the people of Israel loved David even more. This event made Saul even more hostile to David, even for the rest of his life. David was well aware of Saul's attitude, and during this sharp situation, Nathan came to David and said that this event was like a rich man and a poor man.

Still related to 1 Sam. 18:1-30, the characters are Nathan and David and a new character Urias the Hittite is added. In this allegory, David is presented not as a poor man as in Saul-David, but as a rich man (2 Sam 12:1-13). Nathan makes a parable, that in the city there are rich and poor people. The rich had many sheep and oxen, but the poor had only one ewe lamb. Because of the rich man's pride

¹⁸ It is not shown in the text of the analysis and can be found in the *Regula Pastoralis*.

and greed, he took the poor man's sheep for his own. In this parable, David was framed by Nathan, so David with his kingly pride was outraged by the man's actions and had to be punished. Nathan, as a prophet, told David that you are the man, for taking Uriah's wife as a wife. In this text, David is no longer the humble poor man of the previous quotation, but the arrogant and greedy rich man. However, later the rich and powerful man (David) realised his arrogance by regretting his big mistake.

4. Discussion

Based on the findings presented earlier, the discussion on the rich and poor about humanity presents three main topics. The first was the consolation of the poor, followed by the consolation of the rich and finally humanity as a true burial. The discussion focused on the implications of the situation in Indonesia, where the gap between rich and poor is very high, especially recently, in the last five years. This situation is felt particularly strongly in Java, as many factories and companies have closed or implemented layoffs.¹⁹ It should be noted that Indonesia has a policy of centralising industry on the island of Java.

4.1. Consolation of the poor

The status of being poor has become very common in any part of the world, although sometimes in developed countries the title of poor is non-existent because social security is prioritised and the government system is well-organised. Unlike in Indonesia, the status of being poor is still relatively high. According to the Central Bureau of Statistics as of March 2024, the number of poor people in Indonesia reached 9.03 per cent, equivalent to 25.22 million people of the total population and most of them live in cities with a percentage of 7.09.²⁰ The context of poverty in Indonesia has various dimensions and benchmarks. In rural areas, poverty criteria cannot be equated with those in urban areas. In the countryside, daily food will not be difficult, because generally people live from agriculture, and are sufficient from agricultural products. In general, everyone has land to cultivate for basic needs. The problem is financial resources because they cannot rely on agricultural products. After all, the system does not allow it. This means that in terms of needs, they do not fall into the category of the poor, but in terms of income, many of them become poor. In contrast, in urban areas, land is so scarce and expensive that it is impossible to cultivate it, but people who work hard may have no difficulty in getting money to live on. A shock in the economy, however, will have fatal consequences in life.

The poverty situation in Indonesia is very ironic and paradoxical. The irony is that Indonesia is a rich country in terms of natural resources, nature and

¹⁹ Irwan Salpto Adhi, "Produk Cina Banjiri Indonesia, Puluhan Pabrik Tekstil Tutup dan Ribuan Karyawan Kena PHK", *Kompas* (1 July 2024).

²⁰ Percentage of poor people in March 2024.

people. As a rich country, poverty should not be owned by Indonesia, but the reality is not the case. Natural resources have been cultivated with various mines and factories. Nature can still be worked on, therefore agricultural intensification should be promoted, however, with the number of staples imported by the government, the victim is on the side of the poor. Isn't it ironic that Indonesia has agricultural land, but still imports food?²¹ The paradox is that Indonesia is a wealthy country, yet many of its people are still poor.²² Another paradox is that some people are on the list of the richest Indonesians with fantastic amounts of wealth,²³ while poverty is also fantastic.

