

why, in situations which do not involve even the danger of *communicatio in sacris*, we still, here in England at least, refuse to pray with them. In consequence they tend to think that our profession to regard them as brethren, though separated, is a hollow and meaningless formality. But perhaps we ourselves need to work out more positively what in fact constitutes *communicatio in sacris*. The whole situation is under the direction of the diocesan bishops, and we are bound to loyal obedience to whatever they direct. But that does not mean that we are not free to apply our intelligence to working out how we could, in fact, pray more often and less grudgingly with our separated brethren on certain occasions, securing their understanding that this in no way derogates from the uniqueness of the Catholic position or involves the attribution of any status to the Churches to which they give their allegiance.

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### NOTICE

The next issue of BLACKFRIARS will be a double number for July and August, and will contain articles by Père R. Voillaume on 'Père de Foucauld and his Fraternities', by Mgr H. Francis Davis on 'Is Newman's Theory of Development Catholic' and by Henry St John, O.P., on 'Bible and Tradition'.