

ETHICAL-POLITICAL TREATMENT OF THE RELATIONSHIP BETWEEN MIGRATION FLOWS AND THE COMMON GOOD OF THE HOST COUNTRY: ANALYSIS FROM THE PERSPECTIVE OF THE SOCIAL DOCTRINE OF THE CATHOLIC CHURCH

Dimas Ferreira Lopes¹

Abstract

This research aims to investigate the ethical-political treatment of the relationship between international migration flows and the common good of the host country. It will be done in the light of the perspectives of the Social Doctrine of the Catholic Church and Goal 10.7 of SDG 10 of the UN 2030 Agenda. The comparison between the guidelines adopted in the "Compendium of the Social Doctrine of the Church - DSI" and in "Target 10.7", for the purpose of this research, will promote a normative comparison seeking to ascertain whether or not both beacons have directional illumination with parallel lights regarding the extent of the right to migrate between countries in order to ultimately define the limits and effects of this right: whether it is an absolute right that does not admit restriction (open borders paradigm), or whether it is a relative right that admits consideration according to the current circumstances or conditions of the host country (national security paradigm). It will be determined that the right to migrate is relative and may be limited when it conflicts with the "common good" of the host country to achieve, through careful consideration, a "fair balance" in geopolitical relations. This variable (sometimes referred to as 'migration incapacity') legitimizes the host country's invocation of a right of retention necessary for a 'fair balance' in international migration flows.

Keywords

International migration flow. Common good. Migration incapacity. SDG 10 Target 10.7. Catholic Church.

¹ Professor, Pontifical Catholic University of Minas Gerais – Brazil. Ph.D. Complutense University of Madrid – Spain.

1 THE ROMAN CURIA AND ITS SERVICE TO THE CHURCH IN THE WORLD FOR INTEGRAL HUMAN DEVELOPMENT

The Roman Curia and its service to the Church in the world were enhanced in the Apostolic Constitution *Prædicare Evangelium*, instituted by Pope Francis on 19 March 2022.

Section V - articles 53 to 188 - of the aforementioned Constitution deals with the Dicasteries, a total of sixteen administrative divisions of the central government of the Catholic Church, among which is the Dicastery for Promoting Integral Human Development, which encompasses, among its macro-competences, issues related to migration. See the provisions of Article 163, paragraph 1:

[...] has the mission of promoting the human person and the dignity given to them by God, human rights, health, justice and peace. It is primarily concerned with issues relating to the economy and labour, care for creation and the earth as our 'common home', migration and humanitarian emergencies (Francis, 2022, emphasis added).

The reference to the word 'integral' - 'Integral Human Development' - which forms part of the title of the Dicastery, means the comprehensive care of 'the whole person' and 'all persons'.

'All men' is different from 'the whole man'. 'All' is greatness, as opposed to 'some', and 'whole' is the human being, not just part of his being.

This can be explained in more detail.

The 'whole person' comprises the complex dimensions of the human person, of which the following can be highlighted: the (PERSONAL or psycho-affective dimension - particular to each person); the dimension (SOCIAL or psychosocial, or political - the relationship with the community of people who have relationships with each other); the dimension (SPIRITUAL or transcendental - the relationship with the sacred, with mystery); the (HISTORICAL) dimension - the awareness that a community acquires from its development in space and time and which allows man to measure his own history, without which he will not be able to understand himself as a historical subject, who he was and is).

“All men.” Here we have a very relevant hermeneutical evolution, an expansion from the numerical to the numerical-qualitative. Consider this. We move from “recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family” – to use the comprehensive expression from the Preamble to the Universal Declaration of Human Rights (10/12/1948), whose word “ALL” (United Nations, 1948) numerically expresses the totality of human beings, to the conceptual expansion contained in the immemorial axiom *umuntu ngumuntu ngabantu*, from the African philosophy of *UBUNTU*, since, according to some scientists and theologians, *ubuntu* takes into account the numerical consideration of each human being and also contemplates relationships with non-human "subjects", such as the biotic elements of fauna and flora, etc.,

and abiotic elements such as water, soil, air, etc.²

In this office, the Dicastery for Promoting Integral Human Development adopts a strategy of supporting the transformative actions already developed by dioceses and episcopal conferences, as well as by representatives of civil society and international organizations. And it could not be otherwise, since, after all, all practices whose aims are directed towards promoting the intrinsic value of each individual and protecting the ecosystem ("common home") simultaneously contribute to the same dicasterial mission.

In fact, the Dicastery recognizes and applauds the essential nature of ecclesiastical actions aimed at human promotion and

² “The notion of *Ubuntu*, expressed in the formula *umuntu ngumuntu ngabantu* – translated as ‘a person is a person through other people’ – proposes an ontology and a relational ethic, in which the being of the individual is intrinsically linked to the community” (Fernando; Correia, 2025, p. 3).

Assessing the conceptual scope of *Ubuntu*, Moisés Sbardelotto, professor at the Pontifical Catholic University of Minas Gerais, with a master's and doctorate in Communication Sciences, cites, among others, the parameter conceived by Charles Graham Hays, an American theologian, for whom '[...] the relationship between free subjects occurs from the moment they recognise their 'common subjection to history, contingency and destiny'. 'There is no singular self that pre-exists our relationships with others. We always exist both in the singular and in the plural' [...] In order for *ubuntu* not to be associated with the myth of humanity's predominance over nature or *l'animot* (as Derrida writes), it cannot be limited to saying that humans can only feel fully human in relation to humanity alone [...] .In *ubuntu's* quest to cultivate community, responsibility and justice in human beings, it certainly opposes exploitation, presumably also the exploitation of nature [...] Perhaps recent environmental disasters and their devastation will bring this issue back to the table for discussion” (Sbardelotto, 2010).

planetary protection practiced in local and intermediate instances of the Catholic Church throughout the world, as well as in this endeavor, it gathers and considers the contributions offered by expert members of Institutes of Consecrated Life (ICL) and Societies of Apostolic Life (SAL), as well as by development and humanitarian intervention organizations.

It is clear, therefore, that the Roman Catholic Church acts in a way that avoids a kind of centralist arrogance. This operational subsidiarity is evident, among other things, in its preference for Catholic social teaching drawn from conciliar or synodal pronouncements, since these colleges deliberate through electors who reflect the plurality of the different experiences of the peoples of the world in accessing human rights. When § 2 of art. 163 of the Apostolic Constitution *Prædicare Evangelium* (dated 19/03/2022) refers to the "Social Doctrine of the Church" (dated 29 June 2004), it becomes clear that the Pope, as legislator, considered the pre-existence of *the* doctrinal *corpus* in the form of an official compendium, a compilation to which bishops, priests and religious leaders from all continents contributed.

The COMPENDIUM OF THE SOCIAL DOCTRINE OF THE CHURCH is the documentary response offered to Pope Saint John Paul II, who had ordered the consolidation of Catholic social guidelines. This norm should serve as a parameter facilitating the transmutation of the letter of the Gospel into the practice of the letter, that is, how to promote integral human dignity considering the *res novae* of the third millennium and looking beyond it (Catholic

Church; Pontifical Council for Justice and Peace, 2004).³

The Compendium of the Social Doctrine of the Church (DSI), therefore, brings together the guidelines for understanding the fundamental principles of Catholic social teaching, summarizing them in a 'systematic manner' in a compendium. Reading it makes it clear that the Catholic Church has always been concerned with social issues.

