

The Archconfraternity of the Most Precious Blood

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I should like to begin by noting that in preparing this presentation I have relied heavily on Michele Colagiovanni's, *Il Padre Segreto, Vita di Monsignore Francesco Albertini*, especially chapters 10, 11, 12, and 18, and an article by Mario Dariozzi, cpps, "L'Arciconfraternità del Preziosissimo Sangue in San Nicola in Carcere Tulliano." (See the end of the article for full references.)

The *Enciclopedia Cattolica* defines a confraternity as an ecclesiastical corporation, composed primarily of the laity, canonically erected and governed by a competent superior, with the aim of promoting the Christian faith by means of special good works directed to divine worship or to charity to one's neighbor. Often worship and charity are associated aims in the statutes of confraternities. Thus conceived, they are genuine and stable ecclesiastical foundations with their own organization, capable of having their own statutes, etc.

According to the Code of Canon Law of 1917, confraternities are not to be confused with:

1. those institutes that have the title of "pious causes" (hospitality, recovery houses, orphanages, etc.) which have a more complex aim;
2. pious unions that exist for a particular occasion, held together by the will of their members, which go out of existence when there are no more members;
3. secular third orders that are closely linked with the religious order from which they derive their name;
4. associations of the arts and of craftsmen which have an aim that is primarily economic, even if they place themselves under the protection of a saint.

Confraternities can continue to exist even if they have no members, thanks to their canonical erection. They depend on the diocesan bishop and on the major superiors of the institutes or religious orders with whom they are associated or by whom they were founded.

They came into existence during the Carolingian era, but we have documents on associations of priests from the tenth century or in the case of associations of the laity,

from the twelfth century. Each confraternity had, according to its importance, an altar or a chapel or a church in which it could perform its religious practices (Mass, processions, special prayers) and also a place where they could meet under the guidance of a head and with the assistance of a priest or member of a religious order. Their stated purpose generally went beyond religious practices: assistance to sick members, the suffrages and funerals for the deceased, aid for the poor and for strangers, the gathering of alms, and help for those condemned to death or to the imprisoned.

The new code of canon law does not speak of confraternities but of *associations*. They are treated in title V of the second book which has the title, "The People of God." Canons 298 through 329 deal with these associations. The Code emphasizes that it is a right of each of the faithful to be able to join associations, whatever their state in life in the Church: lay person, priest, religious, or bishop.

The Archconfraternity has this title because it has the capacity to aggregate to itself other confraternities or associations.

How Did the Archconfraternity of the Precious Blood Begin?

In the church of San Nicola in Carcere in Rome, a relic of the Blood of Christ was exposed for the veneration of the faithful. The relic consisted of a piece of cloth stained with blood which, according to legend, had poured forth from the side of Christ. This cloth was part of the cloak of the centurion who participated in the crucifixion and who became the progenitor of the Savelli family. In the course of the centuries this family had given the Church the relic. The relic was arranged at the foot of a venerated crucifix which is said to have spoken to St. Brigid. The relic and the crucifix were venerated to such an extent that there arose a feast of the Most Precious Blood in which the entire parish participated.

In the climate of the renewal of the first years of the 1800s, the church of San Nicola underwent important works of restoration, the express wish of Pius VII. An engine of this restoration was Monsignor Francesco Albertini. His was not only a physical restoration of the church building, but also a spiritual renewal that encompassed the faithful who frequented the church. In his intimate reflections, which we approach in the context of profound prayer, and in the apostolate he engaged in with

intense devotion, Albertini found himself attracted to greater and greater involvement with the relic of the Blood. The legend of the Savelli family was overlaid on the testimony of the gospel of John, which attests that from the side of Christ flowed blood and water. The Blood that had soaked the cloth of the relic was the Blood of the covenant, the Blood of the birth in which the church was born, the Blood of the Eucharistic chalice.

In that Blood the thoughts of Don Francesco came together, linked to the fatherhood of God. He is the absolute parent, in whom paternal and maternal love is based and in whose arms we live, move, and have our being. The Father sends the Son for the sons and daughters and pours out upon them the Spirit of love which reunites them to the Father. Every person is in the heart of God. The proof that we are in the center of the love of the Trinity is the Blood.

