



# Conceptio Mariae or Sanctificatio Mariae? Peregrine of Opole's Relations with the Dominican Studium Generale in Bologna

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**Abstract:** This study aims to elucidate the connection between Peregrine of Opole, a Polish Dominican active at the turn of the 13th and 14th centuries, and the studium generale in Bologna through an analysis of his sermons. The focus is on the concept of the sanctification of Mary (*sanctificatio Mariae*), which appears in both Peregrine's sermons and the writings of Bologna Dominicans such as Bombolognus of Bologna and Jacopo da Varazze. By comparing interpretations of this concept, the study identifies significant similarities that suggest Peregrine of Opole likely completed his theological studies at the Dominican studium generale in Bologna during the late 13th century.

**Keywords:** Peregrinus de Opole, Bombolognus de Bolonia, Jacopo da Varazze, sermons, Sanctification of Mary, Dominicans, theology, education

Despite Peregrine of Opole's significant achievements, research on his life and work has not produced the expected results, primarily due to the scarcity of source material. Peregrine, a Dominican preacher born around 1260, received the Dominican habit at the monastery in Racibórz, where he also completed his initial studies (Podsiad 1997, VIII). He was elected prior of the monasteries in Racibórz (1303) and Wrocław (1304) on two occasions (Wolny 2001, 31). Between 1306 and 1327, he served three terms as provincial (Wolny 2001, 32). In 1318, Pope John XXII appointed him inquisitor for the dioceses of Kraków and Wrocław. He passed away around 1333 (Podsiad 1997, XIII), leaving behind a collection of 128 sermons *de tempore* and *de sanctis*,<sup>1</sup> compiled in Racibórz between 1297 and 1304 (Podsiad 1997, XIII).

The roles undertaken by Peregrine, along with the sermons he composed, attest to his rigorous intellectual formation and thorough preparation for preaching. It is

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<sup>1</sup> Hervé Martin proposed an alternative list, which includes 105 sermons from the *de tempore* cycle and 207 sermons from the *de sanctis* cycle. See Martin 2008, 13.

widely agreed among scholars that Peregrine likely received advanced theological education at one of the Dominican theological centres in Europe. However, the specific location where Peregrine deepened his theological knowledge remains a matter of debate. Identifying the place where this Dominican from Opole continued his studies could reveal the influence of a particular intellectual environment on his theological reflections. To address this question, the study focuses on a theological issue that was extensively discussed by theologians and preachers in the 13th and 14th centuries: the conception of the Virgin Mary. By analysing Peregrine's interpretation of this topic and comparing it with the views of other contemporary theologians and preachers, it may be possible to identify similarities that could suggest the location of his studies and its impact on his preaching. This aspect of Peregrine's work has not been analysed in previous research.

## 1. Peregrine's Theological Studies

The origins of the first Dominican studium are linked to the Monastery of St. James in Paris, as documented in the Dominican Constitutions of 1220 (Mulchahey 1998, 351). This institution was recognized as a centre of higher education, integrated within the structures of the University of Paris, and was authorized to admit students from all provinces.

The growing popularity of the Dominican Order and the establishment of new monasteries across Europe necessitated rigorous preparation for the ministry of preaching. Consequently, this led to the creation of new institutions of higher learning, known as *studia generalia*. In 1248, the General Chapter in Paris passed a resolution to establish such schools in Oxford, Bologna, Montpellier, and Cologne. Each province was granted the right to send three students annually to Paris and two brothers to each of the other centres (Mulchahey 1998, 351).

In this context, the question of where Peregrine of Opole pursued his studies abroad arises. Polish researchers have expressed varying degrees of caution on this matter. Antoni Podsiad limited his conclusion to the assertion that Peregrine had studied abroad (Podsiad 1997, IX), while Jerzy Wolny suggested that these studies took place in Prague (Wolny 2001, 30). However, it is impossible to overlook the University of Paris, which held a prominent position in the Dominican education system. Nevertheless, both of these hypotheses appear to be untenable.