Some clarifications are necessary:

- a) The expression "social doctrine" dates back to Pope Pius XI, in the Encyclical *Quadragesimo anno*, of 15 May 1931, quadragesima precisely to commemorate the fortieth anniversary of the publication, in 1891, of the Encyclical *Rerum novarum*, promulgated by Pope Leo XIII, and considered as the Encyclical that "marks a new beginning and a substantial development of teaching in the social field" (Catholic Church; Pontifical Council for Justice and Peace, 2004, art. 87).

³ The papal request was addressed to the former administrative division entitled Pontifical Council for Justice and Peace, which functioned as a separate body until 1 January 2017, when the Dicastery for Promoting Integral Human Development, created on 17 August 2016 by Pope Francis (Apostolic Letter in the form of *Motu Proprio Humananam Progressionem*). The new Dicastery also assimilated the competences of the Pontifical Council for the Pastoral Care of Migrants and *Caritas Internationalis*, among other bodies. The aforementioned Dicastery for Promoting Integral Human Development was retained and modified in terms of its competences in the Apostolic Constitution *Prædicare Evangelium* established on 19 March 2022, during the pontificate of Pope Francis.

- b) Social issues are part of a dynamic process, which is why the Church "reads events as they unfold in the course of history" (Catholic Church; Pontifical Council for Justice and Peace, 2004, art. 104).

The social documents mentioned in the Compendium of the Social Doctrine of the Church (the Compendium was published on 29 June 2004) are listed under the subheading 'From *Rerum novarum* to the present day'. These are those covered up to 1991, the year of the promulgation of the Encyclical [*Centesimus annus*](#) by Pope Saint John Paul II on the occasion of the centenary of [*Rerum novarum*](#) (Catholic Church; Pontifical Council for Justice and Peace, 2004, arts. 89 and 103).

As can be seen, although the Compendium was published in 2004, the maximum time frame is set at [1 May](#) 1991 (the year of the Encyclical [*Centesimus annus*](#)), which was the most relevant social document of the thirteen years prior to the publication of the Compendium.

After [1 May 1991](#) – and obviously not mentioned in the Compendium of the Social Doctrine of the Church – three encyclicals and an apostolic exhortation with social implications can be listed: Encyclical *Caritas in Veritate* ("on integral human development in charity and truth"), Pope Benedict XVI, 29 June 2009; Encyclical *Laudato Si* ("on care for our common home"), Pope Francis, 24 May 2015; Encyclical *Fratelli Tutti* ("on fraternity and social friendship"), Pope Francis, 2 October 2020; Apostolic Exhortation *Dilexi Te* ("on love for the poor"), Pope Leo XIV, 4 October 2025.

These records are essential for describing the *modus operandi*

of the Roman Curia and its strategy for serving the Church worldwide, with emphasis on the work of the Dicastery for Promoting Integral Human Development, whose macro-competences include, among others, issues related to migration, which is the subject of this investigation and the focus of this study.

With these necessary preliminaries to establish the theme and objectives precisely and, so as not to stray from them, the investigation will be developed in four chapters:

(Chapter 1) Already developed. It examined the specific creation of the Dicastery for Promoting Integral Human Development and, among its competences, its competence in migration matters;

(Chapter 2) The second chapter will identify the principles of Roman Catholic Social Doctrine that govern the understanding of the migration system;

(Chapter 3) The third chapter will develop the reflection that the researcher considered most relevant and, for that very reason, coinciding with the title given to the research, allowing us to anticipate the subject that will accommodate the main idea, namely, the ethical-political treatment of the relationship between migratory flows and the common good of the host country from the perspectives of the Social Doctrine of the Catholic Church and Target 10.7 of SDG 10 of the UN 2030 Agenda;

(Chapter 4) Conclusion.

2 ROMAN CATHOLIC SOCIAL DOCTRINE AND THE PRINCIPLES THAT GOVERN THE UNDERSTANDING OF THE MIGRATION SYSTEM

The expression "human person," used in the texts of the Catholic Church, would apparently be a vicious pleonasm, since the

natural condition of "being a person" would imply "being a human person." Consequently, the addition of the word "human" is unnecessary. However, man is a being, but not every being is humanised, as there are brute beings such as those in the mineral kingdom, and living beings such as plants and irrational animals, in addition to the angelic and mythological beings of religious literature. It is also used to differentiate from legal persons, moral persons, etc.

This is a stylistic device known as a 'nature epithet', a kind of literary pleonasm that is acceptable for the use of redundancies for the purpose of enhancing the idea, as when, for example, one says 'human person', aiming to elevate the humanity of the being, emphasizing its genuine essence. Redundancy, in this particular case, is pedagogical in that it helps, through repetition of excess or ornamentation, human beings not to forget their ontological condition.

This is what happens when migrants are considered as human beings. The Catholic Church, following the Old and New Testaments of the Bible, recognises the dignity of human beings who experience migration. For the purposes of this research, it suffices to refer to verse 35 of Chapter 25 of the Gospel of Matthew, an excerpt that praises and rewards active compassion manifested in the practical action of welcoming foreigners, a passage highlighted in Article 73 of the Apostolic Exhortation *Dilexi Te* ("on love for the poor") by Pope Leo XIV, published on 4 October 2025:

73. The experience of migration accompanies the history of the people of God. Abraham sets out without knowing where he is going; Moses leads a pilgrim people through the desert; Mary

and Joseph flee with the Child to Egypt. Christ himself, who 'came to his own, and his own did not receive him' (*Jn* 1:11), lived among us as a stranger. For this reason, the Church has always recognised in migrants a living presence of the Lord who will say, on the day of judgement, to those on his right: 'I was a stranger and you welcomed me' (*Mt* 25:35) (Leo XIV, 2025).

This joint (indivisible) path, which the Gospel teaches and practices, extends to the issue of migration, and the following premises can be distinguished: ONE SHOULD NOT CONFUSE THE THEORETICAL KNOWLEDGE of active compassion indicated in the Gospel in relation to those who find themselves in the situation of human migrants WITH THE NECESSARY PRACTICE of concrete actions aimed at helping immigrants to ensure their human dignity.

Therefore, the Catholic Church, in its magisterium, vigilant to the dynamics of historical events (therefore, recognizing the advent of the so-called *res novae*)⁴, because it (the Church) is itself inserted in the chronological dynamics of time, has a duty to "investigate the signs of the times at all times, and interpret them in the light of the Gospel," which requires the offering of "new analyses and new syntheses," as discerned and declared by the Second Vatican Council in the

⁴ The Encyclical *Rerum novarum* takes its name from the acceptance of *res novae*, that is, the new things emerging in the 19th century.

Introduction to the Pastoral Constitution *Gaudium et Spes*, a conciliar document "On the Church in the Modern World" (Paul VI, 1965, Introduction, articles 4 and 5).

