

**Sacred Liberty The Bright In Constitution Of The Democratic Republic Of Timor-Leste (2024).**

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**ABSTRACT**

**Introduction:** Sacred liberty consists of autonomy to profess their faith, liberty of integrity and adoration period, and is considered a fundamental correct of people, which is positive in the important rule of state law. Spiritual autonomy is a fundamental human right preserved in the United Nations of Human Rights in the application of the world (1948; and is optimistic in Timor-Leste important law cited by (Corte Real AG & Tilman CB., 2024).

**Research Objectives:** The inspect the legal assumptions of existing sacred autonomy and their legal effects on spiritual practice and pleasure of sacred rights by religious peoples and protection of spiritual admissions in Timor-Leste, to scrutinize the vital susticulture of fundamental constitutional rights on sacred freedom, identify gaps, challenges and propose legislative-alternative solutions to the protection of the rights of sacred minorities to liberty as a fundamental right that is exercised through spiritual concessions.

**Funding Discussion:** Segred liberty is one of the rights of man and woman, that is, a right inherent to the human person and needs to be confident to berespected. The correct of spiritual freedom in Timor-Leste requires a lot of likeness, because every right is related to the juridic order and the social reality of the nation.

**Conclusion:** There are influence this goal, it has the final lyrics to analyze carefully about spiritual autonomy, existence a important right characteristic to the human person and show the contests, before a state with so much multi cultural and spiritual diversity, maintain the congregation, in the implementation practice that has and liberty of application cited by (Corte Real AG & Tilman CB., 2024), official channel <https://www.ajmcrr.com>

**KEYWORDS:** Sacred Liberty, Constitution, State, Congregations.

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## INTRODUCTION

The composition of the Democratic Republic of Timor-Leste, hereunder CRDTL, delivers for a list of essential rights, within them, spiritual freedom also appears as a fundamental right<sup>1</sup>. In Timor-Leste, culture and spiritual belief are values imprisoned to the long time and have progressed with sociocultural, political and economic world. Subsequently timorese's worry about complexity and sacred acumen tends to increase, for political reasons, they could principal to adverse discernment in the face of certain spiritual communities<sup>2</sup>. Given these situations, the situation of some minorities in other nations that have already suffered religious persecution, this can lead to death because of religious faith, exclusion of spiritual rites and activities of adoration for discriminative details, is very quick and worrying. Therefore, for the prevention of these comparative social acts and singularities and to guarantee spiritual liberty in Timor-Leste, Timorese representatives preserved citizens' liberty over conscience, belief and adoration. These liberties can be realized of their belief and respecting the whole thing best model applications in the finished spiritual admissions such as Catholicism, Muslim, Protestantism, Hinduism, Buddhism among in Timor-Leste cited by (Corte Real AG & Tilman CB., 2024)<sup>others</sup> <sup>3</sup>.

Since the sacred perspective, Catholicism represents the majority of the population with more devotees among other religions, the main concern is to rule out secularism and absolute separation, but to promote, the relative parting between state and spiritual confessions<sup>4</sup>. Bestowing to Professor Bacelar Gouveia, and from the legal perspective of each country missions, in the separation between sacred admissions and state, rejects the models of synthesis and identification of these, where it

means to prevent the dominance of sacred power-theocracy, or the supremacy of political power-cesaropapismo<sup>5</sup>. In identification, both can be equal or one may interfere with the other of situation of Timor-Leste cited by (Corte Real AG & Tilman CB., 2024).

That is why the state as the basic entity of society in the exercise of its functions must promise and implement the essential sacred human rights (rights to continued beliefs, recognition of civil rights and their effects) to spiritual peoples to promote a society of solidarity and fraternal. These proppants issues are recent social marvels that aggravate public discussions, if the Catholic religion has the constitutive legality and recognition of the Holy See and the State of the RDTL, in the implementation practice, therefore Catholic marriages are legal and produce civil effects, but other beliefs in the context of spiritual liberty for similar cases is still dubious, which is discriminatory and requires a law of gratitude of the existence of religious confessions and thus be able to harmonize with the procedural laws of marriage of each religion<sup>6</sup>. Due to these issues, this legal research intends to elaborate the "Sacred Liberty in the Bright of the Constitution of the Democratic Republic of Timor-Leste" and them clear cited by (Corte Real AG & Tilman CB., 2024), official channel <https://www.ajmcrr.com>.