The likelihood of Paris being the place of education for the Polish Dominican Peregrine seems questionable. Firstly, his sermons reveal no trace of the teachings of St. Thomas Aquinas. Secondly, Peregrine's *sermones* contain pointed criticisms of the Parisian masters, which casts doubt on the possibility that he studied there. For instance, in his sermon on the Memorial of St. Paul the Apostle, he states: "Multi

gloriantur de hoc, quod fuerunt Parisius, ubi sunt boni magistri et qui studuerunt digniores litteratores reputantur, sed Paulus dignior omnibus, quia non Parisius, sed in caelo per ipsum Dominum et hoc in schola angelorum doctus fuit” (Peregrinus, *In Commemoratione sancti Pauli apostoli*, 453–54).<sup>2</sup> Similarly, in the sermon for the Thirteenth Sunday after Pentecost, he remarks: “Unde erat quidam obsessus, qui interrogatus de gaudio, quod habent sancti in caelo, respondit: <Si totum caelum esset pergamenum et totum mare encaustum et omnes stellae magistri Parisienses et omnia stramina pennae, certe hi omnes Parisienses nec manibus, nec lingua possent describere minimum gaudium, quod sancti habent de vultu Dei>.” (Peregrinus, *In Dominica tertia decima post Pentecosten*, 245)<sup>3</sup>

The quoted fragments of Peregrine of Opoles sermons seem to exclude the possibility that he pursued studies in Paris.

Another hypothesis, proposed by Wolny, suggests that Peregrine might have studied at a studium generale in Prague. However, this hypothesis is also unconvincing. In the 13th century, the Dominicans established studia generalia in Paris, Bologna, Montpellier, Cologne, and Oxford. The studium generale in Prague, however, was not founded until 1347 by order of the General Chapter in Bologna. Therefore, Peregrine could not have received his education in Prague.

Given that Bologna was home to a studium generale of the Dominicans during that period, it is worth considering whether Peregrine of Opoles may have received a comprehensive theological education there. Certain aspects of his sermons provide grounds for hypothesizing that he could have studied at the studium generale in Bologna (Filip and Černušák 2002, 190). For instance, his sermons reveal a strong familiarity with geography and events in Italy, such as Dominic’s studies at the University of Padua (Peregrinus, *In festo Translationis sancti Dominici confessoris*, 594), references to Dominican monasteries in Pavia (Peregrinus, *In festo sancti Marci evangelistae*, 415) and Milan (Peregrinus, *In festo beati Petri primi martyris*, 580), and detailed accounts of the martyrdom of Peter of Verona in 1252 (Peregrinus, *In festo beati Petri primi martyris*, 578–83). Such knowledge suggests that Peregrine may have gathered this information firsthand while in Italy. Additionally, the Polish Dominican incorporated numerous materials from the *Legenda Aurea* (Iacopo da Varazze 1998) and the *Sermones de Sanctis* (Jacobus de Voragine 1484) by James of Voragine into his sermons.

<sup>2</sup> “Many boast of the fact that they were in Paris, where there are good teachers and those who studied are considered more worthy writers, but Paul is more worthy of all, because he was not in Paris, but in heaven through the Lord himself and this was taught in the school of angels.” (Peregrinus, *In Commemoratione sancti Pauli apostoli*, 453–54)

<sup>3</sup> “Whence there was a besieged man, who, when asked about the joy that the saints have in heaven, answered: <If the whole sky were parchment and the whole sea were reddened and all the stars were Parisian teachers and all the straws of feathers, certainly these Parisians could not describe with hands or tongue the least joy which the saints have from the face of God.>” (Peregrinus, *In Dominica tertia decima post Pentecosten*, 245)

## 2. The Sanctification of Mary in the Sermons of Peregrine of Opole

The hypothesis regarding Peregrine of Opole's theological studies at the studium generale in Bologna necessitates further investigation. The initial step in this inquiry is to analyse how the Dominican interpreted the issue of Mary's conception, with the aim of comparing his views to those of other Dominican theologians of the period, based on the content of his sermons. It should be noted that Peregrine of Opole did not leave behind any sermons entirely dedicated to the conception of the Blessed Virgin. His Marian sermons were delivered during the liturgical celebrations of the four Marian feasts that were part of the calendar at that time: the Purification of Mary (*Purificatio Mariae*), the Annunciation of Mary (*Annuntiatio Mariae*), the Assumption of Mary (*Assumptio Mariae*), and the Nativity of Mary (*Nativitas Mariae*). While some sermons contain brief references to Mary's conception, when these references are collected and analysed as a whole, they provide insight into how Peregrine of Opole understood this theological issue.