The following ecclesial documents issued after 1991, the year of the publication of *Centesimus annus*, the last Social Encyclical analysed in the Compendium of the Social Doctrine of the Church⁵, are listed as "new analyses and new syntheses" of the migration issue in the 20th and 21st centuries:

- a) Compendium of the Social Doctrine of the Church, Pontifical Council for Justice and Peace, 29 June 2004 (Catholic Church; Pontifical Council for Justice and Peace, 2004);
- b) Encyclical *Caritas in Veritate* ("on integral human development in charity and truth"), Pope Benedict XVI, 29 June 2009 (Benedict XVI, 2009);
- c) Encyclical *Laudato Si* ("on care for our common home"), Pope Francis, 24 May 2015 (Francis, 2015);
- d) Encyclical *Fratelli Tutti* ("on fraternity and social friendship"), Pope Francis, 2 October 2020 (Francis, 2020);
- e) Apostolic Constitution *Prædicare Evangelium*, which provides for the Dicastery for Promoting Integral Human Development, Pope Francis, 19 March 2022 (Francis, 2022);
- f) Apostolic Exhortation *Dilexi Te* (on love for the poor), Pope

⁵ There are other documents issued by the Dicastery for Promoting Integral Human Development, including in conjunction with other curial bodies. They are not mentioned here because they do not focus on the issue of migration.

Leo XIV, 4 October 2025 (Leo XIV, 2025).

One could add to this list a very important document from 1992, the Catechism of the Catholic Church, promulgated on 11 October 1992 (Catholic Church, 1992). However, this is not done because the four articles contained therein, which make literal references to migration, were absorbed into the Compendium of the Social Doctrine of the Church, published in 2004 (CIC, articles 1351, 1911 - immigrants and their families are entitled to assistance to be provided by an organization of the community of nations), 2211 (the right to emigrate must be guaranteed by the political community), 2241 (the right to migrate is not absolute, but relative, as it may be limited to certain "legal conditions" when it conflicts with the "common good" of the host country, of which, by way of example, the following conditions for the effectiveness of the right to migrate may be cited: a) the reception of "foreigners" should observe as much as possible the volume of reception that the host country can support without compromising its internal functionality, b) immigrants have an obligation to respect the material and spiritual heritage of the host country, c) immigrants have an obligation to obey the laws of the host country, d) immigrants have an obligation to contribute to the good of the host country).⁶

⁶ The Compendium of the Social Doctrine of the Church explicitly mentions articles 1911, 2211, and 2241 of the Catechism of the Catholic Church. Article 1351 of the Catechism is implicit in the Compendium because it limited itself to categorising immigrants as beneficiaries of the collection of offerings received during Masses.

From the six documents listed above, we can glean a set of general principles that govern the Catholic understanding of the migration system. See below for a structured summary of the concepts gathered.

a) From the Compendium of the Social Doctrine of the Church

The Compendium contains literal references to the migration process in articles 100, 289, 297, 298, 308 and 482, from which, after careful consideration, the following diagnoses can be drawn:

- Economic balance as a cause of migration. The search for survival and better living conditions act as factors of attraction (countries or regions with high economic development indices) or as factors of repulsion (countries or regions with developing economies);
- The labor market as a cause of migration. The job prospects that a country or region can offer act as a pull factor (job opportunities for those seeking work) or a push factor (lack of job opportunities).

The Compendium of the Social Doctrine of the Church highlights them with the aim of enabling analyses underlying these voluntary migrations, dealt with in articles 297 and 298:

Key 1 - The feeling of threat experienced by people born or naturalized in the host country due to the arrival of immigrants in search of better living conditions, as foreigners would potentially jeopardies the "high levels of

well-being achieved thanks to decades of economic growth". However, immigrants generally respond to labor demand in sectors of the economy where the host country's workforce "is insufficient or unwilling to contribute its own labor";

Key 2 - First and foremost, conditions should be promoted that increase job opportunities in the immigrants' own countries. However, if international migration does occur, immigrants (and their families) should be helped to "integrate into the social life" of the host country.⁷

Key 3 - There is a "temptation" for institutions in host countries to exploit immigrant labor at a lower cost. However, the correct approach is to ensure equal treatment of national and foreign labor;

Key 4 - Migratory flows (especially international ones) - because they involve the displacement of people - inevitably have an impact on both the societies of origin and the societies of destination, and therefore must be regulated. However, the adjustment must observe "criteria of equity and balance" to ensure "that the insertions are made with the guarantees required by human dignity".

Examples of impacts on societies of origin often mentioned are the so-called "brain drain" (loss of skilled labor, which would be

⁷ The Catholic Church recognises the right not to emigrate (the 'right to remain' in one's country of origin), but citizens must be enabled to participate in the common good in their own country, living there with dignity.

negative) and the boost to the local economy from money sent by immigrants, which is seen as a positive factor.

In destination societies, competition for jobs and the loss of jobs to immigrants are pointed out as negative impacts. Positive impacts include cultural diversity, which stimulates creativity in ideas, strategies, and innovative solutions to problems. There are impacts for everyone involved, such as those arising from language and cultural barriers that emerge until adaptations to new environments, ethnic prejudices (including xenophobia), human trafficking, etc.

The following diagnoses can be gleaned from Article 482 of the Compendium:

- The environmental crisis is a compelling cause of migration, imposing disproportionate disadvantages on people living on land subject to erosion and desertification, as well as those living in "polluted city suburbs in makeshift accommodation or in clusters of dilapidated and dangerous houses";
- Violent conflicts for various reasons, including territorial disputes, are involuntary causes of migration, as are flights motivated by insurmountable, extreme causes, producing refugees on the basis of religion, ethnicity, or fear of terrorist groups, narco-terrorists, militias, and mafias. These are forced migrations as an exercise of the inherent right to life.

Article 308 of the Compendium of the Social Doctrine of the Church inserts a *res novae* of the new world of work, which is

globalization.

b) From the Encyclical *Caritas in Veritate*

In *Caritas in Veritate*, there are literal references to the phenomenon of migration in articles 21, 62, and 67, from which, when weighed, the following diagnoses can be drawn:

- The phenomenon of migration can only be effectively addressed through international cooperation between the countries from which migrants depart and the host countries. Consequently, "no country can consider itself capable of addressing the migration problems of our time on its own". Therefore, the following are required:

[...] adequate international regulations capable of harmonising the various legislative systems, with a view to safeguarding the needs and rights of emigrants and their families and, at the same time, those of the societies to which the emigrants arrive (Benedict XVI, 2009).

The guideline goes forward with the re-proposal of a "world political authority" endowed with the power to intervene, including to regulate migratory flows "in accordance with the principles of subsidiarity and solidarity," on pain of not establishing it (the Authority) if it means consenting to protection only for the strongest nations. Pope Benedict XVI, author of the Encyclical, clarifies in Article 67 that both his predecessor St. John XXIII and the United

Nations envisioned a social order "in accordance with the moral order and that connection between the moral and social spheres, between politics and the economic and civil spheres." The impacts of globalization demand this prism of evaluation, which is inseparably moral and social.

