

autoras y autores que hay participado, una visión de conjunto de la problemática y los parámetros constitucionales que pueden permitir resolverla.

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## Foreword

One of the authors in this special edition on «State-Church relations» brings up how naïve it is to think that religious freedom is a problem that has been resolved in Europe, just because we can, in general, practice the religion we deem fitting, or not practice any. Now we would add, more particularly, that it is equally naïve to think that the historic problem of the question of the relations between the State and the Church for Spanish constitutionalism was resolved by the Constitution of 1978, when the latter proclaimed that no religion will be the state religion.

Indeed, neither is the religious issue a closed subject in the Europe of the Union: we need simply compare the diametrically opposed responses given by countries such as France or Greece in their respective areas, or the compromise solution to be found in the European Constitution; and the issue is far from closed in Spain, where real practice has managed to consolidate a model of quasi-denominationality that entails major political and constitutional contradictions, particularly with regard to the effectiveness of the principle of neutrality derived from article 16 of the EC as a requirement for and guarantee of equality for all citizens in the exercise of their rights.

The confirmation of all this gives rise to a broad field of debate – ranging from individual rights, collective rights and the limitations on the exercise thereof, through to the actions of the public powers – which had to be honed down to fit reasonably into the scope of this publication. The idea was therefore to find within this framework, and from a legal standpoint, an aspect that would act as a point of departure and at the same time as a leitmotif for this special edition; a function which, in the context of the Constitution of 1978, seems to be fulfilled if we delve into the indefinite scope of the principles of “laicity” and “adenominationality”.

And this is precisely what the three first contributions and the comparative law studies of this special edition address directly, and from the standpoint of the different legal disciplines. The other works deal with topics that explain the action of these principles at sector level (teaching, financing, cultural heritage). Besides an article on the distribution of powers in the management of religious affairs, the review also includes the regular sections on constitutional jurisprudence and the specific literature review.

As coordinator of this special edition, I am fully aware of the major questions that were by necessity omitted, and of their import, but I also believe that thanks to the authors who have participated we have at least provided an overview of the problem and the constitutional parameters that will help to solve it.