Devotion to the Blood united the romantic dimension, permitting the revival of an intense participation in the events that had accompanied the sufferings of Christ, with the dimension of the enlightenment, because there was no doubt that in the sign of the Blood, one summed up the theology of redemption. Albertini confirmed that he was taken by these inspirations that came to him “in the morning, at the holy altar, while consuming the Blood of Christ.” He wanted to promote an interior and spiritual revolution, to stir up the people, and to affirm that he had discovered there a hidden secret: the true devotion of the Church, the inexhaustible source. If every Christian had understood his own worth and the worth of his neighbor, even when sinning, he would do everything possible to live accordingly.

He began to think about instituting a sodality which would place at its summit the devotion to the Blood of Redemption and this hidden treasure which the Church possessed, so that every member of the faithful would experience the same interior movements which he had. Such a project became irrepressible on the first of July 1807, during the annual celebration of the feast of the Most Precious Blood. The true Feast of the Blood must be a vigorous Church, stirred up by love.

In a meeting of the chapter of the Church, Don Francesco posed the question of finding something, “a gathering” or *adunanza* as he called it, “capable of calling back the faithful.” He knew where he wanted to arrive. For “calling back” the faithful there was nothing better than the devotion to the Most Precious Blood, “all the more so since

there was already a feast of the Precious Blood being celebrated on the first day of July.” **The influx of the faithful would mean that they would stream into the Church, or better, made them become Church.** This would have increased the entrances of the Church and would have permitted the maintenance of the work of modernization already completed and to be realized.

Meanwhile, in a church dependent on San Nicola, Santa Maria in Vincis, a group of priests--Don Gaetano Bonanni, Don Gaspare del Bufalo, Don Antonio Giampedi, Don Luigi Gonnelli, and Don Antonio Santelli--had begun an evening oratory. This consisted in the apostolate for the catechesis of adults, who could be present for the catechesis and the other functions only late in the evening. Don Francesco had wanted to unite the two works, his association dedicated to the Most Precious Blood and this group of priests who were dedicating themselves to the evening oratory, but Don Gaetano Bonanni opposed it. For his association Don Albertini provided for a more structured organization of the participants while participation in the evening oratory was more casual.

In any case Albertini continued to be attracted by this group of these priests who were promoting the oratory and he wanted to dispose them to promote the devotion to the Blood of Christ. **With the passing of time he had a way of strengthening certain opinions he had made regarding the young priest Gaspar Del Bufalo.** He had found in him a worthy preacher and good organizer. Now he noticed that he was rising above his companions. They were united together around Bonanni, who remained the guiding force, but Gaspar was full of energy and promised to become a decisive force.

With regard to temperament, Gaspar had what Don Francesco lacked. He was an impulsive protagonist, a fluent orator, and was elegant in form and in his person. If Albertini was better in his one-to-one conversations, Gaspar excelled in the pulpit. He seemed to be possessed by an overwhelming force.

Don Francesco, inclined to read events as the place where God made himself known, began to think not only that the activities of the evening oratory of Bonanni and of his own group could be held in the same day, but also that they could be integrated in some way into a single idea. For the moment what was important was that the two initiatives not hinder one another, because at the moment their integration seemed to be possible.

Thus it was that he began offer some rough sketches of the rule for his own work and began to put them into action, centering everything in the celebration of the Mass in the morning, at an early hour, before the start of the working day and the opening of the shops and the start of work activities. It was a happy intuition. The church immediately was filled with the faithful as it had never been before.

Albertini summarized the ideal of the sodality or association:

To promote the greater glory of God, the devotion and frequent reception of the sacraments among the people, especially in the poor artisans, workers, and peasants, and to obtain a more abundant suffrage for the souls of the deceased, particularly of those who died in the inns and in those places where they are ordinarily most forgotten.

The idea was more precise, in stating that those inscribed would have to ...engage in many pious works...for the spiritual benefit of large surrounding population and neighboring places, especially to the poor peasants and day laborers, who are so numerous in this vast parish.

Three features immediately stand out: the missionary vision of the institute, its being deeply rooted in the parish, and its openness to the laity. The association, in fact, was created with a view to action. The activity had to be directed principally to the fringes of a very **emarginated** population. The priests were not coming to them and so he would have to think about enlisting the laity. Albertini wanted an army of missionaries to spread the devotion in the world, precisely because of the universal effect of the Blood of redemption.

