

MIGRANTS IN A SYNODAL CHURCH

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Abstract

Migrant rights are recognized and honoured in our society. Yet, their misery is a great concern. The Ecclesiastical authority (basing its principles on the Gospel and values of the Kingdom of God) and Civil/Secular authority (basing its principles on human virtues) can combine their effort to bring some sort of solution to the humanitarian crisis of migration. Among many moral and social principles that could be applied towards the solution to the migration crisis, this article recognizes 'Universal Destiny of Created Goods' as one of the working principles towards the purpose. The teaching of the principle of the 'universal destiny of the created goods' is that migrants and refugees have the right to get access to those resources. The universal destination of created goods requires a common effort. Looking at solving the crisis of migration, the Church should undertake the synodal journey along with organisations like UNO to make a combined effort for the resources be available in one place to be made accessible to others who experience the need for them. A 'synodal journey' (of the Church) and the 'global partnership' (of UNO) would enhance the realization of 'the universal destiny of the created goods' very specially in favour of migrants and refugees.

Keywords: '2030 Agenda for Sustainable Development Goals'; Migration; Social Teaching of the Church; Synodal Church; Synodality; Universal Destiny of Created Goods

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Introduction

Migrant rights are recognized and honoured in our society. Yet, their misery is a great concern. The Ecclesiastical authority (basing its principles on the Gospel and values of the Kingdom of God) and Civil/Secular authority (basing its principles on human virtues) can combine their effort to bring some sort of solution to the humanitarian crisis of migration. The UNO's '2030 Agenda for Sustainable Development Goals' calls for a 'global partnership,' similarly the Church's Synodality calls for a 'journeying together' in search of the solution to the dark clouds over humanity. Among many moral and social principles that could be applied towards the solution to the migration crisis, this article recognizes 'Universal Destiny of Created Goods' as one of the working principles towards the purpose.

1. Migration – A Human Phenomena

Movement is the innate instinct of every living creature. Reasons for movement could vary. Animals/birds/fish move from one place to another place for food and safety. The movement of human persons would also be for those same reasons, yet, as rational animals, human persons' movement could also be counted for the reason to enhance a better life. The availability of resources and opportunities for employment in one place are considered as 'pull factors', and the reasons that make a person move from one place to another place are called 'push factors.' Accordingly, people move where they find better prosperity, better social security, a better opportunity to work, a better place which they envision to be a place where their gifts and talents could better be used and the like. History proves that human migration has created new human races, new countries, and new human identities.

United Nations' International Organization for Migration (IOM) defines a migrant as "any person who is moving or has moved across an international border or within a State away from his/her habitual place of residence."¹ Global Migration Data Portal gives the updated details of migration as of the year 2019. Accordingly,

¹United Nations: Peace, Dignity and Equality on a Healthy Planet, "Migration: Global Issues" in [https://www.un.org/en/global-issues/migration#:~:text=The%20UN%20Migration%20Agency%20\(IOM,the%20causes%20for%20the%20movement,](https://www.un.org/en/global-issues/migration#:~:text=The%20UN%20Migration%20Agency%20(IOM,the%20causes%20for%20the%20movement,) as accessed on 13.08.2022.

The scenario of Migration Worldwide	The scenario of Migration in India
➤ International migrants worldwide (people residing in a country other than their country of birth) are 280.6 million. Female migrants comprise 48% of the total. ➤ There are 38 million migrant children. ➤ Three out of four international migrants are of working age (20-64 years old). 164 million are migrant workers. ➤ Approximately 31% of international migrants worldwide reside in Asia, 30% in Europe, 26% in the Americas, and 10% in Oceania.²	➤ Total number of international migrants at mid-year-2020 – 4.9 million. ➤ Total number of emigrants at mid-year 2020 – 17.9 million.³

2. Hypocrisy in Handling Labour Migrants and Humanitarian Migrants

2.1. Labour Migrant

A 'labour migrant' is a person who migrates from one country to another with a view to being employed (or already employed) as per his/her skills, qualifications and needs of the place of employment. The OECD countries (Organization for Economic Co-operation and Development)⁴ find labour migrants an advantage to their countries.