### 2.1. Sermon for the Feast of the Purification of Mary

"Ipsa enim existens in utero materno sanctificata fuit ab originali peccato, fuit magis purificata in mundo, in quo numquam peccavit nec venialiter, quod nemini inter natas mulierum creditur esse donatum secundum Bernardum, sed maxime fuit purissima in Filii conceptione. Sanctus enim sanctorum intrans in ipsam Sanctam Sanctorum effecit, ut in ipsa nulla esset macula." (Peregrinus, *In festo Purificationis Beatae Mariae Virginis*, 369)<sup>4</sup>

In the text quoted above, Peregrine does not explicitly mention the conception of Mary (*conceptio Mariae*). Instead, he emphasizes her sanctification (*sanctificatio*) from original sin. This indicates that, according to Peregrine, the Blessed Virgin was conceived in original sin and subsequently purified and sanctified.

A distinctive aspect of Peregrine of Opole's interpretation of Mary's sanctification is its alignment with the mystery of the Incarnation. Peregrine posits that the conception of the Son of God by the Holy Spirit and the Virgin Mary represented the culmination and fulfilment of a mystery anticipated from eternity. Accordingly, Mary's sanctification was seen as a preparatory step for her role as the Mother of God. Peregrine thus describes a dual sanctification of Mary. The first sanctification occurred in the womb of her mother, while the second took place at the moment of the Incarnation of the Son of God. The phrase "maxime fuit purissima" [she was very

<sup>4</sup> "For she herself, existing in her mother's womb, was sanctified from original sin, she was more purified in the world, in which she never sinned even venially, which is believed to have been given to no one born of women, according to Bernard, but above all she was most pure at the conception of her Son. For the Holy of Holies, entering into the Holy of Holies itself, made it so that there was no spot in it." (Peregrinus, *In festo Purificationis Beatae Mariae Virginis*, 369)

pure] pertains to this second sanctification, during which the seed of sin (*fomes peccati*) was entirely eradicated.

## 2.2. Sermon for the Feast of the Annunciation of Mary

“Secundo missus est ad Virginem in anima et corpore formosam. In anima fuit pulchra, quia ante sanctificata quam nata et post conceptionem in tantum fuit confirmata, quod nec venialiter peccare potuit.” (Peregrinus, *In festo Annuntiationis Beatae Mariae Virginis*, 399)<sup>5</sup>

In this sermon, Peregrine of Opole does not address the conception of Mary explicitly but highlights her sanctification, which he asserts occurred before her birth. The Dominican does not specify the exact timing of Mary’s sanctification.

Consistent with his previous sermon, he emphasizes the dual nature of Mary’s sanctification: the first took place in the womb of her mother, while the second occurred at the moment of Christ’s conception. This latter sanctification resulted in the eradication of the source of sin, thereby ensuring Mary’s moral perfection.

## 2.3. Sermon for the Feast of the Assumption of Mary

“Mirabile quod fuit in sanctitate, quia ante sanctificata fuit quam nata et post conceptionem Filii in tantum fuit conformata, quod nec venialiter peccare potuit.” (Peregrinus, *In festo Assumptionis Beatae Mariae Virginis*, 479)<sup>6</sup>

In this sermon, Peregrine of Opole extols the remarkable holiness of Mary, employing the phrase “ante sanctificata fuit quam nata” [She was sanctified before she was born] to indicate her sanctification prior to her birth. Although the concept of Mary’s conception in original sin is not explicitly mentioned, the emphasis on her sanctification suggests this underlying belief. Peregrine reiterates the notion of Mary’s double sanctification: the first occurring before her birth and the second during the conception of Christ. This second sanctification, effected by the Holy Spirit, resulted in the complete eradication of original sin, enabling Mary to be free from even venial sin. Consequently, Mary is portrayed as surpassing all saints in holiness and beauty (Peregrinus, *In festo Assumptionis Beatae Mariae Virginis*, 479), reflecting her exceptional sanctity among all people (Peregrinus, *In festo Assumptionis Beatae Mariae Virginis*, 480).