This was being hampered by Albertini's personal character. He leaned toward personal dialogue, to personal contacts, and he let it be known that he was solidly against putting himself at the head of this, to working with large groups, to being on the front lines, so to speak. His thought was that Don Gaspare del Bufalo would know how to do this.

The association was formed of men and women. It would remain dependent on the chapter of San Nicola. A canon of the chapter would be in charge and would be elected yearly, at the same time in which the officers would be elected. The number of members was not limited, but that of the officers was fixed at 15 men and 15 women, in memory of the mysteries of the rosary.

A strict body of norms regulated the functioning of the institution. Albertini maintained that "everything must be done with order, because it should succeed in

becoming acceptable and pleasing to the Lord.” Order depended on “good rules and their exact execution.”

The canons of the chapter of San Nicola in Carcere chose from among themselves those who had initiated the institution: Monsignor Pittori, Don Gregorio Muriccioli, and naturally, Albertini. These three chose fifteen men and fifteen women as “representatives” or persons in charge, having the duty of bringing together “the most active persons and capable persons to be the foundation stones of the aforementioned devoted gathering.”

After this the chapter set the date for the ceremony of the founding for December 8, 1808. Albertini had a preference for meaningful dates and numbers. On this date occurred the first centenary of the gift of the relic to the parish of San Nicola in Carcere. On this date is celebrated one of the most important Marian feasts, the Immaculate Conception, which recalls the mystery of the incarnation. Through Mary, conceived without sin by the foreseen merits of the Blood of Jesus, humanity gave its own best blood to the Word made flesh.

The day was preceded by a novena that began in the morning, after the Mass. Don Francesco invited many priests for confessions and chose Gaspar as the preacher.

On the 8th of December, during the sung Mass and general communion, Gaspar delivered “moving and effective short sermons.” At the end of the Mass “he made a brief but energetic discourse, directed entirely at the ‘representatives,’ both men and women, in which he made them see the principal aim of the new Association, which had just been founded, and consequently what ought to be the disposition of those who were destined to become its foundations.” He concluded, “animating and encouraging all to dedicated themselves completely” to the work.

On December 26th the chapter of the church met to elect the president. This could not be anyone but Don Francesco. He accepted and the day after his acceptance he held the first gathering of the representatives. In this meeting “different tasks were given to each one.” In the meeting of January 1st the Association thought to seek pontifical approbation. After a thorough and strict examination of the institution, of its rules and its aims, the Cardinal Vicar granted with the decree of February 27th “the perpetual and apostolic approbation of the Association and of its Constitutions.” With this act Albertini remained “freed of whatever dependence he had on his two partners,”

Pittori and Muccioli, and the consequence was a sharper focus of the directives. The dependence on the chapter as a whole, for those matters foreseen by the constitutions, remained in force.

What did the constitutions consist of?

The full name of the Association was “of the Most Precious Blood of Jesus Christ, of the Rosary of the Blessed Virgin Mary and of the Holy Souls in Purgatory.” The constitutions were simple and to the point. They described the history of the birth of the Association, its relationship with the chapter of the Church of San Nicola in Carcere, of its purpose, spiritual as well as social and moral, and of the duties of its officers or managers.

The constitutions were concise and at the same time detailed. They were centered on a total vision of the Blood of Christ. The discourse is not only “spiritualistic,” about the salvation of one’s own soul or that of the other. It was also based on the necessity of establishing a just social order. Its methods were those proper to the time: devotion to the Blood of Christ, prayer, the life of charity, and of social action both for the benefit of the members as well as that of others, especially the most marginal, who could not be reached by the parish structure.

One can imagine the power of such concepts, proclaimed among the degraded populace of the Campo Vaccino (the Roman Forum) or those who had settled on the expanse of brush and ruins between the Palatine and Aventine hills.

Albertini the sodality he founded an “**Assembly.**” One could define “Assembly” as the original name given to the church founded by Christ and gathered or assembled by the Apostles: assembly, gathering, convocation. Jesus called together, gathered, his own and now the Blood of his side, soaked into the cloth, was doing this again. The relic of San Nicola was truly incendiary!

Some months later Don Francesco thought about giving the Assembly specific prayers, to nourish the devotion to the Blood of Redemption. Thus he went on retreat at the house of the Vincentians in Montecitorio, “to confer in deeper solitude with the Fathers of Light about that which would be pleasing to His divine majesty for the progress of the same Assembly.” Following the model of the Rosary, he composed a chaplet of the seven bloodsheddings of Christ.