- Reaffirming and further detailing the diagnoses of the Compendium of the Social Doctrine of the Church, the Encyclical *Caritas in Veritate*, in article 62, points out that immigrants "make a significant contribution to the economic development of the host country and the country of origin with their remittances."

c) From the Encyclical *Laudato Si*

In *Laudato Si*, there are literal references to the phenomenon of migration in articles 25, 35, 134, and 175, from which, upon consideration, the following diagnoses can be drawn:

- Article 25 reaffirms that environmental crises are causes or factors of forced migration, as did article 482 of the Compendium of the Social Doctrine of the Church. However, the Encyclical, however, combining articles 25 and 175, provides more details about so-called environmental migration, clarifying that environmental degradation and climate change (global warming, reduction of pollution) will most likely affect developing countries, impacting not only the poor, but also generating the

- "migration of animals and plants"⁸ ;
- Article 35 warns that the effects of environmental impacts "on soil, water and air" have been mentioned, but that "a careful study of the impact on biodiversity" has not always been included, which culminates in the extinction of species.
 - Article 134 includes precarious workers and agricultural wage earners in the list of emigrants in Article 482 of the Compendium of the Social Doctrine of the Church.
 - Article 175 of *Laudato Si* reaffirms Article 67 of the Encyclical *Caritas in Veritate*, highlighting the importance of diplomacy in order to achieve, in an unprecedented manner, the consensual appointment of an impartial "world political authority" with the competence to promote international strategies for the regulation of migratory flows "in accordance with the principles of subsidiarity and solidarity".

⁸ Article 25 describes as tragic "the increase in migrants fleeing poverty aggravated by environmental degradation, who, not being recognized as refugees in international conventions, bear the burden of their abandoned lives without any legal protection" (Francis, 2015).

It is interesting to note the existence of a practical guide entitled ["Pastoral Orientations on People Displaced by the Climate Crisis," published under the supervision of the Migrants and Refugees Section \(Integral Ecology Sector\) and the Dicastery for Promoting Integral Human Development, 30 March 2021](#) (Catholic Church; Dicastery for Promoting Integral Human Development, 2021).

d) From the Encyclical *Fratelli Tutti*

In *Fratelli Tutti*, there are literal references to the phenomenon of migration in articles 37, 38, 39, 40, 41, 129, 132, 133, and 141, from which, after careful consideration, the following diagnoses can be drawn:

- Article 37 of the Encyclical, following on from articles 297 and 298 of the Compendium of the Social Doctrine of the Church, clarifies that the arguments for the necessary avoidance of immigrants and the necessary limitation of aid to poor countries (so that they adopt economic austerity measures) are "abstract statements that are difficult to sustain". Underlying these theses, which are treated as "self-defense" (), is a revelation of that "xenophobic mentality", "intolerance", "racism", "dangerous subjects" and "closed nationalisms" referred to in articles 39, 41, 133 and 141, which prevent justice and solidarity towards migrants (foreigners are disrespected because they are not treated fairly, that is, they are not given the respect due to all people, nor are they shown solidarity because of their particular situation, which in this case is their status as immigrants). The irrelevant motivations of the defenders of these theses are listed in Article 37 itself: they invalidate voluntary movements in search of improved *status* for immigrants and their families, and reduce the dignity of involuntary movements, forgetting that these are forced acts of survival in the face of wars and natural disasters, etc.;
- Article 38 explicitly indicates "Western culture" as an

attractive cause of migration. This is an assessment marked by the potential risk of suffering various kinds of disappointment with displacements motivated by this kind of epistemological overvaluation of Western culture. Among the disappointments, for example, are those inherent in the loss of identity resulting from the rupture and dissolution of ties with one's original life (so-called "cultural uprooting");

- Article 40 of the Encyclical fulfils a necessary hermeneutic function, shedding light on the limits or reference points of the "criteria of equity and balance" that should govern the regulation of migratory flows, given that this regulation is accepted as a valid procedure in the Compendium of the Social Doctrine of the Church (Articles 297 and 298). Article 40 provides a guideline for "fair balance" based on two duties: "the moral duty to protect the rights of its citizens" (the citizens of the host country) "and the duty to guarantee assistance and welcome to immigrants";
- Article 129 contains, in its wording, a meaningful summary of the Roman Catholic Church's conception of ideal migration dynamics:

[...] Our efforts on behalf of arriving migrants can be summarized in four verbs: welcome, protect, promote and integrate. In fact, "it is not a question of imposing assistance programmers from above, but of walking together along a path through these four actions, to build cities

and countries that, while preserving their cultural and religious identities, are open to differences and know how to value them in the name of human fraternity (Francis, 2020).

- Article 132 of the Encyclical *Fratelli Tutti* emphatically reaffirms the provisions of Article 175 of *Laudato Si*, which in turn categorically reaffirms Article 67 of the Encyclical *Caritas in Veritate*, seeking to make visible and transparent the Catholic opinion on the importance of the existence of a "world political authority" with the competence to act in the fair regulation of migratory flows. As it turns out, the thesis of "world political authority," repeated in several documents, stands as a kind of *sententia Ecclesiae Catholicae Romanae*.

e) From the Apostolic Constitution *Prædicate Evangelium*

The Apostolic Constitution *Prædicate Evangelium* is a norm aimed at organising the Roman Curia and its service to the Church in the world. Its functionality was discussed in chapter 1 of this research, and articles 163 and 164 directly dedicated to it (organisation and service) were sufficiently analysed.

It should be added that *Prædicate Evangelium* contains literal references to the migration process in articles 163, 165, 170 and 174, some of the twelve articles dedicated to the creation and competences of the Dicastery for Promoting Integral Human Development (articles 163 to 174). After careful consideration, the following diagnoses can

be made:

- The Dicastery, vertically, commits to and supports the creation of pastoral structures in dioceses around the world, designed to provide material and spiritual assistance to migrants, refugees, displaced persons and other subjects of human mobility, such as maritime personnel, both at sea and in ports, and those working in airports or on airplanes;⁹
- The Dicastery for Promoting Integral Human Development is competent with regard to *Caritas Internationalis* and the International Catholic Migration Commission (Article 174, § 2).

f) From the Apostolic Exhortation *Dilexi Te*

In *Dilexi Te*, there are literal references to the phenomenon of migration in articles 61, 73, 74 and 75, from which, after careful consideration, the following diagnoses can be drawn:

- Article 75 of *Dilexi Te* concludes the narrative of the history of the Church's tradition of service to the underprivileged, informing the current support system for migrants, refugees, displaced persons, and other subjects of mobility. It reiterates the excellence of the bodies mentioned in Articles

⁹ The Code of Canon Law - in article (canon) 564 - authorizes the incardination of chaplains for migrants, as they are a particular group of the faithful (Catholic Church, 1983).

173 and 174, § 2 of the Apostolic Constitution *Prædicare Evangelium*, namely the Holy See's humanitarian aid works in crisis areas and ecclesial bodies involved in humanitarian intervention and development, notably *Caritas Internationalis* and the International Catholic Migration Commission.