In this situation in Indonesia, poverty is always seen in plain sight everywhere. What consolation can be given to the poor in this situation? Based on Gregory's thoughts seen earlier, the appropriate form of consolation is an awareness of the poverty that the poor are experiencing. Based on the natural wealth owned and other sources, in this context, poverty still occurs because the management system of the Indonesian state is not maximised, resulting in a very striking difference between the poor and the rich. The state needs to manage natural resources for the benefit of the state and society (UUD 1945, Article 33, 3), instead of handing over management to mass organisations²⁴ that will inevitably benefit their groups and ignore the public interest. The poor realise their poverty so that it is not a means for politicians to get votes in general elections, which in the end, politicians enter the ranks of the rich, while the poor remain confined to poverty. The poor realise that their poverty is not the target of social assistance and free lunches that do not solve poverty, but only solve daily stomach needs and add problems, such as implementation that is prone to misuse. This consolation is the best way to rise and overcome poverty, rather than allowing oneself to become a victim of wealthy interests. The principle in Indonesia is that working hard does not necessarily increase finances or guarantee an increase in income.

²¹ Hendriyo Widi, "Kebijakan Pemerintah: Jalan Impor Pangan", *Kompas* (10 April 2023).

²² Prabowo Subianto, *Paradoks Indonesia: Negara Kaya Raya, Tetapi masih banyak Rakyat Hidup Miskin* (Jakarta: Koperasi Garudayaksa Nusantara, 2017).

²³ Yefta Christopher Asia Sanjaya, Inten Esti Pratiwi Editorial Team, 'Forbes and Bloomberg's List of Indonesia's Richest People End of May 2024', *Kompas* (30 May 2024).

²⁴ Verda Nano Setiawan, "Daftar Terbaru Ormas Kelola Tambang: 3 Menolak, 1 Terima, 1 Malu-malu, *CNBC Indonesia* (27 June 2024).

4.2. *Consolation of the rich*

The highly developed world of communication media has influenced many lifestyles and statuses. By utilising communication media, many people have become suddenly rich and crazy rich, which is common in various places. Those who are creative in using communication media and social media, such as online businesses, YouTubers, beauty and culinary become crazy rich fields. Even in a very short time, people can become billionaires. In addition, in Indonesia, it is not uncommon for people to also have fantastic wealth due to inheritance, mining businesses that are currently rife, banking, factories and plantations such as palm oil, for example, which are spread across the islands of Sumatra and Kalimantan. It turns out that there are also people who become crazy rich because of stealing²⁵ and even corruption.²⁶ Another motive for people to become rich is because of hard work, and having a good job that suits their capacity and quality.

In this context, Gregory does not mean not paying attention to the rich or only paying attention to the poor. With ability and skill people can become rich. However, Gregory advises the rich not to be proud or arrogant, because they have no reason to have such an attitude, let alone take wealth as a consolation. The basis for this is that wealth is ephemeral, and cannot last, while humanity is always possessed by everyone, including the rich and lasts forever. Hence the consolation that should be given to the rich is the fear of ephemeral glory that leads to greed and selfishness. It is in this context that the rich are often perceived as arrogant, but this generalisation is not absolute, as many rich people are very loyal and helpful in various aspects.

4.3. *Humanity as consolation for poor and rich*

Consolation for both the poor and the rich is external, leading to an attitude that both statuses should have. The real consolation is the same for both, which is to be aware of humanity. Both should be aware of this wealth that they do not see, even though it is present in each other. Humanism is an aspect that cannot be

²⁵ M. Fakhriansyah, "Crazy Rich Jakarta Hidup Mewah, Ternyata Curi Uang Bank Rp. 73 M", *CNBC Indonesia* (19 September 2014).

²⁶ Anna Saraswati, "Tertangkapnya 'Crazy Rich' Indonesia dan Penegakan Hukum Anti Korupsi dan Kejahatan Korupsi," *Suara Nusantara* (21 April 2024).

ignored in every human being so that regardless of their position, be it poor or rich, their value as human beings is always a quality of infinite value.