Meditations and prayers flow from the fullness and intensity of the heart. There is no verbose oratory here, but an affective sigh of inspiration, quite consistent with his personality. Even in their restraint, the texts appear aimed at bringing to life in the faithful the dramatic hours of the passion. It is evident that the intention is to arouse strong emotions in the soul of the one who prays, because from these emotions flow the impulse to change one's life. He also composed a "Prayer to the Most Precious Blood" which was to conclude the Chaplet and which constituted an extreme stirring of the emotions.

In the following days he presented the little manual to the Sacred Congregation of Rites and, having obtained their approval, had thousands of copies printed. These were rapidly exhausted. By now the Assembly of San Nicola in Carcere had become the Assembly of the Most Precious Blood and its goal was clear: to spread the devotion to the Most Precious Blood. It was an important turning point. A new devotion appeared in the Roman religious panorama that was not simply one devotion among many.

The Historical Context: An Excursus

I would like to situate this "little" history of the foundation of the Archconfraternity begun by Albertini within the "big" history that was developing and being lived in that same period.

These were the times in which Napoleon's star reached its zenith in Europe. Having declared himself to be emperor and departing from France, Napoleon wanted to become the head of all Europe and to make of Europe a community of nations under his sovereignty. In the first years of the 1800s the Pope, Pius VII, sought to agree to his aims. The Church was in a certain way indebted to Napoleon because he had been the architect of the restoration of Catholicism in France after the antichristian orgy of the French Revolution. For Napoleon, however, Catholicism was just an instrument of the Empire he wanted to form. The Pope for him was only a "prime minister of religion," dependent on the emperor just like any other minister.

The position of Napoleon had become absolute in 1807, that is, just as the initiative for the Albertini's sodality was in its germinal state. The Emperor, having defeated Prussia, had let the Pope know that he had to enter into his coalition against the

world. In this way the Pope would keep his State and his temporal power; otherwise he would lose everything.

Pius VII gave a clear refusal. On January 21, 1808, Napoleon gave the order to General Miollis to invade the Papal States and to occupy Rome. On February 2nd the French troops entered Rome. During the course of 1808 there was a succession of overwhelming intimidations and moral violence to the detriment of the Pope. On June 10, 1809, the progressive strangling of papal liberty set in motion to wear down the pontiff came to an end when at 10 in the morning the papal coat of arms was taken down from the Castel Sant'Angelo and the French flag was raised. Rome had become French. The Pope, resolute, signed the bull of excommunication against Napoleon and all those who had collaborated with him in this act. The reaction was to make the restrictive measures against the Pope even harsher.

On the night between July 5 and 6 Pius VII was thrown into a dilemma: either accept "spontaneously" the end of his temporal power or submit to deportation. Pius VII offered a complete refusal. The imperial response: condemnation to exile.

These were events which stirred up emotions in the entire Catholic world. In Rome and in all of the Papal States the imperial provisions in their totality came into force: requisitions and the oath of loyalty to the new regime on the part of all those who received an income from the state or who exercised a public office.

As an eminent priest in that part of Rome, dean of all the clergy and recognized as a spiritual man, Don Francesco was required to take the oath, and at the end of June 1810 was called to subscribe to the declaration of loyalty to the emperor. We do not know what his reply was, but perhaps it was that which Pius VII is said to have offered when the French asked him to ally himself with Napoleon: I cannot, I must not, I will not. This was the response which Don Francesco's great spiritual son, Gaspar Del Bufalo, will repeat a few days later.

It is easy to imagine what a difficult and repugnant idea it was for Albertini to leave Rome in a period so delicate, in which his child, that is the Archconfraternity, was taking its first steps. On July 1, 1810, the day in which the feast of the Most Precious Blood was celebrated in San Nicola in Carcere and a few days after his refusal to take the oath, he wanted Don Gaspar to be at San Nicola for the preaching, the short

sermons, and the Chaplet, during the Mass of general communion. Young Gaspar carried these out “with great power and grace.”

He also had responded to the command to take the oath: “I cannot, I must not, I will not.” Both of them, Don Francesco and Don Gaspar, were awaiting punishment. They knew that they would be condemned to exile.