²Cf. United Nations: Peace, Dignity and Equality on a Healthy Planet, "Migration: Global Issues" in [https://www.un.org/en/global-issues/migration#:~:text=The%20UN%20Migration%20Agency%20\(IOM,the%20causes%20for%20the%20movement,](https://www.un.org/en/global-issues/migration#:~:text=The%20UN%20Migration%20Agency%20(IOM,the%20causes%20for%20the%20movement,) as accessed on 13.08.2022. Also see: Migration Data Portal: The bigger picture, "Total number of international migrants at mid-year 2020" in https://www.migrationdataportal.org/international-data?i=stock_abs_&t=2020, as accessed on 21.08.2022.

³Cf. Migration Data Portal: The bigger picture, "Total number of international migrants at mid-year 2020" in https://www.migrationdataportal.org/international-data?i=stock_abs_&t=2020&cm49=356, as accessed on 21.08.2022.

⁴OECD countries are an organization of developed countries which has high-income economies and a high Human Development Index. They represent about

These first-world countries offer employment to professionals (especially from third-world countries) and it is a 'pull factor' to become labour migrants. Statistical data of 2014 enumerates that, since 2000/01, immigrants have represented 31% of the increase in the highly educated labour force in Canada, 21% in the United States, and 14% in Europe. New immigrants represented 22% of entries into strongly growing occupations in the United States and 15% in Europe. These include notably healthcare occupations and STEM occupations (Science, Technology, Engineering, and Mathematics). Immigrants represented about a quarter of entries into the most strongly declining occupations in Europe (24%) and the United States (28%). These occupations include craft and related trades workers, machine operators, and assemblers.⁵

The economic advantages of migration are argued from three areas: (i) the labour market (competent young professionals are choices by labour markets), (ii) the public purse (migrant laborers contribute through taxes) and (iii) social contributions are welcome incomes in hosting countries (they also contribute by becoming consumers), and economic growth. The human resource that migrates to green pastures (like OECD countries) is therefore seen as an advantage to the hosting countries. The home countries that migrate people also enjoy the privilege of migrating to other countries because the labour migrants' income fetches income to their home countries.

2.2. Humanitarian Migrants

Humanitarian migrants are refugees who flee from their home countries due to some turmoil: political, terrorism, natural disaster, or for some unconducive reason for existing in their country of origin. United Nations High Commissioner for Refugees (UNHCR) data shows 89.3 million forcibly displaced people worldwide. They are forced to be displaced due to persecution, conflict, violence, human rights violations, or events seriously disturbing public order. The same data reads 53.2 million displaced people, 27.1 million refugees and 4.6 million asylum seekers, 36.5 million are children below 18 years of age and 1.5 million are born as refugees. The data continues to report that 69% of refugees come from just five countries (the Syrian Arab Republic 6.8 million; Venezuela 4.6 million; Afghanistan

80% of world trade and investment. Cf. OECD: Better Policies for Better Lives, "Our global reach" in <https://www.oecd.org/about/members-and-partners/>, as on 20.08.2022.

⁵Cf. OECD: Better Politics for Better Lives, "Migration Policy Debates" (May, 2014) in <https://www.oecd.org/migration/OECD%20Migration%20Policy%20Debates%20Numero%202.pdf>, as accessed on 08.08.2022.

2.7 million and Myanmar 1.2 million) while at the same time 38% of refugees are hosted in five countries (Turkey 3.8 million; Colombia 1.8 million; Uganda 1.5 million; Pakistan 1.5 million; Germany 1.3 million; India 2.1 million). Therefore, 83% of refugees are hosted in low-and middle-income countries.⁶

The hypocrisy and mismanagement of human resources are that efficient and labour migrants are pulled to OECD countries that are economically well off. But the refugees (who are humanitarian migrants) are pushed to low-and middle-income countries. These low-and middle-income countries are already struggling to cope with their economic crisis, and an added responsibility (to take care of the refugees) would deplete their economy further. This tension could bring antagonism against refugees by inhabitants of those countries.

3. The Double Standard of the Migration System on Movement between Human Resources and Material Resources

We are in a world of rapid movement. There are many commutation facilities possible with maximum feasibility of movement. Who moves? Human persons move from place to place. And what is moved? Material things are moved. There is a movement that is taking place by human resources and material resources, in other words, they migrate.

The double standard on movement between human resources and material resources is that the restrictions, formalities, and legal procedures that are structured for the movement of the former are not there for the latter. That means, in the context of globalization liberalization and trans-nationalization, material resources enjoy a better privilege of movement than human resources. It is also a fact that material resources (as products for sale) move from first-world countries to poor or third-world countries and it is vice versa with labour migrants.