### Aims are:

- To undermine and challenge the legal assumptions of existing sacred liberty and its legal effects on spiritual practice and enjoyment of sacred human rights by religious peoples and protection of spiritual admissions in Timor-Leste.
- To smooth out the essentials of basic civil rights on spiritual liberty, identify gaps, and challenges in a new country of Timor-Leste.

- To suggest legislative-alternative solutions to the protection of the human rights of religious minorities to spiritual liberty as a fundamental accurate that is exercised through the sacred admissions of existences in Timor-Leste conditions cited by (Corte Real AG & Tilman CB., 2024), official channel <https://www.ajmcrr.com>.

## FRAME THEORITICAL

### The historical development of Spiritual Freedom in Timor-Leste

Westarted our method with the welcome of the Portuguese in Timor-Leste in the years 1515. According to Garrido Rodrigues " Timor since its discovery by Portuguese merchants, around 1514, it has not been a priority for the take over country<sup>7</sup>. The Dominican fathers are the first to settle in the territory in the middle of the 16th century. But in the contextual, it always concerns the dualism of religious practice as denote following, " country of Catholics majority, Timor-Leste holds different forms of relationship with sacred around two main references: the religious universe and the world "sacral or lulik" specie of sacred powers linked to the ancestors. Such references as there are in the form of destitute regimes of sacredness which, even though separated, maintain points of contact. In these two spheres of reality, the spiritual universe sees faith as a transcendental value of believers in relation to God, of every human person in the implementation practice that exists cited by (Corte Real AG & Tilman CB., 2024) but, in the world of the "sacral or lulik" also sees in the same method, but still values his principles of descendants<sup>8</sup>.

Therefore, spiritual liberty although it is a right of peoples, they are free to decide to have faith in and practice their rites, activities and spiritual cults

freely and tolerantly according to the religious norms of each religion and laws in force in the State. In Timor-Leste, according to some statistical data, they denoted that in 1970 there were 153,000 people who considered themselves Roman Catholics (25.1%), 2,400 were Protestant (0.4%); other Christian denominations 400 0.07%); 900 Islamic herma (0.15%), and the outstanding 457,777 (74.3%) did not indicate any religion. According the data showed that, as for the enjoyment of spiritual liberty at that time that was still insignificant according to the percentage of each sacred confession in Timor-Leste, it should be noted that the spiritual liberty of Catholics during the Indonesian occupation was to some extent limited, that is, in some places prohibited frame , the realization of spiritual rites of Catholic choir, some military forbade believers from going to frame, but the priests continued to minister usefully in the application on the ground for frame or mass holy according the situation cited by (Corte Real AG & Tilman CB., 2024)<sup>9</sup>.

After the end of the Indonesian job there was a drastic change in Timor-Leste, where Muslims represent 10% of the population before independence, because of the policy of transmigration of Indonesians and development activity, these days it is with a small fraction of the resident communities<sup>10</sup>. Spiritual autonomy was seen as a precondition for the unification of the faith for the struggle for the inndependency of the RDTL, but from the multidimensional point of view of religions, spiritual freedom is a condition of the rights and freedoms guaranteed by the state spiritual confessions and citizens, to manifest their spiritual faith freely and peacefully. According to the report of the ACN (Aid to the Church in Need) mostly that in total 1,381,400 of the population of Timor-Leste, the

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Catholic religion represents 88.6% Muslims 3.9% the traditional regions 6.5%, and another 1.2%. This report showed that there was some decline in Catholicism believers in Timor-Leste, where in the sense of the population in 2015 it represented 97.6%<sup>9</sup>. This does not affect the level of religious participation, because " since the abandonment Timor Portuguese the Catholic Church has always stood up against the barbaric occupation of Indonesians and its role has always been based on the defense of human rights, for the defense of a people who fought for National<sup>Liberation 11</sup>.

