

With this dissertation, the Author analyses the jurisprudence of Italian constitutional Court (so-called *Consulta*) on the *principio supremo di laicità* (supreme principle of secularism), as the Court calls it. In fact, this juridical conception was introduced in the Italian legal system by the same Court with the famous 1983 (n. 203) decision. But, one has to underline that the concept of “supreme principle” had been mentioned by the *Consulta* since 1971, through which this Court tried to accommodate the Italian democratic system – as stated in the 1948 Charter – with the specific status recognised to the Catholic Church – as established in Article 7 of the Charter. Yet, as the Author will try to demonstrate, this particular status creates many (and very important) contrasts with the other constitutional principles, including those devoted to the equality before the law and non-discrimination towards the other religious denominations. This explains the fact that, since the 70s, the Constitutional Court has been forced to elaborate some hermeneutical concepts in order to justify the difference between the Catholic Church (its privileges) and the creeds other than Catholicism. From here stems a sort of “acrobatic” jurisprudence that the *Consulta* has elaborated during these years. Moreover, for this way, the Court has been able to confirm (i.e. justify) the “marriage” between secular law and religious (Catholic) law, which is in fact one of the most important aspect of the system of relationship State-Churches in Italy: a system that tends to affirm a “strange” link between two sovereignty powers (State-Catholic Church) in the same legal – territorial – context.