<sup>5</sup> “In the second place he was sent to the Virgin, beautiful in soul and body. She was beautiful in soul, because she was sanctified before she was born and she was strengthened after conception to such an extent that she could not even sin venially.” (Peregrinus, *In festo Annuntiationis Beatae Mariae Virginis*, 399)

<sup>6</sup> “It was wonderful that she was in holiness, because she was sanctified before she was born and after the conception of the Son she was shaped to such an extent that she could not even sin venially.” (Peregrinus, *In festo Assumptionis Beatae Mariae Virginis*, 479)

## 2.4. Sermon for the Feast of the Nativity of Mary

“Item secundo nata est sanctissime, quia sanctificata fuit per Spiritum Sanctum, antequam nata.” (Peregrinus, *In festo Nativitatis Beatae Mariae Virginis*, 499)<sup>7</sup>

In this sermon, Peregrine of Opole underscores that the Blessed Virgin's entrance into the world was preceded by the sanctifying action of the Holy Spirit. He employs his characteristic formulation: “sanctificata fuit, antequam nata” [she was sanctified before she was born], emphasizing that Mary's sanctification occurred before her birth. According to Peregrine, this divine intervention rendered her birth supremely holy (*sanctissime*).

In summary, the treatment of the conception of Mary in Peregrine of Opole's sermons is notably sparse. It is addressed in only a few sentences across four Marian sermons. Despite the limited information, an analysis of his views leads to several conclusions. Notably, Peregrine does not use the term ‘conceptio’ with reference to the Blessed Virgin, reserving it instead for Christ. Rather, he employs the term ‘sanctificatio Mariae’ to describe Mary's sanctification.

Peregrine of Opole repeatedly employs the phrase “sanctificata fuit, antequam nata,” which highlights the dual aspect of Mary's sanctification: her initial contamination by original sin and her subsequent sanctification before birth. This phrase underscores the relationship between sanctification and Mary's birth, a distinctive feature of Peregrine's interpretation. The terminology used by Peregrine does not directly address Mary's conception but instead emphasizes the sanctity of her birth. According to him, the Blessed Virgin's birth acquires its unique significance through the sanctifying power of the Holy Spirit, which frees her from sin.

Another aspect emphasized by Peregrine is the spiritual beauty of the Blessed Virgin, resulting from this sanctification. Thus, for Peregrine, the focus is less on the concept of sin and its cleansing and more on the sanctification and beauty of Mary.

Additionally, the term ‘sanctificatio Mariae’ in Peregrine's discourse has a Christocentric dimension. Mary's sanctification is intrinsically linked to her future role as the Mother of Christ. Consequently, Peregrine underscores two phases of her sanctification: the first occurring before her birth and the second occurring prior to the conception of Christ. While the initial sanctification by the Holy Spirit neutralized the seed of sin in her womb, the second sanctification, preceding the Incarnation, resulted in the complete elimination of sin.

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<sup>7</sup> “Also she was born the second time most holy, because she was sanctified by the Holy Spirit before she was born.” (Peregrinus, *In festo Nativitatis Beatae Mariae Virginis*, 499)

### 3. The *Conceptio Mariae* Celebrated in Bologna?

The Franciscan scholar Celestino Piana observed that in thirteenth-century Bologna, the topic of celebrating the Feast of the Conception of Mary attracted more interest from canon law specialists, such as Guido da Baysio and Giovanni Andrea, than from theologians (Piana 1941a, 20). These canonists recognized only four widely acknowledged Marian feasts. Although Giovanni Andrea mentioned locations where the Feast of the Conception of Mary was observed, he himself remained skeptical about such a celebration (Piana 1941a, 20).

Piana rightly pointed out that both St. Thomas Aquinas and St. Bonaventure, when addressing the issue of Mary's conception, referred to the liturgical celebration as a potential argument in the debate concerning the Immaculate Conception. In contrast, Bombolognus of Bologna, a theologian of the local Church, did not address this issue. Instead, he emphasized the Feast of the Nativity of Mary as an argument for Mary's sanctification in her mother's womb (Piana 1941a, 20–21). The Dominican theologian from Bologna associated Mary's sanctification with her birth rather than her conception.

The observation is corroborated by a Franciscan antiphonary from the 13th century, which was intended for the Franciscan monastery in Bologna (Piana 1941a, 21).

Notably, this antiphonary does not include any mention of the Feast of the Conception of Mary.

Similar conclusions are supported by an analysis of various statutes from the city of Bologna: the *Statuti del Comune* from 1250, the *Statuti della Società dei Callegari*, and the *Statuti della Società degli Spadai* from 1283. These documents list only four widely recognized Marian feasts and make no reference to the Conception of Mary (Piana 1941a, 22).