There are many agreements like Free Trade Agreement (FTA), Preferential Trade Agreement (PTA), Comprehensive Economic Partnership Agreement (CEPA), Comprehensive Economic Cooperation Agreement (CECA), Framework Agreement (FA), Early Harvest Scheme (EHS), and General Agreement on Tariffs and Trade (GATT) which render the free movement of the material resources an easy path between countries. Let us pay a closer look at just one of them.

⁶ Cf. UNHCR: The UN Refugee Agency, "Refugee Data Finder" in <https://www.unhcr.org/refugee-statistics/>, as accessed on 16.08.2022.

3.1. Free Movement of Material Resources: Free Trade Agreement (FTA)

FTA is an agreement between the countries or regional blocks to reduce or eliminate trade barriers, though mutual negotiations with a view to enhancing trade. It can however be comprehensive to include goods, services, investment, intellectual property, competition, government procurement and other areas. On goods, the key areas covered are customs duties or tariffs, rules of origins, non-tariff measures such as technical barriers to trade (TBT), sanitary phytosanitary (SPS) measures, trade remedies etc. On services, the negotiations are on barriers to various modes of supply including domestic regulations.⁷

As per WTO statistics, there were 249 trade agreements in force, as on 15th June 2021⁸ and as of 1st March 2022, 354 Regional Trade Agreements (RTAs) were in force. Asia's 48 Asian Development Bank (ADB) member countries have 660 FTAs around the world of which India has signed 44 FTAs.⁹ European Union has 29 FTAs covering 40 countries and territories outside the European Union.¹⁰ The United States of America has FTA with 20 countries.¹¹

According to statistics on MNCs,¹²

These MNCs fetch most economic benefits to the country of origin.

USA	719 MNCs (it has fetched 4.2 Trillion USD in 2018 ¹³)	33%
Japan	264 MNCs	12%
China	219 MNCs	10%
UK	118 MNCs	5%
India	81 MNCs	4%

⁷ "Free Trade Agreement (FTA)" in <https://www.nsez.gov.in/Resources/Trade/FTAs.pdf>, as accessed on 31.08.2022.

⁸ "Free Trade Agreement (FTA)."

⁹ Cf. Asia Regional Integration Center: Tracking Asian Integration, "Free Trade Agreements" in <https://aric.adb.org/fta-country>, as accessed on 31.08.2022.

¹⁰ European Free Trade Association, "Free Trade Map" in <https://www.efta.int/free-trade/fta-map>, as accessed on 31.08.2022.

¹¹ Office of the United States Trade Representative: Executive Office of the President, "Free Trade Agreements" in <https://ustr.gov/trade-agreements/free-trade-agreements>, as accessed on 31.08.2022.

¹² Billy Cheung, "What Countries Are Most Multinational Corporations Based in?" in Investopedia: <https://www.investopedia.com/ask/answers/021715/why-are-most-multinational-corporations-either-us-europe-or-japan.asp> (20.08.2022), as on 31.09.2022.

¹³ Bureau of Economic Analysis: U.S. Department of Commerce (bea), "Activities of U.S. Multinational Enterprises, 2019" in <https://www.bea.gov/news/2021/activities-us-multinational-enterprises-2019#:~:text=Worldwide%20employment%20U.S.%20multinational%20enterprises,companies%20and%20their%20foreign%20affiliates>, as accessed on 31.08.2022.

And as the statistics reveal, it is the first world countries who are mostly beneficiaries.

Though Free Trade Agreement between countries has a few advantages like increased economic growth, a more dynamic business climate, lower government spending, industry expertise, and the ability for technology transfer, there are several disadvantages that are of grave concern. They are increased job outsourcing, theft of intellectual property, crowding out domestic industries, poor working conditions, reduced tax revenue, and degradation of natural resources.¹⁴ Again it is the third world countries that experience the disadvantages of FTA and advantages by first world countries.

