

them, like infant baptism to incorporate and nurture them in the church. The question remains regarding the centrality of baptism as the fundamental rite to signify initiation and belonging.

Belcher is unaware of, at least she does not discuss, Pentecostals' affirmation of the symbolism of baptism avowed by Catholics. Adhering to a theology of memorialism regarding the Lord's Supper, Pentecostals are keen on the symbolic meanings of baptism. They can affirm baptism as a sign of grace and tool that God acts graciously in and through. Pentecostals do not make baptism a requirement for salvation. Even Catholics, as Belcher points out, acknowledge that some persons may be saved even if they do not receive baptism.

A promising future lies ahead for Catholics and Pentecostals. Rebaptism, in the strict sense of the term and practice, is unacceptable to Catholics and most Protestant churches. The Catholic Synodal movement emphasizes our common baptism. The mutual recognition of baptism, a place where Catholics are already and where Pentecostals hopefully will come, is essential for multilateral ecumenical dialogue and cooperation.