Neither of them liked the thought of leaving Rome, but for both of them it was comforting that there was the possibility of confronting the unknowns of exile together. Albertini knew that he could continue to cultivate Gaspar for his project and Gaspar knew he would continue to enjoy the reassuring presence of a father.

The deportation was a difficult period on account of the discomfort and of the sufferings of being in a foreign and unfamiliar land, but at the same time it was rich in that it was a time for acquiring new awareness, new experiences, and apostolic activities. Albertini and Gaspar remained together for the greater part of the time of exile, about four years, until Albertini was taken away and deported to Corsica. The two had to separate. Albertini had, in any case, all the time to “cultivate” Gaspar, to speak to him in depth of the **association** he had founded in Rome, of his dream to have a group of missionaries who would extend the devotion to the redeeming Blood of Jesus to all people, of the “prophecy” of the holy nun, Sister Agnese del Verbo Incarnato, that he would find a young and energetic priest who would help him in realizing his dream, his project.

In January 1814 the deportation ended with the overthrow and deportation of Napoleon by the **Central Empires** with the help of England. Gaspar returned to Rome immediately and responded to the invitation of the association of the “Gospel Workers” to join them.

The Missionaries of the Precious Blood and the Archconfraternity

The Gospel Workers, founded by the holy priest Gaetano Bonanni, were secular priests who made themselves available for preaching and for various charitable social works. In April 1814 Gaspar conducted a course of spiritual exercises to the staff of the Roman Curia. Among them was Monsignor Cristaldi, who knew well how to take the measure of a man. He was not a priest, but he felt an immediate admiration for Gaspar, whom he knew as a young priest, full of energy and apostolic commitment, whose

misfortunes during the deportation he had followed. From this grew a friendship born of deep esteem. He understood that Gaspar, despite his youth and his recent return from exile, was just the man to give to the Gospel Workers the strength and cohesion that Don Gaetano Bonanni did not know how to communicate.

Meanwhile Albertini, just returned to Rome from Corsica, was devoting himself to his **association**, but he immediately got in contact with Gaspar. He presented Gaspar to Cristaldi. Don Francesco spoke to Cristaldi of his work and found himself in agreement on two fundamental points: organizing a body of missionary priests who would dedicate themselves completely to preaching, above all in the Papal States, and entrusting this enterprise to Gaspar. What was strictly Bonanni's was the task of spreading the devotion of the Precious Blood. The missionary commitment of the group and the devotion to the Most Precious Blood were not in contrast to one another but bestowed a greater cohesiveness on the group and greater efficacy to the preaching.

Bonanni, after some hesitation, joined the project, and on August 15, 1815, in the Abbey of San Felice di Giano dell'Umbria that had been given them by the Pope, Gaspar, Bonanni, and other friends started the Congregation of Missionaries of the Most Precious Blood.

That day Albertini was in Rome and spent the entire day in prayer before the Madonna to beg success for a foundation that was dear to his heart for three reasons: it fulfilled the "prophecy" of Sister Agnese, it destined a group of priests for the glorification of the Most Precious Blood, **and it all happened without his being part of the picture.**

Above all Albertini and Gaspar were thinking that it would be advantageous to have the Pious Assembly promoted to the status of an Archconfraternity and have this enriched with indulgences. Pius VII, who wanted that the Blood of Christ be honored in a special way in every part of the world, consented to the request for the indulgences (September 22, 1815) and for the elevation of the Assembly to an Archconfraternity (September 26, 1815), conceding to it the faculty to aggregate other confraternities and pious unions already existing or in the future.

What was the scope of the new institution? Was it devotion to the redemptive Blood of Christ or the preaching of missions and pastoral animation?

Don Francesco could combine these two questions. It was not the case that the Archconfraternity was *his* devotion. He dreamed of a Church converted to the gospel of the Blood. He considered it only the beginning of an endless work, which would have to accompany the life of the Church in future ages. This is why he did not find it strange that a new institution to be dedicated to the spread of a devotion should be born. It was not a matter of one devotion among many, but of *the* devotion. It was the soul of the Church!

In the fullness of Christian witness the value of the person find its highest level conceivable. Human nature is of such value that God became flesh to redeem it. In the Son of God who assumes human nature, the human condition is revealed and realized in its fullness. The greatest evidence of this value is that the Son of God pours out his Blood to save each and every human being.