3.2. Restricted Movement of Human Resources

While we see that there are a number of agreements between nations for the free flow of material resources, there are restrictions and severe legal procedures for the movement of human resources. For example, the European Union allows its members to move between its borders freely. Mercosur alliance between Argentina, Brazil, Paraguay, and Uruguay allows freedom of movement of people among its members. The Trans-Tasman Travel Arrangement between Australia and New Zealand allows the movement of their citizens. Russian and Belarus citizens enjoy free movement among themselves. Compact of Free Association allows the United States of America with three other Pacific Islands (Federated States of Micronesia (FSM), the Republic of the Marshall Islands (RMI), and Palau). Most Asian countries allow the free movement of people only within the country but China has restricted even the movement of people within its country's boundary (especially from rural to urban).¹⁵

By and large, only very few countries allow people to move freely between a few chosen countries otherwise only a restricted and severe legal procedure allows people to move from place to place. There are 142 countries that allow Americans to travel without Visa

¹⁴Cf. Kimberly Amadeo, "Pros and Cons of Free Trade Agreements: Free trade grows economies, but it increases job outsourcing" in *the balance*: <https://www.thebalance.com/free-trade-agreement-pros-and-cons-3305845#:~:text=FTAs%20can%20force%20local%20industries,livelihoods%2C%20and%20local%20employment%20issues> (23.4.2022), as accessed on 21.08.2022.

¹⁵ Cf. Wikipedia, "Freedom of Movement" in https://en.wikipedia.org/wiki/Freedom_of_movement, as accessed on 31.08.2022.

in 2022.¹⁶ But the USA allows free entry to citizens of only 40 countries (most of whom are first world countries from Europe, Australia, Japan, and Canada).¹⁷ We can see the double standard here that most Asian countries are made to enter into an FTA for the free flow of materials and trade-related activities, but their human resources could enter into those first-world countries only restrictively. In other words, the migration of human resources is more restricted, but the migration of material resources is less restricted.

4. Convergence of Authorities and Convergence of Principles

4.1. Convergence of Authorities

The Ecclesiastical authority (basing its principles on the Gospel and values of the Kingdom of God) and Civil/Secular authority (basing their principles on human virtues) do recognize the human right to migrate voluntarily or to seek asylum in safer places in moments of crisis. Not only those human rights but also their human dignity and sanctity are to be respected and honoured in line with principles of solidarity, subsidiarity, and the common good, they could be labour migrants or forced migrants. When joint efforts are taken by both ecclesial and secular authorities, this humanitarian crisis could be handled better.

Since 1914, the Church has been addressing various issues and concerns of migrants and refugees, especially by way of the 'World Migration and Refugee Day address.' (The Church dedicates September 25th as its day very particularly). Since 1988 there exists a Pontifical Council for the Pastoral Care of Migrants and Itinerant People that looks into the spiritual welfare of migrant and itinerant people. International Catholic Migration Commission (ICMC) is another non-profit organization whose mission is to protect and serve uprooted people, including refugees, asylum seekers, internally displaced people, victims of human trafficking, and migrants—regardless of faith, race, ethnicity, or nationality.

Since 1948, starting with The Universal Declaration of Human Rights, we have about 22 treaties that are promulgated by the international communities in order to better handle this scenario. The latest among them all is the United Nation's 'Sustainable

¹⁶ VisaGuide.World, "Countries US Passport Holders Can Visit Visa Free in 2022" in <https://visaguide.world/visa-free-countries/us-passport/>, as accessed on 31.08.2022.

¹⁷ Wikipedia, "Visa Waiver Program" in https://en.wikipedia.org/wiki/Visa_Waiver_Program, as accessed on 31.08.2022.

Development Goals – 2030’ which includes the rights of the migrants and refugees to get access to the resources available to make their life better.¹⁸ Along with these, almost every country has its own system of handling the situation. Here in India, we have, India Centre for Migration (ICM) which works with The Ministry of External Affairs (MEA) to handle the issues related to migration and refugees.

Thus, a combined effort of both ecclesiastical authority and secular authority could bring some sort of solution to the humanitarian crisis of migration. Among many principles that could be applied towards the solution to the migration crisis, ‘Universal Destiny of Created Goods’ is one of the working principles toward the purpose.

¹⁸The United Nations Organization with its 193 member states has set an agenda to transform the world with sustainable development. The whole project is extended between the years 2015-2030. The agenda has 17 Sustainable Development Goals (SDGs) and 169 targets that are to be achieved by the year 2030. While the agenda sets all-inclusive and sustainable development for all, there are a few that are oriented towards the welfare of the migrants and refugees in particular.

For example,

- Goal 8: Promote sustained, inclusive, and sustainable economic growth, full and productive employment, and decent work for all;
- Goal 10: Reduce inequality within and among countries; and
- Goal 16: Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable, and inclusive institutions at all levels.