- *Caritas Internationalis* is a confederation of charitable organizations (the national *Caritas*), endowed with public canonical legal personality (CIC, articles 116-123), and the International Catholic Commission for Migration (ICMC) is *a persona sui juris* with special legal status (CIC, article 116 § 2). The Commission is responsible for overseeing:

[...] a global network involving the services of national Episcopal Conferences, as well as other Catholic-inspired institutions that provide protection and care for uprooted people, including refugees, asylum seekers, internally displaced persons, survivors of human trafficking and migrants, regardless of their faith, race, ethnicity or nationality (Catholic Church; Dicastery for Promoting Integral Human Development, 2025).

- The concepts of "just society," "more complete democracy," "more inclusive country," "more fraternal world," and "more open Christian community" can only be evaluated in the context of interpersonal or social relationships. Let us

- explain. The behavior of those involved can be assessed on a scale ranging from apathy and antipathy to sympathy and empathy. These feelings are only perceptible in interactions;
- Pope Leo XIV, author of the Apostolic Exhortation *Dilexi Te*, citing Pope Francis's magisterium, also advocates that migrants and refugees should be welcomed, protected, promoted, and integrated. But the actions of these four verbs (welcome, protect, promote and integrate) flow only where there is, at a minimum, sympathy, and desirably, empathy, feelings that must be cultivated and encouraged so that others may also perfect them;
 - The virtuous elevation described can be learned from the doctrine developed by the Roman Catholic Church and practised by it. The inaugural premise of the research is validated - the necessary transmutation of the letter of the Gospel into the practice of the letter - an attitude emphasised in Article 75 of the Apostolic Exhortation *Dilexi Te*.

The Church, like a mother, walks with those who walk. Where the world sees threats, she sees children; where walls are erected, she builds bridges. For she knows that the Gospel is only credible when it is translated into gestures of closeness and welcome; and that in every rejected migrant, it is Christ himself who knocks on the doors of the community (Leo XIV, 2025, emphasis added).

In short: Chapter 2 of the research concludes with the satisfaction of the proposed objective. It was gleaned from the Compendium of the Social Doctrine of the Church, the Encyclical *Caritas in Veritate*, the Encyclical *Laudato Si*, the Encyclical *Fratelli Tutti*, the Apostolic Constitution *Prædicate Evangelium*, and the Apostolic Exhortation *Dilexi Te*, the guidelines that bring together the set of principles that govern the understanding of the Roman Catholic Church's migration system, officially implemented by the Dicastery for Promoting Integral Human Development.

3 THE ETHICAL-POLITICAL TREATMENT OF THE RELATIONSHIP BETWEEN MIGRATION FLOWS AND THE COMMON GOOD OF THE HOST COUNTRY FROM THE PERSPECTIVE OF THE SOCIAL DOCTRINE OF THE CATHOLIC CHURCH AND GOAL 10.7 OF SDG 10 OF THE UN 2030 AGENDA

In 2015, at the United Nations (UN) Sustainable Development Summit, member countries unanimously adopted the new Sustainable Development Agenda, with 17 Global Goals. The then UN Secretary-General, Dr Ban Ki-moon, emphasised in his speech that: *“The true test of commitment to the 2030 Agenda will be its implementation. We need action from everyone, everywhere. The 17 Sustainable Development Goals (SDGs) are our guide”* (United Nations, 2015, emphasis added).

As in the ecclesiastical sphere, so too in the civil sphere, a global concern is that the good intentions agreed upon are fulfilled in the form of a written agreement. That is why the speaking Authority has called on the signatories to implement the 17 Sustainable Development Goals. Practical actions aimed at achieving specific goals should begin on 1 January 2016 and be completed by 31 December

2030, hence the name AGENDA 2030.

More specifically, the Sustainable Development Goals (SDGs) are a collection of 17 goals and 169 targets established by the United Nations, which are part of Agenda 2030. The goals and targets form a strategic programme to, among other things, promote peaceful and inclusive societies.

This preamble to the third chapter has two motivations. The first is to emphasise the importance that the UN, like the Catholic Church, gives to praxis, as it would be counterproductive if doctrine were not put into practice and remained merely verbal.

The second motivation is to demonstrate, based on a chronological demarcation, that the main event associated with the consolidation of the 17 Sustainable Development Goals (and their Targets) took place in 2015, after the publication of the Compendium of the Social Doctrine of the Church in 2004. It also aims to ascertain whether there is normative harmony in the ethical-political treatment of the "relationship between migratory flows and the common good of the host country," adopted by the later event, with the position of the Roman Catholic Church, which predates it.

Taking into account the chosen approach to studying the topic specifically focused on the problem of external migration, an area of interest addressed in Chapter 1 and sufficiently explored in Chapter 2, namely, from a range of ideological positions, selecting the ideological position of the Roman Catholic Church on international migration (which, in particular, the guideline of the Social Doctrine of the Church) as a term of comparison (first term or compared term). Having established this methodological outline, we move on to the key ideological point: the *modus operandi* of international migration

flows from the perspective of the SOCIAL DOCTRINE OF THE CATHOLIC CHURCH and GOAL 10.7 OF SDG 10 OF THE UN 2030 AGENDA.

Therefore, the second motivation aims to compare the approaches that the migration issue, particularly the management of migratory flows, has received in the compendium of norms of Catholic Social Doctrine and Goal 10.7 of SDG 10 of the UN. Both are normative texts with guidelines that are recognised and accepted in more than one country or jurisdiction, so it is important to compare them to determine whether or not they provide parallel guidance on whether the right to migrate is absolute or relative.

The comparison between the "Compendium of the SDC" and "Target 10.7 of SDG 10 of the UN 2030 Agenda" for the purpose of this research will promote a normative comparison of what differs or resembles in the treatment of this specific issue. It will repeat the same method used in the studies carried out in Chapters 1 and 2, a *methodical procedure* limited to locating the provisions that contain literal references to the process or phenomenon of migration and, based on the *locus litteralis termini*, interpreting them systematically.

It should also be noted that, as the issue of migration in the Social Doctrine of the Church has already been analysed methodically, this will greatly facilitate the comparative procedure with Target 10.7 of SDG 10 ("Reduce inequality within and among countries").

But why the comparison with this particular Goal?

The answer is that, in accordance with the literal interpretation required by the methodological approach adopted in Chapters 1 and 2, it is the only SDG target directly related to migration

and the inherent issue of migratory flows.¹⁰

See the wording of Goal 10.7: "*Facilitate orderly, safe, regular and responsible migration and mobility of people, including through the implementation of planned and well-managed migration policies*" (Goal [...], 2015, emphasis added).

Mobility is a broad concept that encompasses various types of movement of people within a geographical space and, therefore encompasses several "contained" concepts, such as routine or commuter mobility, tourism, student and cultural exchanges, seasonal mobility (all of which are movements without the intention of permanence), infrastructural or urban mobility, and migratory movements (internal and international migration). However, the concept of migration is limited to human mobility or movement characterised by the intention to remain in a place other than the place of origin, from which one emigrates, and which may take place within the country itself (internal migration) or outside it (external or international migration).

