

Because of its detailed study of ancient Greco-Roman texts and visual representations, this collection of essays exemplifies a thorough engagement with the ongoing debates about ethnicity and gender roles that impacted early Christianity.

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Certain Sainthood: Canonization and the Origins of Papal Infallibility in the Medieval Church. By Donald S. Prudlo. Ithaca, NY: Cornell University, 2015. Pp. xii + 217. \$49.95.

Prudlo's book traces two developments that occurred between 1150 and 1350. One was the growth of papally controlled canonization. In contrast to local cults, a papal canonization called the entire church to venerate the saint, and was preceded by careful investigation to minimize the possibility of error. P. ably argues that popes chose to invest these canonizations with greater solemnity, universality, and certitude in order to compete with episcopal canonizations, which persisted locally until the 17th century (34–35, 74).

The other development was the increasing resistance to papally declared saints. Initially this resistance came only from Cathars and Waldensians. But with the Roman centralization of saint-making, Catholics were being told to revere saints who were unknown or even unappealing to their local churches. Some lay Catholics refused to venerate inquisitors such as Peter of Verona, while some secular clergy were unenthusiastic about the proliferation of mendicant saints (110–18).

The claim of papal infallibility in canonization, P. proposes, arose from the clash between these two developments. This claim made papal canonizations superior to local ones, while delegitimizing the rejection of new saints. By the middle of the thirteenth century, the canonization liturgy included a prayer that God not permit the pope to err. In the 1250s, Bonaventure and Thomas Aquinas taught that error was impossible in a papal canonization (124–30). Indeed, Thomas's distinction between the pope's infallibility in matters of faith and in canonization anticipated the post-Tridentine distinction between the primary and secondary objects of infallibility. By the early 14th century, the Inquisition treated the rejection of a canonized saint as heresy. P.'s interpretation of his theological sources is consistently persuasive, although the causal connections he makes are occasionally less so.

Throughout this volume, P. engages with Brian Tierney, whose *Origins of Papal Infallibility* (1972, rev. 1988) located the matrix of papal infallibility in the disputes about the poverty of Christ under John XXII (1316–34). P.'s account places its origins more than half a century earlier.

Despite some unnecessary repetition, P.'s book is well argued, and significantly advances our understanding of the early development of papal infallibility.

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