Each of these goals is given set targets to achieve. Those that are in favour of migrants are as follows,

- Target 8.8: Protect labour rights and promote safe and secure working environments for all workers, including migrant workers, in particular, women migrants, and those in precarious employment
- Target 10. 2: By 2030, empower and promote the social, economic and political inclusion of all, irrespective of age, sex, disability, race, ethnicity, origin, religion, or economic or another status
- Target 10.3: Ensure equal opportunity and reduce inequalities of outcome, including by eliminating discriminatory laws, policies, and practices and promoting appropriate legislation, policies, and action in this regard
- Target 10.7: Facilitate orderly, safe, regular, and responsible migration and mobility of people, including through the implementation of planned and well-managed migration policies
- Target 16.3: Promote the rule of law at the national and international levels and ensure equal access to justice for all
- Target 16. b: Promote and enforce non-discriminatory laws and policies for sustainable development.

Cf. United Nations: General Assembly, “Resolution adopted by the General Assembly on 25 September 2015” A/RES/70/1, Agenda items 15 and 116 (21 October 2015), in <https://documents-dds-ny.un.org/doc/UNDOC/GEN/N15/291/89/PDF/N1529189.pdf?OpenElement>, as accessed on 10.08.2022.

4.2. Convergence of Principles: Universal Destiny of Created Goods

According to this principle, the created goods have a common purpose, to be at the service of the other. When all animate and inanimate beings benefit from this principle, human persons too should be benevolent to recognize this principle in order that all have rightful access to the created resources.

God the creator of heaven and earth, created them with a particular purpose and particular design. The very first chapter of the book of Genesis recounts the creation and their purpose one by one. In the end, God creates human persons and gives them the earth as a gift to be used and ruled in God's name. As the Scripture reveals, God blessed Adam and Eve saying 'Be fertile and multiply; fill the earth and subdue it. Have dominion over the fish of the sea, the birds of the air, and all the living things that move on earth' (Gen. 1: 28). What is created by God is there for all living creatures, especially for us human persons, it means that it belongs to us all mutually and accordingly. Therefore, all human persons have the right to have recourse to the resources available in nature or created by human persons ('new goods') with the help of nature. That is how the 'universal destiny of created goods' should be understood, that it belongs to all and so all have the right to have access to its resources.¹⁹

The Second Vatican Council observes, "God destined the earth and all it contains for all peoples so that all created things would be shared fairly by all humankind under the guidance of justice tempered by charity" (GS, 69). St Pope John Paul II asserts that God gave the earth to the whole human race for the sustenance of all its members, without excluding or favouring someone. This is the foundation of the universal destination of the earth's goods. And the right to the common use of goods is the 'first principle of the whole ethical and social order' (LE, 19) and the characteristic principle of Christian social doctrine (SRS, 42). He continues to note that the principle of the universal destination of goods requires that the poor, the marginalized, and in all cases those whose living conditions interfere with their proper growth should be the focus of particular

¹⁹In Mt. 19:8, when Jesus was responding to the question on divorce, he pointed out the reason why Moses gave permission to divorce. But, he says, "from the beginning it was not so" — meaning that according to the design of marriage by the designer God, there is no divorce. I make a referral of this point at this juncture to substantiate the argument, that in a similar manner, the created resources of the universe have a particular destiny that it is created for all, and not for the privileged to some who belong to a particular area or particular privilege.

concern. To this end, the preferential option for the poor should be reaffirmed in all its force.²⁰

In his social encyclical *Laudato Si*, Pope Francis reminds us that the earth is a 'common home to all', including all animate and inanimate beings. He identifies the 'universal destination of created goods' as primary and the right to private property as only a 'secondary' natural right (Cf. FT, 120, 123). If that is the reality then, the concepts, of 'private property' and 'sovereignty of the state' are all secondary to the universe as a single reality. The resources available in one place have to be made accessible to other persons anywhere in the world, which means, not only executing FTA but also FMP (Free Movement of People). The compound walls, barbed wires, electrocuted boundaries, armed securities and legal formalities to cross over country borders are to be understood as only human-made temporary arrangements to maintain peace and order and for some sort of regularities. The fact of the matter is that it is not in accordance with the divine intention of the creator's original plan. Sovereignty is not for ownership but for stewardship.