Sacred liberty during the Indonesian occupation (1975-1999) was difficult, that is, on the one hand, Indonesia is not a secular state, because there were pressures and wars imposed by the Indonesian crowds and regime<sup>12</sup>. According to Domingos Seixas alias Matoso, on the letter of Dom Martinho da Costa Lopes that so basic in this process liberty occur cited by (Corte Real AG & Tilman CB., 2024), piercing out that, this text was not only a protest against injustices and carnages, but above all a declaration of solidarity of the clergy with the people humiliated and offended<sup>13</sup>. The church was in solidarity with him and would resist along with him. That is why, part of the historical point of view, spiritual liberty is always considered with a historical imperative, imposes on the state to promise these fundamental right sacred confessions as entities charged with the exercise of spiritual activities in the promotion of social peace, tranquility, tolerance and spiritual solidarity in Timor-Leste<sup>14</sup>.

### **The position of spiritual freedom in society.**

It is important to realize that spiritual freedom is a fundamental right of human beings, without its co-existence in society would be chaos, because no one had the liberty to choose their religion and

could not profess their faith. In a society where there is no liberty of religious, that some society should live in a situation of intolerance and religious conflicts. According to Aristóteles, man is a social animal, who needs to live in society to develop, and thus acquire capacities, but this living can cause problems, when there are conflicts of antagonistic interests and the lack of laws that regulate spiritual freedom<sup>15</sup>. From the historical point of view, the importance of Catholicism in Timor-Leste, its spiritual freedom is based on the degree of proactive participation in the liberation of the fatherland, as it emphasizes," in the international measurement of the church was important for the visibility of the Timorese because in the practice of implementation is essential cited by (Corte Real AG & Tilman CB., 2024) in the creation of a network that, not always in a concentrated strategy, used the Catholic structure to spread what was trendy in an isolated Timor-Leste and to create pressure groups together with governments, the United Nations and ecclesiastical entities."

There are certain cases where some sacred minorities were disturbed by unknown groups during their church activities, by throwing stones at this and which resulted in injury to a have faith in woman, still other depending cases. This showed that there is religious intolerance and acumen between citizens fit in to the different sacred admissions in Timor-Leste, but in this context, the fundamental issues of spiritual freedoms are "discrimination in public services, recognition of the documents of sacred minorities and allocation of budget to their groups". There are cases where the registry and notary services "reject the birth certificates of the Islamic and Protestant religious organization, these rejections may hinder the use of this document for registration in schools and other official acts, that is, the said

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services only facilitate civil marriage and birth certificate to religious minorities". Respect the human rights and fundamental rights of the citizen." Therefore, it is very important that the rights of citizens to spiritual liberty be realized through permissive laws of holy practices, such as the recognition of non-Catholic marriages, recognition of their documents in the practice of the implementation process among the <sup>other 16</sup>.

### **Spiritual diversity in the democratic rule of commandment**

Sacred diversity with regard to the coexistence of various spiritual confessions in the guarantee of peace and tranquility among the members of each of them brings socio political well-being at community level in Timor-Leste society. Thus, "taking advantage of the prestige that the religious had in Timor-Leste and the relative ease, which had to communicate with each other and to move within the regions, the sacred were progressively assuming this role of means of communication and caring aid specifies how, with medicine and food". In our country, we observe the existence of numerous religious admissions such as Catholicism, Islam, Buddhism, Hinduism, visionary evangelical church, Protestantism and others, are entities that intend to transmit the word of God to the people and seek transcendental truth and common spiritual good. Devout revelations must create peace, cooperation, collaboration and solidarity, promoting tolerance and non-discrimination. Article 16 of the RDTL Constitution provides for three fundamental principles of religious liberty, on the one hand we have the principle of universality- recognizes and autonomy to all citizens, the enjoyment of their rights guaranteed by laws, such as the correct to devout concessions, the right to enjoyment of liberty of conscience, religion and worship, and etc.