In conclusion, the absence of any references to the Feast of the *Conceptio Mariae* in 13th-century theological writings, canon law, liturgical books, and city statutes used in Bologna suggests that this feast was not observed in Bologna during that period.

### 4. The Sanctification of Mary in the Commentary on the *Sentences* by Bombolognus of Bologna

Bombolognus of Bologna, a prominent Dominican theologian and commentator on the *Sentences* in the latter half of the 13th century, addressed several aspects of the sanctification of Mary (Piana 1941a, 11). His treatment of this topic, as explored



in Celestino Piana's research published in *Studi Francescani*,<sup>8</sup> encompasses the following dimensions:

- a) The sanctification of Mary's body prior to its union with her soul,
- b) The sanctification of Mary's soul prior to its union with her body,
- c) The sanctification of Mary before her birth (Bombolognus de Bologna, *Commentaria in III Sententiarum* d. 3, a. 1–2; Piana 1941b, 186–91).

In considering the first possibility, Bombolognus of Bologna dismissed the notion that the body of the Blessed Virgin could have been sanctified before its union with the soul. He argued that divine grace is granted only to a rational creature (*creatura rationalis*) (Bombolognus de Bononia, *Commentaria in III Sententiarum* d. 3, a. 1, q. 1; Piana 1941b, 187), and thus, Mary's body, which lacked a soul, could not have been sanctified. Bombolognus also examined the marital act, which results in human conception and simultaneously serves as the conduit for the transmission of original sin. He distinguishes between the *actus personae* and *actus naturae* in the marital act. Based on this distinction, the Dominican contends that the marital act of Joachim and Anne could be regarded as holy. Since it was an act of a person (*actus personae*), its guiding principle was the will; thus, in this instance, the sexual intercourse could be considered a meritorious act rather than a sinful one (Bombolognus de Bononia, *Commentaria in III Sententiarum* d. 3, a. 1, q. 1; Piana 1941b, 188). However, when considered as *actus naturae*, the marital act is inherently sinful. Therefore, conception itself, arising from this act, could not be meritorious. Furthermore, Bombolognus questions, "How can one speak of sanctity without the Spirit who sanctifies? What connection does the Holy Spirit have with sin, and how can sin be spoken of where there was no lust?"

Bombolognus of Bologna also examines the second possibility, namely, the sanctification of Mary's soul prior to its union with the body. This argument aligns with the views of proponents of the Immaculate Conception, who claimed that if Mary's soul were graced from the moment of its creation, then, upon its union with the body, the body would not transmit original sin to the soul (Bombolognus de Bononia, *Commentaria in III Sententiarum* d. 3, a. 1, q. 2; Piana 1941b, 189). These proponents drew on St. Anselm's argument concerning the hierarchy of beings, with Christ at the pinnacle, whose holiness is reflected in both His body and soul being free from original sin. Next in this hierarchy is the Mother of Christ, whose purity and sanctity, while not equalling that of her Son, surpass those of other saints. Consequently, she is seen as a mediator between humanity and Christ, representing an intermediate level of sanctification (Piana 1941a, 19). Bombolognus, however, rejected this hypothesis, arguing that it would undermine the universality of original sin and

<sup>8</sup> Bologna, Bibl. Univer., Ms. cod. 755 and Assisi, Bibl. Comun., Ms. cod. 155. See Piana 1941b, 185.



the all-encompassing nature of Christ's redemptive act (Bombolognus de Bononia, *Commentaria in III Sententiarum* d. 3, a. 1, q. 2; Piana 1941b, 189).

The third hypothesis considered the sanctification of Mary occurring after the union of her soul with her body (*animatio*), but before her birth (Bombolognus de Bononia, *Commentaria in III Sententiarum* d. 3, a. 1, q. 3; Piana 1941b, 190). Bombolognus of Bologna posited that the Blessed Virgin was sanctified immediately after her animation (*statim post animationem*).

Additionally, the Dominican theologian highlighted the concept of Mary's double sanctification: the first occurring in her mother's womb and the second occurring before the conception of Christ. The first sanctification involved the purification of the Blessed Virgin from sinful actions, but did not eliminate the possibility of sinning (Bombolognus de Bononia, *Commentaria in III Sententiarum* d. 3, a. 2, q. 2; Piana 1941b, 195). The second sanctification, however, conferred upon her the state of being incapable of sinning (*impossibilitas peccandi*).