In simple terms, one could say that *all migration is mobility*,

¹⁰ It is well known that the issue of migration is linked to other SDGs and targets. This is confirmed by the United Nations High Commissioner for Refugees (UNHCR, n.d.b): "In the area of protection and solutions, UNHCR is particularly involved in the Goals relating to poverty eradication (SDG 1), zero hunger and sustainable agriculture (SDG 2), health and well-being (SDG 3), quality education (SDG 4), gender equality (SDG 5), clean water and sanitation (SDG 6), affordable and clean energy (SDG 7), decent work and economic growth (SDG 8), sustainable cities and communities (SDG 11), and peace, justice and strong institutions (SDG 16)." One could, if desired, add SDG 13 (action against global climate change).

but not all mobility is migration.

When Target 10.7 of SDG 10 of the UN's 2030 Agenda advocates "facilitating migration," it inevitably refers to facilitating the responsible movement of people who move with the intention of staying in *places* other than their place of origin (*originis locus*), whether internal migration or international migration. In these movements or mobilities with the intention of staying, *responsible mobility of people* (migrants) must be observed, which will be achieved if the migratory flow is managed in *an orderly, safe and regular* manner.

To reiterate for clarity: the defining characteristic of migration is the intention to remain in the destination country. In fact, Target 10.7 does not address routine, commuter, tourist, student and cultural exchange, seasonal, urban, and other transient forms of mobility. However, this does not mean that these do not deserve planned and well-managed policies.

Well then. Having clarified the conceptual scope, it can be concluded that, strictly speaking, Target 10.7 of SDG 10 of the UN 2030 Agenda is intended to ensure *orderly, safe and regular* migratory mobility, since only when subject to these three conditions can it be considered a proactive approach to the responsible flow of people.

The study of the topic, however, calls for a hermeneutic-concretising exercise with a deeper comparison. This development requires an intertextual reference to the Catechism of the Catholic Church, the Encyclical *Pacem in Terris*, the Encyclical *Laborem Exercens*, the UN Universal Declaration of Human Rights, and four Papal Messages on the occasion of World Day of Migrants and Refugees.

These norms have components that will contribute to the measurement of the right to migrate between countries, issuing explicit judgements about the process of quantifying migratory flows based on the destination country's capacity/inability to receive and integrate migrants with dignity.

Articles 1911, 2211 and 2241 of the Catechism (CIC), in a direct (concise and unequivocal) manner, declare the key points of Social Doctrine without disguising what the Roman Catholic Church conceives as migration flow policies, with emphasis on article 2241.

It is worth repeating them and commenting on them:

- CIC, article 1911: immigrants and their families have the right to assistance provided by an organisation of the community of nations (Catholic Church, 1992).

The rationale behind article 1911 is based on the thesis that there is a human family, that is, a universal family. Universal because it brings together "beings of equal natural dignity." This family unit is called the "world community" or simply "humanity."

The Encyclical *Pacem in Terris*, by Saint John XXIII, article 25, teaches the following about the right to emigrate and immigrate because every human being belongs to the human family: *"Being a citizen of a particular country does not deprive anyone of the right to be a member of the human family, or a citizen of the world community, which consists of the union of all human beings among themselves"* (John XXIII, 1963).

Therefore, the mere fact that a citizen is a member of the human family guarantees them the right to migrate, which

encompasses the right to emigrate and immigrate.

The mention of an "organisation of the community of nations" as a provider or assistant to immigrants and their families may refer to the desired "world political authority" with the competence to act in the fair regulation of migratory flows, as alluded to and suggested in articles 67 of the Encyclical *Caritas in Veritate*, 175 of *Laudato Si*, and 132 of the Encyclical *Fratelli Tutti*.

Alternatively, legislation could be harmonised and the "organisation of the community of nations" recognised in the United Nations High Commissioner for Refugees (UNHCR), an agency that currently protects and provides assistance to refugees, returnees, stateless persons, internally displaced persons and asylum seekers worldwide.

To do so, however, the competence of the UNHCR would have to be expanded so that it could act in the regulation of migratory flows.

- CIC, Article 2211: the right to emigrate must be guaranteed by the political community (Catholic Church, 1992).

The guarantor of the right to emigrate is the political community. In this context, this guarantor community is the legal organisation (the State). And since the act of emigrating is a dynamic of departure and arrival, it will necessarily involve a minimum relationship between two States (the State of origin, from which the departure takes place, and the State of destination, the host), establishing a geopolitical relationship that involves the action of their diplomatic bodies, public international law and, where relevant, Community law.

The Encyclical *Laborem Exercens*, by Saint John Paul II, states with crystal clarity in article 23 that *"man always has the right to leave his country of origin for various reasons - as well as to return to it - and to seek better living conditions in another country"* (John Paul II, 1981).

As follows from Article 1911, the mere fact that a citizen is a member of the human family, that is, part of the world community, guarantees him or her the right to migrate, which encompasses the right to emigrate and the right to immigrate, including the right to return to one's homeland.

It is important to note what Article 13.2 of the Universal Declaration of Human Rights states regarding migration flows: "Everyone has the right to leave any country, including his own, and to return to his country" (United Nations, 1948).

- CIC, Article 2241: the right to migrate is relative and may be limited when it conflicts with the "common good" of the host country, in order to ensure a "fair balance" in geopolitical relations:

2241. Wealthier nations should welcome, as far as possible, foreigners in search of security and vital resources that they cannot find in their country of origin. Public authorities should ensure respect for the natural right that places guests under the protection of those who receive them. Political authorities may, in view of the common good for which they are

responsible, make the exercise of the right of immigration subject to various legal conditions, particularly with regard to the duties that immigrants owe to their adopted country. Immigrants have an obligation to respect with gratitude the material and spiritual heritage of the country that has welcomed them, to obey its laws and to contribute to its good (Catholic Church, 1992, emphasis added).

The expression "as much as possible" has synonyms that define its scope, including some that emphasise the word "possible" ("welcome immigrants as much as possible", "welcome immigrants whenever possible", "welcome immigrants within the realm of possibility", "welcome as many immigrants as possible," "welcome as many immigrants as possible"), or equivalent words ("welcome immigrants, as possible," "welcome immigrants, as feasible," "welcome immigrants, as capable," "welcome immigrants, as bearable").

The effectiveness of the right to migrate may therefore be limited so that a certain extreme is not exceeded. For example:

- a) The reception of "foreigners" must observe something within the limits of the host country's current capacity or circumstances, which is to welcome and integrate immigrants with dignity, as far as feasible. This reception must not compromise state performance, i.e., the functional viability of a government and its institutions to effectively administer the territory, maintain public order, and provide

- basic services to nationals;
- b) Immigrants have an obligation to respect the material heritage (set of physical and tangible assets) and the immaterial or spiritual heritage (collective identity) of the host country;
 - c) Immigrants have an obligation to obey the laws of the host country. The laws of the country of origin do not follow the emigrant, because as soon as they become immigrants, they are subject to the laws of the receiving country (principle of territoriality)¹¹ ;
 - d) Immigrants have an obligation to contribute to the good of the host country. They will collaborate economically by paying taxes and through entrepreneurship that diversifies and stimulates the market, as well as by filling critical gaps in certain types of labour not offered by nationals. They will contribute culturally by introducing new forms of art, enriching vocabulary and literature (cultural diversity), introducing new foods (gastronomic diversity), etc.