(paragraph 1 of the last article). The principle of sacred tolerance - in the social aspect in which it prohibits or limits spiritual discrimination and persecution - before sacred minorities or any person in the democratic rule of law<sup>17</sup>. These principles aim to lead to mutual understanding, peace and tranquility, promoting non-racial character based on beliefs that exist in the small country of Timor-Leste cited by (Corte Real AG & Tilman CB., 2024), official channel <https://www.ajmcrr.com>.

### **THE LITERATUR REVIEW**

#### **The idea of self-determination**

The countenance self-determination comes from the Latin *libertas* which means the condition of him who is free, that is, ability to act on one's human rights. Human liberty must be consented to by people in such a way that it is significant autonomy, both subjectively and objectively<sup>18</sup> This means that liberty reflects that the idea of human conscience is always individual, it is in their aspirations and propensities the real spring and the decisive fact, ultimately, of all social transformations. In the Democratic Rule of Law, liberty is regarded as one of the fundamental rights guaranteed by the supreme law, note the relevant issues in Timor-Leste, liberty of expression and information, art<sup>o</sup>40<sup>o</sup>, liberty of the press and the media, art,<sup>o</sup>41<sup>o</sup>, liberty of assembly and manifestation, art.42; liberty of association, Art. 43; freedom of movement and liberty is based on the enjoyment of their rights freely, peacefully and without any forms of discrimination, persecution, domination and free<sup>from violent acts 19</sup> cited by (Corte Real AG & Tilman CB., 2024), official channel <https://www.ajmcrr.com>.

#### **Idea of Belief**

The word belief comes from the Latin religion, - *onis*, which concerns a set of cultural systems and

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beliefs practicing by a certain group of society, which establish symbol, which relate civilization to the skewiness and its own moral values<sup>20</sup>. These words are often used as substitutes of faith or belief, but anywhere may refer to a particular entity. Belief can also be regarded as an objective condition of people's liberty, this means that, "free individuals and all equals in that liberty, must be autonomous, free, themselves, and therefore, as great individuals personified, should not likewise know above them another authority other than promote of the law" but, it must respect what is sacred in a community in the implementation practice use cited by (Corte Real AG & Tilman CB., 2024).

### **Idea of spiritual liberty**

Doubt religious autonomy is realized as long as there is, liberty in the state we belong to, this principle is envisioned in three interconnected aspects (subjective, objective and valorative reason). It reflects the formal Constitution,"in a way, still enshrined- to a regime of parting, with full constitutional recognition of liberty of the science and belief (considered today a substantial limit of constitutional amendment and one of the rights incapacables of postponement in a state of blockade)". This substantial limit in the case of Timor-Leste is not specifically provided for, but implicitly as part of the citizens' liberties and guarantees human rights, which the law of constitutional amendment must be to comply with (point (b) of paragraph 1 art. °156 of the CRDTL)<sup>1,7,9</sup>. It is shown that " spiritual liberty is far from guaranteed and persecution scans. However, its recognition, protection always taking into account its historical, social and political aspects of the country, so it needs a law of spiritual liberty, in turn, would affirm the right of sacred concessions to equal treatment, despite the differences imposed by its representativeness. However,

sacred freedom is still, " a principle that guarantees the individual or community, in public or private, manifest their belief in teaching, practice, cults or rites. It is therefore a fundamental right that protects people's liberty of science and logical and rational thinking, allowing them to express themselves about it and act according to what they believe" in the public options of Timor-Leste cited by (Corte Real AG & Tilman CB., 2024), official channel <https://www.ajmccr.com>.

### **RESEARCH METHODOLOGICA**

The research is an exploration of bibliographic books and articles references. Throughout the research and documentary analysis of knowledge of science and argumentative both legal and literary including public opinion cited by (Corte Real AG & Tilman CB., 2024).