It is achieved by the collective and collaborative effort taken together by those in authority for the whole of humanity, keeping the 'common good' as the base criteria. The Catholic Social Teaching continues to approach,

the principle of the universal destination of goods is an invitation to develop an economic vision inspired by moral values that permit people not to lose sight of the origin or purpose of these goods, so as to bring about a world of fairness and solidarity, in which the creation of wealth can take on a positive function.²¹

The Catholic Church enumerates the characteristics of the principle of the universal destiny of the goods of the earth as follows:

- It is a natural right, inscribed in human nature and not merely a positive right connected with changing historical circumstances.
- It is an inherent right.
- It is innate in individual persons, in every person, and has priority concerning any human intervention concerning goods, to any legal system concerning the same, to any economic or social system or method: 'all other rights, whatever they are, including property rights and the right of free trade, must be subordinated to this norm

²⁰Cf. John Paul II, *Address to the Third General Conference of Latin American Bishops*, Puebla, Mexico (28th January 1979), 1/8; cf. CSDC, 182.

²¹Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church*, 2010, Libreria Editrice Vaticana, n. 174.

(the universal destination of goods); they must not hinder it, but must rather expedite its application. It must be considered a serious and urgent social obligation to refer these rights to their original purpose' (PP 22,)

➤ CCC 2403 teaches that the right to private property, acquired by work, or received from another by inheritance or gift, does not annul the original donation of the land to the whole of humanity. The universal destiny of goods continues to be paramount, although the promotion of the common good requires respect for private property, its right, and its exercise.

5. The Challenge: Right to Private Property Vs UDCGs

The social teaching of the Church does not deny the right to private property, yet it insists that the principle of the universal destiny of created goods based on the principle of common good and solidarity will take precedence over the right to private property. The ownership of the 'new-goods' (that were brought about by economic and technological progress)—the results of knowledge, technology, and 'know-how'—becomes ever more decisive, because the wealth of the industrialized nations is based much more on this kind of ownership than on natural resources (Cf. CA, 32). Therefore, new technological and scientific knowledge must also be placed at the service of humankind's primary needs, gradually increasing humanity's common patrimony (Cf. CA, 35).

The Universal destination and common utilization of created goods, call for regularization of their usage and their access. That is where genuine stewardship and the right to private property are called for. The STC teaches that

if it is true that everyone is born with the right to use the goods of the earth, it is likewise true that, in order to ensure that this right is exercised in an equitable and orderly fashion, regulated interventions are necessary, interventions that are the result of national and international agreements, and a juridical order that adjudicates and specifies the exercise of this right.²²

Yet the principle of the common good in the scope of solidarity and subsidiarity with the goal of the universal destiny of created goods prevails over and above the right to private property and sovereignty.

²²Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church*, n. 173.

6. The effort for Convergence: UNO's 2030 Agenda for Sustainable Development Goals and Synodality as a Way Forward

6.1. UNO's 2030 Agenda for Sustainable Development Goals (SDGs)

The convergence of authorities and principles is recognized when the SDG project calls for a 'global partnership' in achieving the target (SDGs Target 17.16). This 'global partnership' will "facilitate an intensive global engagement in support of implementations of all the Goals and targets, bringing together Governments, civil society, the private sector, the United Nations system and other actors and mobilizing all available resources."²³ While the UNO accepts that each country has to be engaged with its own concerns of developments, it is an undeniable fact that, "national development efforts need to be supported by an enabling international economic environment, including coherent and mutually supporting world trade, monetary and financial systems, and strengthened and enhanced global economic governance."²⁴

What is essentially important therefore is a sort of a global partnership to implement these 'sustainable development goals' that is based on a "spirit of strengthened global solidarity, focused in particular on the needs of the poorest and most vulnerable and with the participation of all countries, all stakeholders and all people."²⁵ UNO accepts it as a collective journey leaving no one behind. It has already started the journey by mutually engaging as many human resources as possible to work out this program. For example, the whole plan, the agenda, and targets are the result of a collective effort as it says, "the goals and targets are the results of over two years of intensive public consultation and engagement with civil society and other stakeholders around the world, which paid particular attention to the voices of the poorest and most vulnerable."²⁶ The above-referred program of UNO (SDGs) is one of the examples from the secular world that tries to attain a global goal of development. There are two reasons for dealing with them here: (i) Migration issues and

²³ United Nations: General Assembly, "Resolution adopted by the General Assembly on 25 September 2015" A/RES/70/1, Agenda items 15 and 116 (21 October 2015), in <https://documents-dds-ny.un.org/doc/UNDOC/GEN/N15/291/89/PDF/N1529189.pdf?OpenElement>, as accessed on 10.08.2022, 60.