Discussing the right to migrate from the perspective of the Social Doctrine of the Roman Catholic Church, American professor Andrew M. Yuengert, PhD in economics, teaches:

[...] The right to migrate in the Social Doctrine

¹¹ Any particularities regarding submission to certain national laws, even for immigrants, do not invalidate the principle. This is a mitigation, including through exceptions in international law.

of the Church is strangely different from other rights. It is not an absolute right, like the right to life. Not even we ourselves can deny ourselves the right to life. The right to migrate is more akin to the right to marry, which does not impose an obligation to marry. [...]. In the Social Doctrine of the Church, the right to migrate is not absolute. Excessive waves of migration can affect the common good of host countries. The Church recognises this burden and frames its affirmation of the right to migrate in accordance with it. Pope John Paul II recognises that indiscriminate migration can harm the host country and therefore must be 'regulated' (WDM, 2001, 3) and that host countries may fear a 'loss of identity' during a large influx of migrants (WDM, 1998). Pope Benedict XVI states that 'states have the right to regulate migration flows and to defend their own borders, always ensuring due respect for the dignity of each and every human person' (WDMR, 2011) (Yuengert, n.d., p. 4, emphasis added).¹²

¹² The initials WDM and WDMR refer to commemorative days: World Day for Migrants or World Day for Migrants and Refugees.

Professor Yuengert assesses that Catholic Social Doctrine agrees with the thesis of the power to manage migratory flows, according to which host countries may, invoking a 'fair balance', veto flows whose reception costs could threaten their common good.¹³

Some key excerpts from the "papal messages" on the occasion of World Day of Migrants and Refugees corroborate the solidity of the Church's position on the legitimacy of regulating migration flows when the host country invokes social risks with the potential to harm the common good (i.e., damage to the public good of the host country). See:

- a) From the Message of Pope Saint John Paul II on the occasion of the 87th World Day of Migrants (2001) – "The pastoral care of migrants, a path to the fulfilment of the Church's mission today":

3 [...] These rights find concrete application in the concept of the universal common good. This encompasses the entire family of peoples, above all nationalistic selfishness. It is in this context that the right to emigrate is considered. The Church recognises this right for every person in two ways: the possibility of leaving

¹³ Professor Yuengert (n.d.) clarifies that Article 170 of the Compendium of the Social Doctrine of the Catholic Church "recognises the moral weight of the common good of a nation, but warns that this should not be closed to the broader common good among nations and peoples".

one's own country and the possibility of entering another in search of better living conditions. Certainly, the exercise of this right must be regulated in a , because its indiscriminate application would cause damage and harm to the common good of the communities that welcome migrants (John Paul II, 2001, emphasis added).

- b) From the Message of Pope Saint John Paul II on the occasion of the 90th World Day of Migrants and Refugees (2004): "It is clearly the responsibility of governments to regulate migratory flows with full respect for the dignity of persons and the needs of their families, taking into account the requirements of the societies that welcome immigrants" (John Paul II, 2003, emphasis added).
- c) From Pope Benedict XVI's message on the occasion of the 97th World Day of Migrants and Refugees (2011) – 'One Human Family': "[...] *At the same time, States have the right to regulate migration flows and to defend their own borders, always ensuring due respect for the dignity of every human person*" (Benedict XVI, 2010, emphasis added).
- d) From Pope Benedict XVI's Message on the occasion of the 99th World Day of Migrants and Refugees (2013) – "Migration: a pilgrimage of faith and hope": "*It is true that every State has the right to regulate migratory flows and to implement policies dictated by the general requirements of*

the common good, but always ensuring respect for the dignity of each person” (Benedict XVI, 2012, emphasis added).

In his first Message – Message for the 111th World Day of Migrants and Refugees (2025) – Pope Leo XIV made no mention of regulating migration flows when the host country invokes social risks with impacts on the common good of its nationals and the functional viability of the government and its institutions.

All things considered, it appears that the wording of Target 10.7 of SDG 10 of the UN 2030 Agenda is in functional harmony with the Roman Catholic thesis on the *modus operandi* of managing international migration flows because both theses admit to the restriction of the right to migrate in the event that mobility causes harm to the common good of the destination country, by imposing an unavoidable obligation to accept immigrants to a greater extent than it can bear without burden.

This variable of 'migratory incapacity' legitimises the invocation by the host country of a necessary restriction of rights in order to maintain a 'fair balance' that preserves the common good.

In the wording of Target 10.7, the retention of "fair balance" appears through three adjectives that characterise the noun "mobility" (orderly, safe, regular).

With the use of anaphora to emphasise and intensify the noun "mobility", the sentence would read as follows: the responsible mobility of migrants should be orderly, the responsible mobility of migrants should be safe, the responsible mobility of migrants should be regular.

In light of what has been studied and understood, it can be said that in the formulation and engineering of migration policies, mobility procedures must be well planned and well managed, given that "migration policies" will have to be conceived and designed with an operational structure adequate to address a complex problem - international human displacement - and well managed, that is, procedures should be executed with realistic and critical management, with managers aware that, in migration matters, it is essential to consider the historical binomial "migration flow/common good".

This duality ensures the host country, in order to safeguard national security, to invoke the imminence of social risks with impacts on the common good of its nationals and on the state's own performance, such that, if it does not consent to the power to veto migratory flows, it will suffer the functional unviability of its government due to the collapse of institutions in effectively administering the territory, maintaining public order and providing basic services to its citizens.

In detail.

The adjectives used to describe migratory mobility in the wording of Target 10.7 of SDG 10 (dated 2015), namely orderly, safe and regular, are not merely emphatic adjectives. It should be noted that Target 10.7 is a summary, but that there are regulations with more analytical wording, which served as a conceptual guide for the three terms and their own distinctions.

To be checked. The adjectives safe, orderly and regular migration were applied in the following texts:

- *Primus* - Declaration of the High-Level Dialogue on

International Migration and Development, 2013, which used it in Article 18 (United Nations; General Assembly, 2013);

- *Secondly* - New York Declaration for Refugees and Migrants, 2016, which used it five times in the main text (Articles 4, 21, 41, 57, 63), and was incorporated into the text of the Global Compact for Safe, Orderly and Regular Migration, 2018 (United Nations; General Assembly, 2016).

The Global Compact for Safe, Orderly and Regular Migration is a non-binding intergovernmental agreement signed under the auspices of the UN in 2018.

The Global Compact is consistent with target 10.7 of the 2030 Agenda for Sustainable Development, in which Member States commit to cooperating internationally to facilitate safe, orderly and regular migration [...]. The Global Compact for Safe, Orderly and Regular Migration "is based on a set of cross-cutting and interdependent guiding principles" [...] The Global Compact reaffirms the sovereign right of States to determine their own migration policy and their prerogative to govern migration within their jurisdiction, in accordance with international law. Within their sovereign jurisdiction, States may distinguish between regular and irregular

migration, including when determining legislative and policy measures for the implementation of the Global Compact, taking into account their different realities, policies, priorities and requirements for entry, residence and work, in accordance with international law (UN Migration Brazil, 2025, emphasis added).