### **DISCUSSION**

#### **Constitutional background (Liberty of spiritual: a fundamental right)**

The contraction of the Democratic Republic of Timor-Leste in future, CRDTL is the fundamental law of Timor-Leste that clearly provides for related rights, such as the right to conscience, alternative duration and belief. In fact, the exercise of the fundamental everyday of citizens<sup>18</sup>. For example, the right to spiritual freedom, Art. 45°, has as essential content, liberty of conscience, worship belief and among others. The State recognizes and values the participation of the Catholic Church in the process of national liberation of Timor-Leste (art 11 (2) of the CRDTL). Furthermore, this constitutive recognition of the visibility of the religious minorities in Timor-Leste to contribute to peace tranquility and solidarity within Timorese society. It should be noted that one of the other guiding principles of sacred liberty is the principle of universality and

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equality, Art. 16 of the CRDTL. These principles are translated into the subjective dimension- citizens must respect each other without degrading and persecuting each other for devout or ethnic reasons, in the objective dimension- the law must be fair to all citizens when they enjoy their spiritual freedom rights, because in the value dimension the situations and conditions of citizens belong to devout confessions must be guaranteed legal certainty, social peace and the protection of citizens' trust, so they can contribute to the shared good and joint and several responsibility<sup>19</sup>. This is important for Timor-Leste citizens and citizens of the world to free and enjoying in our country cited by (Corte Real AG & Tilman CB., 2024), official channel <https://www.ajmcrr.com>.

### **Legal-Legal Framework**

According to the constitution, the commandments have been legislated and will be articulated in a given legal order, the state's action always binds its functions of political, social and economic control of which, they predicament it to its main objectives, one of them in the line of (article 6 of the CRDTL) is "to guarantee and promote the fundamental rights and liberty of citizens and respect for the principles of the rule of democratic law"<sup>21</sup>. In this sense, "the understanding of the fundamental law make known a model of non-identification between political power and belief, characterized by the relative separation, compatible with the recognition, to some extent, of the social aspect of spiritual freedom". Therefore, and if all that is social is also legal, then the right of the political community cannot be fair-minded in the spiritual a social phenomenon." This principle is the result of a deeper understanding of the freedom of spiritual confessions and the relationship that must exist between them and political control." In the juridicity plan, re-

flecting on the past and previous conflicts in the case of Timor-Leste, in 2005 there was a protest for 19 days against the state's decision to abolish the material of religion and morals in the establishments of public and private and public, this episode of "conflict Church-State, then verified, do not annul this matrix of social peace as religion, long before sacred self-determination was formalized as a fundamental right of the human person." Therefore, the foundation of religion in this context must respect all the laws in mutual that contemplate in the Constitution of the Republic mentioned cited by (Corte Real AG & Tilman CB., 2024), official channel <https://www.ajmcrr.com>.

### **Viewpoint the Human Rights of Liberation for Spiritual**

The acknowledgement of the religious liberty of sacred and spiritual revelations is a state obligation to do, because this freedom, before being a fundamental right of citizens recognized by the Constitution, was a right of the men inherent to the human person, because it is recognized internationally. Universal Declaration of Human Rights recognizes, the right of persons to belief, note in article 18, "everyone has the right to freedom of thought, knowledge and faith; this right implies the liberty to change religion or belief, alone or in common, both in public and in private, by teaching by practice, by worship and by rites". In their comparative universalist universality, "human rights are rights valid for all peoples and at all times (jusnaturalist-universalist dimension); fundamental rights are human rights, legally-institutionally guaranteed and limited by temporally." Therefore, their specific application to cases of fundamental rights, these are legally relevant<sup>5,17</sup>. In particular, Timor-Leste's condition allows it to be applied and respectfully applied in the daily practice adaptation system in

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nation cited by (Corte Real AG & Tilman CB., 2024).

very important issue cited by (Corte Real AG & Tilman CB., 2024).