The adjective “most precious” in the popular devotion was thus applied to the Blood of Jesus in itself, but it also reflected on humankind, because it was as though it were the price “paid” for humankind. It was thus the sign revealing the value of humankind, because without a doubt the value of something is the price one is prepared to pay to acquire it. The Blood of Christ was the price that was paid “for every person.” That was the price of every human being: man or woman, slave or free, to whatever tribe, language, people or nation he or she might belong to.

Now it was necessary to act in a way so that the price had not be paid in vain. The Missionaries of the Most Precious Blood would have to spread such an overwhelming message and the prayers of the Archconfraternity, which reinforced the message, would be able to create a new culture in the villages and in the cities. It was a genuine revolution which did not *require* blood, but *gave* it! The proliferation of centers of devotion in each place would create such a constellation that would spread messages of reform: of social commitment, of the involvement of the laity, of general mobilization.

Such a project saw the urgent need to enter into the arena of restoration: missionary teams of great preachers to go throughout the Papal States, to call the people to fidelity to the Church understood as the deposit of eternal salvation and also as a civil state.

St. Gaspar developed this project of Albertini and in 1817 he was elected “First Promoter and Missionary of the Archconfraternity.” With St. Gaspar began the missions of the Archconfraternity.

As long as he lived, St. Gaspar maintained this union with the Archconfraternity and he said in his letters that he wanted to keep intact what Albertini had initiated. His Missionaries continued to do the same, making every effort to spread the Archconfraternity until 1869, when the administration of the Archconfraternity was taken from them. In 1869 The Archconfraternity had 169 affiliated confraternities in Italy and in other countries of Europe.

Albertini’s work had an unbelievable resonance throughout the nineteenth century, above all because other institutes of religious bloomed from his spirituality inspired by the Blood of Christ.

In 1936 the chapter of San Nicola in Carcere was dissolved and the Archconfraternity was transferred to San Giuseppe Capo le Case. In 1946 there was an attempt on the part of those inscribed in the Archconfraternity to restore the administration of the organization to the Missionaries of the Most Precious Blood, but this proposal was not successful.

As one sees, the bonds between the new Congregation founded by St. Gaspar and the Archconfraternity were very close. In fact, until 1833 the Missionaries of St. Gaspar were called “Priest Missionaries of the Archconfraternity of the Most Precious Blood,” and St. Gaspar signed himself as “Director General of the holy missions of the venerable Archconfraternity of the Most Precious Blood of Our Lord Jesus Christ.”

The Archconfraternity in turn spoke of the Missionaries of St. Gaspar as “our Missionaries.” All of the members of Gaspar’s Congregation as well as the students in the houses of study of the Congregation, automatically became part of the Archconfraternity of the Most Precious Blood. Nevertheless there was always a clear juridical and real distinction between the two realities.

The Pious Union of the Blood of Christ

After 1833 the title of “Missionaries of the Archconfraternity” was no longer used. Once approval of the Rule of the Congregation of the Most Precious Blood had been obtained in 1841, the distinction between the priests of the Archconfraternity and

the Missionaries of the Most Precious Blood became even clearer. The latter, however, to establish unions and add new associates always had to have recourse to the authorities of the Archconfraternity

This procedure was the cause of some inconvenience for the Missionaries, so much so that in a meeting of the General Council of the Congregation, held on July 8, 1851, one reads the following:

Thus it is decided that for our own peace and to have greater freedom in spreading our devotion of the Most Precious Blood, that we obtain from the Holy See emancipation from the Archconfraternity.

One of the signers of the decision was Giovanni Merlini, Moderator General.

The result was that Pius IX, with a letter dated July 29, 1851, granted the faculty to erect a sodality under the title of the Most Precious Blood, independent of the Archconfraternity, in the primary church of the Congregation. He granted it the same title and it would enjoy the same faculties, privileges, indulgences, and spiritual advantages already granted or which would be granted in the future to the Archconfraternity.

Thus was born the Pious Union of the Most Precious Blood, whose first headquarters were at the Church of San Salvatore in Campo, which was attached to the headquarters of the general administration of the Congregation. From the 15 of July 1858 the headquarters of the Pious Union were located at the Church of Santa Maria in Trivio, at the altar of Jesus the Nazarene, attached to the new house of the general administration of the Congregation, given by Pope Pius IX.