²⁴ United Nations: General Assembly, "Resolution adopted by the General Assembly on 25 September 2015," 63.

²⁵ United Nations: General Assembly, "Resolution adopted by the General Assembly on 25 September 2015," (*Partnership*).

²⁶ United Nations: General Assembly, "Resolution adopted by the General Assembly on 25 September 2015," 6.

refugee crises are also recognized as one of the targets to be dealt with; (ii) a collective effort is a journey towards development. These are concerns of the Church as it is on its synodal journey.

6.2. Synodality, a Way Forward

The synodal church sets itself on a similar journey with the collective effort to deal with the humanitarian crisis that is present in the world (Cf. FT, 11-49). The UNO mirrors a similar situation in the world in its document on 'sustainable development goals' no. 14 under the title: "Our world today." It is thus evident that the synodal church is co-journeying with the secular world in experiencing similar situations and therefore proposing similar solutions. The synodal journey is an art (of *Encounter—Listen—Discern*) because there is no fixed answer to all the moral issues that currently ravaging society.

The Church is humble to accept the fact that it has no perfect solution to all current crises. At the same time, the Church is open to collaborating with other human institutions to discern the solution. Pope Francis affirms the same in his Apostolic Exhortation *Evangelii Gaudium*, "Together with the various sectors of society, she supports those programs which best respond to the dignity of each person and the common good" (EG, 241).

As Pope Francis proposes "*Listening – Discerning – Participating*" to be the process that would make the Church truly Synodal. To this end, he invites not only Christians but all people of goodwill (FT, 6) to dream together: "Let us dream, then, as a single human family, as fellow travellers sharing the same flesh, as children of the same earth which is our common home, each of us bringing the richness of his or her beliefs and convictions, each of us with his or her own voice, brothers and sisters all" (FT, 8).

7. From the Scope of Handling the Migration Crisis

Looking at solving the crisis of migration, the synodal journey of the Church and the SDGs of UNO have to make a combined effort for the resources be available in one place to be made accessible to others who experience the need for them. The teaching of the principle of the 'universal destiny of the created goods' is that migrants and refugees have the right to get access to those resources.

The universal destination of created goods requires a common effort "in which each individual can give and receive, and in which the progress of some will no longer be an obstacle to the development

of others, nor a pretext for their enslavement.”²⁷ Anthony Annett, a Climate Change and Sustainable Development Advisor comments that “the universal destination of goods also calls for an opening to migrants and refugees seeking safety, security, and succour.”²⁸ In the words of Pope Francis, “each country also belongs to the foreigner, in as much as a territory’s goods must not be denied to a needy person coming from elsewhere” (FT, 124).

Therefore, the Church points out the convergence between principles—Universal Destiny of Created Goods—Solidarity—Common Good. It teaches that “there exists an intimate bond between solidarity and the common good, between solidarity and the universal destination of goods, between solidarity and equality among peoples, between solidarity and peace in the world.”²⁹ The Pontifical Council for Justice and Peace points out then,

the commitment to this goal is translated into the positive contribution of seeing that nothing is lacking in the common cause (Acts 2, 4), and also of seeking points of possible agreement where attitudes of separation and fragmentation prevail. It translates into the willingness to give oneself for the good of one’s neighbour, beyond any individual or particular interest.³⁰

A ‘synodal journey’ (of the Church) and the ‘global partnership’ (of UNO) would enhance the realization of ‘the universal destiny of the created goods’ very specially in favour of migrants and refugees.

In fine, when the world moves towards borderless with FTA, it should also work towards borderless FMP (Free Movement of People). Only then would the universal destiny of created goods reach its worthy climax and migration as a humanitarian crisis would come to an end.

²⁷Congregation for the Doctrine of the Faith, *Liberatatis Consientia*, 1987, Libreria Editrice Vaticana, n. 90; See also CSDC 175.

²⁸Anthony Annett, “The Universal Destination of Goods and the Contemporary World”, in *Where Peter is there is the Church*: <https://wherepeteris.com/the-universal-destination-of-goods-and-the-contemporary-world/>, as accessed on 30.08.2022.

²⁹Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church*, n. 194.

³⁰Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church*, n. 195.