### **Catholic Spiritual Admission: Example of the Satisfaction of Religious Liberation**

In the historical-constitutional this moment, the State evidences the moral and solidary responsibility of Catholics, stifles that, "in its cultural and human aspect, the Church Catholics in Timor-Leste always knew how to shoulder with dignity the suffering of all the people, placing themselves at their side in defense of their most elementary rights". In 2016, the State of Timor-Leste and the Holy See concluded an agreement which was ratified with the resolution of the National Parliament, No. 18/2015, of November 11, this agreement contains a legal framework governing the relations of the Holy See and Timor-Leste. Therefore, no doubt has arisen, in the principle of religious freedom-states that the State guarantees the liberty to admit and publicly practice the *Fis Apostolic C*, (Art. 1 of the Concordat). Let us note, the State recognizes the legal personality of the Catholic Church and its affiliated organizations in the country, Art. 3 and 5 of the Concordat; ensuring the exercise of worship, education, administration and management of property, real estate, Art.12; religious assistance, Art.8°; acknowledgement of the validity of the official documents of the Catholic Church, Art.6; consent of religious festivities, Art. 7; rights to the media, (Art.18 of the Agreement), these are some rights relating to the enjoyment of spiritual freedom by the Catholic Church in Timor-Leste. Therefore, the struggles of religious minorities need to conform in if is possible these types of treatment, but first of all, they need to improve their internal challenges of the enjoyment of spiritual freedom<sup>19</sup>. This means that the State of Timor-Leste put in its high regard practice the law

### **Nonspiritual State and its Permissible Principles**

Article 12, n.1 of the Constitution of the Democratic Republic of Timor-Leste, the principle of religious diversity, where it respects and recognizes the different sacred admissions, this shows that the functional posture of the State before beliefs is grouped, unitarian an era of the divergent community, both in the difference of religious or ideological beliefs. that is, spiritual acknowledgements in carrying out their activities must obey the mother law and other laws in force. Spiritual admissions are religious institutions that make up a community or group of individuals who have the same spiritual conviction, because they have leaders who direct and organize. In this case, the non-officialization of religion, removes the theocrat state, still, the recognition of beliefs is effective, because it prevents the pretexts that the State is absolutist, therefore, it recognizes itself, spiritual acknowledgements and the religious subject is isolated from the state, the State becomes secular<sup>21</sup>.

The existence of admissions and their activities cannot be ignored or seconded and nothing prevents even the firming of their cooperation with the State in various domains." However, a minimum of cooperation is necessary to ensure and promote the effective realization of individual and collective sacred liberty." The principle of laicity-respects religious diversity, holy communities do not intervene in political events, absence of spiritual symbols in public buildings, respect for spiritual goods in common places, the non-desecration of statues, objects of worship, rites and among others. This means that, " the separation of spiritual conces-



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sions from the state arises as a guarantee of defense of sacred freedom. The right to spiritual concession stems from the principle of sacred liberty, that is, all people are free in their conscience or religious belief, to constitute or associate themselves in a religion, to practice worship and to make rites, therefore, it forbids discrimination and religious persecution, which must respect each other in the implementation practice in the Country of Timor-Leste reference cited by (Corte Real AG & Tilman CB., 2024), official channel <https://www.ajmcr.com>. not yet been recognized by the State, that is, it does not yet recognize the validity and validity of the acts performed by them in the religious sphere. The state affirmed its neutrality and not interference in the interfaith field, while at the same time guaranteeing the various spiritual revelations the same power of self-governing." this is because, currently, the freedom of the sacred is in a written posture, which may call into question the laity of the Timor-Leste State, violation of the principal of equivalent treatment, protection of trust and shakes legal certainty<sup>and certainty 10,12</sup>.