The wording of Target 10.7 of SDG 10 – which dates from 2015 – is repeated almost verbatim in Article 8(e) of Annex II to the New York Declaration for Refugees and Migrants, which dates from 2016 (United Nations; General Assembly, 2016).

See what can be gleaned in terms of conceptual differentiation between the three adjectives, based on a combined reading of the regulations:

- a) Orderly mobility because orderliness implies intergovernmental cooperation and coordination for border management and, more broadly, international cooperation in the coordination of migratory flows, preventing the mass of immigrants from damaging the migratory capacity of the host country, rendering it functionally unviable;
- b) Safe mobility because it is attentive to protecting migrants from risks to their lives, from the logistics of the physical movement of emigrants' departure, through transit, to their safe arrival in the destination country, safeguarded from "migrant smuggling" and "human trafficking," etc. Safe

mobility also involves diagnostic knowledge of statistical indices of xenophobia and labour exploitation, and of human rights protection measured in the host country's environment. It also involves legislative recognition of foreigners as subjects of law (equal labour rights, medical assistance, etc.). Safety includes guaranteeing migrants' access to consular assistance;

- c) Regular mobility because immigration must go through official channels, with visas and residence permits, avoiding undocumented and illegal immigrants. Standardisation and systematisation of procedures allow migration cycles to be carried out in accordance with the law and, therefore, efficiently controlled by countries of origin and destination, including international organisations. Submission to legal control has the power to prevent illegal flows and other irregularities. In this sense, it is said that the counterpart of regular migratory mobility is irregular migratory mobility.

As can be seen, there is regulatory harmonisation in the treatment of the issue of "international migration flows and the common good of the host country" because, in this regard, the Social Doctrine of the Catholic Church and Target 10.7 of SDG 10 of the UN 2030 Agenda are aligned. Both support the thesis that the right to migrate is relative, given that, in the binomial "migration flow/common good," the functional arrangement of mobility will always have a practical limit that ensures the common good of the destination country ("fair balance").

A migration process operated with a "fair balance" can be

defined as one in which international migration flows must respect the maximum possible number of immigrants, *a figure* achieved through the estimation of orderly, safe and regular mobility. In other words, a quantitative result that can resolve the migration problem in concrete terms, without placing a disproportionate burden on the common good of the host country.

However, the definition of a migration process with a "fair balance" is not limited to an assessment based solely on the variable of the host country's "migration capacity". While it is true that the functional arrangement of international mobility has a practical limit for the reception of immigrants, it is no less true that "fair balance," understood as "migration capacity," considers the host country's potential to receive and integrate migrants with dignity. Reception includes not only formal admission to the country, but also the integration of immigrants into society.

In short: Chapter 3 of the research concludes with the satisfaction of its proposed objective, namely to discuss the ethical-political treatment of the relationship between international migration flows and the common good of the host country from the perspectives of the Social Doctrine of the Catholic Church and Target 10.7 of SDG 10 of the UN 2030 Agenda.

4 CONCLUSION

The condition of immigrants is, in itself, one of undeniable vulnerability due to the risks to which they are exposed. Regular immigrants suffer from isolation due to language barriers, labels of contempt or inferiority, denial of access (or limited access) to education and health services, exploitation of labour for minimal remuneration, among other obstacles such as difficulty in purchasing

or renting housing.¹⁴

In fact, the act of migrating in itself implies a radical change in status or condition from 'national' to 'foreigner', imposing vulnerabilities on immigrants.

On the other hand, immigration also has an impact on the destination country, such as those resulting from demographic and economic changes and cultural and religious conflicts, etc. Although opinions may differ as to whether these impacts are negative or positive for the host country, what prevails is the state's sovereignty to define it at its discretion, that is, the power of the governing authorities to assess the impacts for the national common good. This is the "national security paradigm."

This is why migration is a sensitive issue from any angle, as it requires a balance between the "open borders paradigm" (the right to migrate is absolute and, as such, all migration flows are not subject to restrictions) and the "national security paradigm" (the right to migrate is relative and, as such, all migratory flows will be subject to restrictions, given that, in the binomial "international migratory flow/common good," the functional arrangement of mobility will

¹⁴ For irregular immigrants, vulnerability is exacerbated from the moment of transit/route, extending until after landing in the destination country (undocumented status and fear of deportation). It is worth mentioning: crossings with thermal hazards (desert heat, cold weather), geographical (drowning, climbing), organic (malnutrition, dehydration, exhaustion), violence (actions of gangs that control the territory of passage and those who engage in human trafficking and kidnapping, extortion by "coyotes" and appropriation of belongings and money by assailants, reduction analogous to slavery).

always have a practical limit that ensures the common good of the destination country).

More is required: under either paradigm, migrants must always be welcomed and integrated with dignity into the host society.

For the purpose of this research, a normative comparison was used to ascertain whether both headlights have directional lighting with parallel lights regarding the extension of the right to migrate between countries. Using the comparative method, it was concluded that the wording of Target 10.7 of SDG 10 of the UN 2030 Agenda is in functional harmony with the Roman Catholic thesis on the *modus operandi* of international migration flow management because - both guidelines - admit to restricting the right to migrate in the event that mobility causes harm to the common good of the destination country by imposing on it an obligation to accept immigrants to a greater extent than it could bear without burden.

The research identified that the ethical-political treatment of the relationship between international migration flows and the common good of the host country from the perspectives of the Social Doctrine of the Catholic Church and Goal 10.7 of SDG 10 of the UN 2030 Agenda validates the variable of "fair balance" consistent with the right to veto the entry of immigrants on the grounds of "common good". And if there is a veto, then there are people who are vetoed, a situation that highlights a restriction on the right to migrate.

Now, if there is a restriction, then the right to migrate is relative and may be limited when it conflicts with the "common good" of the host country in order to achieve, through careful consideration, a "fair balance" in the geopolitical relationship. This variable of 'migratory incapacity' legitimises the invocation, by the host country,

of a retention of rights necessary for national security.

To conclude the research, it is worth remembering that there is a model category of volunteers and scientists from multiple fields (including sociologists, anthropologists, jurists, economists, geographers, etc.) engaged in projects, agencies, associations, NGOs, alliances, federations, pastoral groups, and social institutions [national or international, private or public, civil or religious, etc.] dedicated to saving lives, protecting the defenceless, *and* caring for the ecosystems of planet Earth.

This category of people acts through services that could be called "benefactors of humanity," and they are mentioned in recognition of their charitable actions in the cause of migration, ranging from the protection of the defenceless non-migrants (who deserve to be socially assisted in their country of origin to exercise their right not to migrate) to the defence of those who have emigrated voluntarily in search of better personal or family living conditions, or who have been forced to do so due to political persecution or force majeure arising from environmental impacts.

Examples of some organisations that benefit humanity: International Organisation for Migration (IOM), United Nations High Commissioner for Refugees (UNHCR), International Red Cross and Red Crescent Movement, Caritas Internationalis, [International Catholic Migration Commission](#) (ICMC), Dicastery for Promoting Integral Human Development, Jesuit Migrant and Refugee Service (JMS), Scalabrini International Migration Network (SIMN), etc.

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