The theological reflections presented in the commentary by the Dominican of Bologna indicate that his views were not influenced by the thought of St. Thomas Aquinas. Instead, his positions on the conception of Mary align more closely with those of St. Bonaventure (Piana 1941a, 28). The similarities between Bombolognus of Bologna's reflections and those of the Seraphic Doctor become more apparent when comparing their approaches to the issue of Mary's sanctification and the presentation of specific theological arguments (Piana 1941a, 28). Concepts such as *persona media* and *mediatrix* [media persona and mediatrix], which are unfamiliar to Dominican tradition, appear prominently in Franciscan Mariology.

The depiction of Mary's sanctification in Bombolognus's commentary illustrates the Dominican theological perspective developed at the Dominican studium in Bologna, which was notably influenced by Franciscan theological ideas (Piana 1941a, 28).

## 5. *Sanctificatio Mariae* as Presented by Bombolognus of Bologna and Peregrine of Opole: Similarities and Differences

A comparison of the teaching on the sanctification of Mary as presented in the commentary by Bombolognus of Bologna with the interpretation found in the sermons of Peregrine of Opole reveals notable similarities.

Firstly, both Peregrine of Opole and Bombolognus of Bologna emphasize the sanctification of Mary that occurred in the womb of her mother, prior to her birth. Both theologians highlight this aspect with the phrase "Beata Virgo sanctificata fuit antequam nata." Neither the Dominican from Bologna nor the preacher from Opole focused on Mary's purification from original sin but rather on her sanctification.

In addition to the sanctification before Mary's birth, both authors refer to another sanctification that took place before the conception of the Son of God. At this moment, through the action of the Holy Spirit, Mary was confirmed in holiness to such a degree that she was rendered incapable of committing even a venial sin. Consequently, the holiness of the Blessed Virgin surpassed that of all other saints, making her the most esteemed among all people. Both Bombolognus and Peregrine emphasized Mary's mediating role between Christ and sin-afflicted humanity.

The observed similarities suggest an influence of Bombolognus of Bologna's theology on the reflections of the Dominican from Opole, leading to the hypothesis that Peregrine of Opole may have received his education at the Dominican studium generale in Bologna. To test this hypothesis, a subsequent research step has been undertaken. Given the significant impact of Jacopo de Voragine's *Legenda Aurea* on Peregrine's preaching, a comparative analysis was conducted between Peregrine's interpretation of the conception of Mary and the corresponding interpretation found in Jacopo de Voragine's *Sermones de Sanctis*.

## 6. The Sanctification of Mary in Jacopo da Voragine's *Sermones de Sanctis*

As Giovanni Paolo Maggioni has observed, the *Legenda Aurea* was initially intended not as a devotional text for laypeople but as a handbook for preachers, offering material for sermon composition (Maggioni 2013, 23).

To effectively utilize the resources provided in the *Legenda Aurea*, Jacopo de Voragine compiled a series of *Sermones de Sanctis*, which served as a guide for preaching based on the *Golden Legend*.

These *Sermones de Sanctis* functioned as a tool for interpreting hagiographic figures, drawing upon the narratives presented in the *Legenda Aurea*. In these sermons, the Dominican demonstrated how to derive moral and spiritual insights from the hagiographic texts, thereby integrating and harmonizing the diverse stories they contained (Maggioni 2013, 24).

The *Sermones de Sanctis* by Jacopo da Voragine include homilies on four Marian feasts observed in the 13th century: the Purification of Mary (*Purificatio*), the Annunciation (*Annuntiatio*), the Assumption (*Assumptio*), and the Nativity of Mary (*Nativitas Mariae*). A detailed analysis of these Marian sermons reveals that Jacopo de Voragine does not employ the term 'Conceptio Mariae' in reference to the Virgin Mary. This term, which describes the inception of Jesus' earthly existence in the womb of the Virgin Mary, is notably absent from his sermons.

Instead, Jacopo de Voragine uses the term 'sanctificatio' to describe the sanctification of the Blessed Virgin. For instance, in the sermon on the Purification of Mary,

he states, “ipsa enim fuit sanctificata” (Jacobus de Voragine, *De Purificatione Marie*, XLIIIrb).<sup>9</sup> A similar expression is found in the sermon on *De Assumptione Marie* (Jacobus de Voragine, *De Assumptione Marie III*, CXXIIvb). A distinctive feature of Jacopo de Voragine’s Marian sermons is their Christocentric perspective. The concept of Mary’s double sanctification is framed in the context of Christ’s conception: the first sanctification occurred in her mother’s womb, and the second prepared her for the mystery of the Incarnation (Jacobus de Voragine, *De Annuntiatione Marie I*, LVva).