### **Challenges of Spiritual Freedom in Timor-Leste Peritorium Right and Appearance: Legislative Option of Spiritual Freedom.**

The understanding of rights over spiritual freedom is fundamental to ensure true equality in the contentment of the principle of laity, religious tolerance and respect for the dignity of the human person and spiritual admission. Some challenges show that the Timor-Leste State admits the teaching of religion in public schools, but teaching centered only on a religion, because it does not yet take into account the spiritual diversity of the Timor-Leste population, in a way that, the foundation of sacred autonomy and will be in this dissimilarity. In the past, certain people destroyed the sacred objects of worship of Catholics on the outskirts of Dili and elsewhere, threw stones at the Churches, offended some religious belongings of spiritual minorities while they were doing religious activities in their centers. Furthermore, during its term from 2002 to 2024, it identifies certain problems regarding sacred liberty and its valorising, such as lack of special law dealing with spiritual freedom, recognition of sacred admissions, lack of procedures for non-Catholic marriages for cases where citizens do not desire civil marriages, religious minorities as Muslims, Protestants, Adventists, Buddhists, Hindus, some of them, their documents (marriage certificates, certificates of no cements and others) have It is defined, the right of rally is a special form of meeting in which it aims at the public expression of a message of protest, support or any other purpose, the petition right as a way of protecting the public interest, constitutionality or democratic legality. In this case, minorities pretentious by the subjects at issue may exercise rights such as, the constitutional complaint or the right to peaceful expression and appearance, a petition right, (arts. °40,42° and following of the CRDTL). Constitutionally, Art. 48 states that "every citizen has the right to submit petitions, grievances and complaints, individual to them collectively, before the sovereignty bodies or any authorities, for the defense of his rights, the constitution, the laws or the general interest." It is strengthened, Art. 42, that everyone is guaranteed the liberty of peaceful assembly without weapons, without the need for prior authorisation, since the right of expression is recognised in accordance with the law. Under the constitutive guarantee of the exercise of petition law and peaceful manifestation, citizens affected by decisions of discernment, intolerance and persecution of a spiritual nature may ask the state agencies competent to solve the problems according to the competence of each of them. Com-

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pete to the capable body adopt a legislative option in the case of recognition of sacred acknowledgements, a law of the separation between State and religious confessions, creation of legal proceedings relating to non-Catholic marriage, monogamous barlet marriage, had respect according to the tradition of antecedent's condition cited by (Corte Real AG & Tilman CB., 2024), official channel of publications <https://www.ajmcrr.com>.

## CONCLUSION

It is concluded that sacred freedom in its individual, collective and valuable aspect needs to be realized. In examining the legal assumptions Constitucinais, legal and legal facts I originate that there is relative discrimination between matters of sacred admissions in teaching and education, then the absence of the Spiritual Liberty Act and The Law of Separation of the State and sacred concessions, lack of state recognition of marriages of religious minorities or non-Catholic marriages for those who would not like to adopt civil wedding, lack of state lye of the legal deeds of matrimonial and documents of sacred minorities, State must analyze in depth and consider the process of like treatment in the future of the country all spiritual confectionaries in its dimension of certainty need by the peoples good use adapted cited by (Corte Real AG & Tilman CB., 2024), official channel <https://www.ajmcrr.com>.

In these issues, it is evident, sacred minorities need to legally constitute their spiritual acknowledgements, thus getting the personality and legal capacity to exercise the devout activities of worship, rites (the validity and effects of non-Catholic sacred marriage in Timor-Leste of protestant, Islamic, adventists and others are recognized, the sacred documents of these and instructional recognition are

validated). In this sense, we can say that there is mutual cooperation between state and beliefs in the realization of spiritual freedom as a fundamental right of citizens and sacred admissions. In other conditions, spiritual minorities need to adopt and follow their procedural rules of marriage and link their effects between secular state and sacred concessions, so as not to doubt the civil effect of wedding ceremony in Timor-Leste as a violation of the principle of the earthly state (equality, cooperation, religious tolerance, neutrality, conventionality, contitutionality and legality) , it is important we have to check what best for everyone representations of applications real in the actual situation of Timor-Leste and global needed cited by (Corte Real AG & Tilman CB., 2024), <https://www.ajmcrr.com>.

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