In this context, Gregory wants to emphasise that as a human being, what we need to be proud of is being aware of our humanity. People who are not aware of their humanity will fall into arrogance, which can happen to both rich and poor people. In Indonesia, with the improving economic situation, and the ease with which people can become crazy rich, it is not uncommon to fall into arrogance with unreasonable hedonism such as extreme lifestyles that are at risk of creating social jealousy, which lately has also been owned by many official families.²⁷ People who are aware of humanity will try to find ways to live more humanely within themselves,²⁸ so it is not uncommon for rich people to pay attention to others in a humanitarian manner in various ways. Unaware of humanity, it takes its toll not only on the rich but also on the poor.²⁹ It is not uncommon for the poor to become arrogant³⁰ and become poorer with their arrogance. Amid poverty in Indonesia, it is also not uncommon to find poor people, whose social arrogance can also become an identity. It turns out that the social status of both the rich and the poor can fall into arrogance, but being aware of humanity, it will be a real comfort to avoid arrogance and mobilise life together by not distinguishing the state of social status and supporting each other.

Consolation to the poor is with awareness of humanity, will not undermine himself as a human being, but uphold the value of humanity that he has. Poverty is an external part of humanity, which is not necessarily due to his will, but can be made poor by others, or victimised by certain groups for personal or group interests. In reality, it is not uncommon for people to feel happy as poor people,³¹ because they can organise themselves and are especially aware of their humanity as a source of happiness. Meanwhile, another consolation to the rich is an attitude

²⁷ Sandro Gatra, "Menyoal Gaya Hidup Hedonis anak (Pejabat)," *Kompas* (24 February 2023).

²⁸ Diamanty Meiliana, "Polri Terbitkan Telegram: Polisi Jangan Pamer Barang Mewah dan Gaya Hidup Hedonis," *Kompas* (18 November 2023).

²⁹ Dian Ihsan, "Warga Kampung Miliarder Tuban Jatuh Miskin, Ini Tanggapan Pakar UGM," *Kompas* (26 January 2022).

³⁰ Here is an experience with a beggar, see Anhar Wahyu, 'The Arrogant Beggar,' *Kompasiana* (10 February 2012).

³¹ Ariel Lintang, "Resensi Cerpen 'Perihal Orang Miskin yang Bahagia' Karya Agus Noor", *Kompasiana* (18 April 2019).

of gentleness, through which they can discover the value of humanity. This is the real consolation for the rich. This realisation automatically opens and directs him towards being with others. In this context, wealth is a means to be able to pay attention to others who are more in need, to share with those who are in need, so that the rich become saviours for others, including their humanity.

5. Conclusion

Gregory the Great' *Regula Pastoralis* has been widely used by the church ever since it was published and addressed to Bishop John of Ravenna, Italy. The aspect often emphasised is that of the pastoral care of a pastor, as the title of the book suggests. Citations of the book continue to this day, suggesting that its content is still current today.

One of the dimensions of Gregory's writing from the book is the consolation for the two statuses of life, the rich and the poor (III, 2) which is also very applicable in Indonesia. Gregory sees the urgency to exhort these two statuses of life, including in Indonesia because they are always emphasised, let alone become contradictions in people's lives, even leading to gradations. Changing the status of life is not the intention of this study, but giving comfort to both the rich and the poor is the urgency.

The approach emphasised is a counsel of comfort that emphasises the humanity of both parties. The quality of humanity is the same, be it the rich or the poor. Realising one's humanity is a joy that is the fruit of consolation. In humanity, the status of being rich or poor is not a matter of pride, because both are additional statuses in human beings that can change at any time, but the awareness of human values will never change and does not recognise status. Upholding humanity is the most perfect consolation that Gregory the Great bequeathed to the rich and poor in Indonesia.

This research has limitations because the dimension developed is the humanitarian dimension of the rich and poor. Research on the dimension of pastoral care for the poor and the rich would complement this study. Pastoral care for the poor is very common, pastoral care for the rich should not be neglected.

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