The research indicates that Jacopo de Voragine focused on the sanctification of Mary rather than her conception. It is noteworthy that, unlike Peregrine of Opole, the Italian Dominican did not use the term ‘sanctificatio Mariae’ in reference to the birth of Mary.

## 7. The Influence of Jacopo de Voragine’s *Sermones de Sanctis* on the Preaching of Peregrine of Opole

It is evident that Jacopo de Voragine’s *Legenda Aurea* significantly influenced the preaching of Peregrine of Opole. The *Legenda Aurea* provided sources for various details included in Opole’s sermons, such as Mary’s presence in the Temple (Iacopo da Vorazze 1998, 905–6) and the appearances of the Risen Christ to the Mother of Jesus and to the Apostle James (Peregrinus, *In festo Resurrectionis*, 115). The *Golden Legend* also supplied exempla for preaching, including the story of St. John the Apostle and Evangelist (Iacopo da Varazze 1998, 95; Peregrinus, *In Dominica decima octava post Pentecosten*, 267–68).

In this context, it is pertinent to explore the potential impact of Jacopo de Voragine’s Mariology, as presented in his *Sermones de Sanctis*, on Peregrine of Opole’s preaching. Comparative analysis reveals notable similarities between the two preachers. Both Jacopo de Voragine and Peregrine of Opole focused on the sanctification of Mary rather than her conception.

A key distinction lies in the term used by Peregrine of Opole: *sanctificata in utero antequam nata* [sanctified in the womb before birth]. This term, referring to Mary’s sanctification relative to her birth, is unique to Peregrine and is not found in Jacopo de Voragine’s Mariology. The latter’s writings do not incorporate this specific interpretation.

Another similarity is their Christocentric perspective. Both preachers discuss Mary’s double sanctification in the context of preparing for the Incarnation of Christ. They emphasize Mary’s spiritual beauty and sinlessness, achieved through the sanctifying action of the Holy Spirit.

<sup>9</sup> “[...] for she herself was sanctified.” (Jacobus de Voragine, *De Purificatione Marie*, 43)

However, it is notable that neither Peregrine of Opole nor Jacopo de Voragine addresses the celebration of Mary's conception – a topic of considerable debate in the Parisian theological milieu. This omission indicates that the issue of Mary's conception was not a focus of theological reflection in either northern Italy or Poland during this period (Wojtkowski 1958, 113).

## Conclusion

The research conducted reveals that the concept of the sanctification of Mary as presented in the sermons of Peregrine of Opole aligns closely with the interpretation found in the commentary on the *Sentences* by Bombolognus of Bologna. A key element linking both perspectives is the association of sanctification with birth: “sanctificata antequam nata.” This distinctive approach underscores the influence of Bombolognus of Bologna on Peregrine of Opole's Mariological views and supports the hypothesis that Peregrine likely completed his theological studies at the Dominican studium generale in Bologna.

The examination of writings from Dominican theologians affiliated with the Bologna centre highlights a particular approach to the sanctification of Mary (*sanctificatio Mariae*). The Italian theologians, including Bombolognus of Bologna and Jacopo de Voragine, emphasized the role of the Holy Spirit in both cleansing the Blessed Virgin from sin and sanctifying her. Their theological reflections were centred on a Christological perspective, viewing the double sanctification of Mary as preparatory for the mystery of the Incarnation. Conversely, the conception of Mary (*conceptio Mariae*) was not a focus of their interest. This omission can be attributed to the absence of a liturgical celebration of this feast in thirteenth-century Bologna and to the distinct theological trajectory of the Bologna centre, which differed from the Parisian tradition.

Comparing the treatment of the sanctification of Mary in the sermons of Peregrine of Opole with the interpretations found in the writings of Jacopo de Voragine and Bombolognus of Bologna reveals elements of a distinctive Dominican theology specific to the Lombard region. This perspective differs notably from the theology of St. Thomas Aquinas, which, following his canonization, swiftly became the standard for all academic centres within the Dominican Order.

*Translated by Agata Dolacińska-Śróda*

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