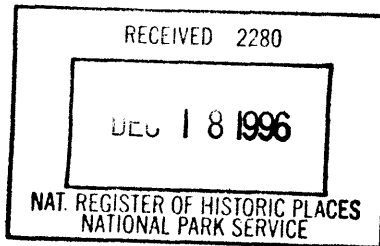


1607



United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in *How to Complete the National Register of Historic Places Registration Form* (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

historic name San Antonito Church and Cemetery

other names/site number _____

2. Location

street & number Northwest corner of State Roads 14 and 536 N/A not for publication

city or town San Antonito N/A vicinity

state New Mexico code NM county Bernalillo code 001 zip code _____

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property meets does not meet the National Register criteria. I recommend that this property be considered significant nationally statewide locally. (See continuation sheet for additional comments.)

Shelly W. Shelly SHSD 12/11/96
Signature of certifying official/Title Date

State of Federal agency and bureau _____

In my opinion, the property meets does not meet the National Register criteria. (See continuation sheet for additional comments.)

Signature of certifying official/Title Date

State or Federal agency and bureau _____

4. National Park Service Certification

I hereby certify that the property is:

- entered in the National Register.
 See continuation sheet.
- determined eligible for the National Register
 See continuation sheet.
- determined not eligible for the National Register.
- removed from the National Register.
- other. (explain:)

Edson H. Beall
Signature of Park Keeper

Date of Action

1-16-97

San Antonito Church and Cemetery
Name of Property

Bernalillo County, New Mexico
County and State

5. Classification

Ownership of Property
(Check as many boxes as apply)

- private
- public-local
- public-State
- public-Federal

Category of Property
(Check only one box)

- building(s)
- district
- site
- structure
- object

Number of Resources within Property
(Do not include previously listed resources in the count.)

Contributing	Noncontributing	
1		buildings
1		sites
		structures
		objects
2	0	Total

Name of related multiple property listing
(Enter "N/A" if property is not part of a multiple property listing.)

Number of contributing resources previously listed
in the National Register

Religious Properties of New Mexico

0

6. Function or Use

Historic Functions
(Enter categories from instructions)

RELIGION/religious facility

Current Functions
(Enter categories from instructions)

RELIGION/religious facility

7. Description

Architectural Classification
(Enter categories from instructions)

Other: Territorial

Materials
(Enter categories from instructions)

foundation unknown

walls Cement stucco over adobe

roof Metal

other N/A

Narrative Description

(Describe the historic and current condition of the property on one or more continuation sheets.)

San Antonito Church and Cemetery
Name of Property

Bernalillo County, New Mexico
County and State

8. Statement of Significance

Applicable National Register Criteria
(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- A** Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B** Property is associated with the lives of persons significant in our past.
- C** Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D** Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations
(Mark "x" in all the boxes that apply.)

Property is:

- A** owned by a religious institution or used for religious purposes.
- B** removed from its original location.
- C** a birthplace or grave.
- D** a cemetery.
- E** a reconstructed building, object, or structure.
- F** a commemorative property.
- G** less than 50 years of age or achieved significance within the past 50 years.

Areas of Significance
(Enter categories from instructions)

Religion

Architecture
Settlement

Period of Significance

1886-1945

Significant Dates

ca. 1886

Significant Person

(Complete if Criterion B is marked above)

N/A

Cultural Affiliation

N/A

Architect/Builder

unknown

Narrative Statement of Significance
(Explain the significance of the property on one or more continuation sheets.)

9. Major Bibliographical References

Bibliography

(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

Previous documentation on file (NPS):

- preliminary determination of individual listing (36 CFR 67) has been requested
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # _____
- recorded by Historic American Engineering

Primary location of additional data:

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other

Name of repository:

San Antonito Church and Cemetery
Name of Property

Bernalillo County, New Mexico
County and State

10. Geographical Data

Acreage of Property 1.5 acres

UTM References

(Place additional UTM references on a continuation sheet.)

1

13	377400	3891850
Zone	Easting	Northing

2

Zone	Easting	Northing

3

Zone	Easting	Northing

4

Zone	Easting	Northing

See continuation sheet

Verbal Boundary Description

(Describe the boundaries of the property on a continuation sheet.)

Boundary Justification

(Explain why the boundaries were selected on a continuation sheet.)

11. Form Prepared By

name/title Corinne Carmony, Mayordomo

organization San Antonito Church date July, 1996

street & number P.O. Box 667 telephone (505) 281-9085

city or town Sandia Park, state N.M. zip code 87047

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps

A USGS map (7.5 or 15 minute series) indicating the property's location.

A Sketch map for historic districts and properties having large acreage or numerous resources.

Photographs

Representative black and white photographs of the property.

Additional Items

(Check with the SHPO or FPO for any additional items)

Property Owner

(Complete this item at the request of SHPO or FPO.)

name _____

street & number _____ telephone _____

city or town _____ state _____ zip code _____

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of

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National Park Service

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NARRATIVE DESCRIPTION

Summary

San Antonito, a Roman Catholic church within the Holy Child Parish in Tijeras, is a small, one-story, adobe chapel with a pitched corrugated metal roof. It lies on a small rise immediately northeast of the cross roads of Highway 14 North and the Sandia Crest road and faces East. The plan includes a rectangular single-aisle nave and sanctuary with rounded apse and sacristy built sometime in the 1880's and a side room added in 1984. On the south side of the church is a cemetery containing a variety of modest markers. The church and cemetery are enclosed by a chain link fence. This property, which has not been significantly altered, is in good repair. It meets the criteria for listing in the national Register under the description section of the property type, "Church Buildings Associated with the Practice of Christian Religions," subtype, "Catholic Churches," in the Multiple Property nomination, "Religious Properties of New Mexico."

Description

The chapel is built on rising ground approximately 40 yards from New Mexico Highway 14 North on the Eastern foothills of the Sandia Mountains. This part of North 14 has been a travel route from Albuquerque to Santa Fe since the 1700s. The church grounds are entered from a small gravel parking lot through a chain link gate and rod iron archway. A concrete walkway leads from the parking lot to the church. Native piñon pine trees are located at each corner of the walkway and a foreyard defined by flower beds, trees, native grasses and concrete stands north of the walkway in front of the church. The church is constructed of adobe and milled lumber with a single nave and sacristy attached to the north side of the building toward the west, or apse, end of the church. The main nave measures 24 feet wide by 60 feet long. Two additional rooms are attached to the north side and extend from the sacristy to the front of the Church. The facade of San Antonito faces east while the apse of the church is oriented to the west. The rounded apse of the church is backed into the rising foothills of the Sandia Mountains and looks East towards the Ortiz Mountains.

The walls of the church and sacristy are made of adobe bricks and vary from 18 to 26 inches. The walls lack foundations with the adobes laid directly on leveled earth. The adobe walls were

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re-coated with a mixture of mud each year until the church was plastered with concrete stucco. The raised numbers "7 27 21" were above the door of the church for many years. Several families of San Antonito have said that these represented the date the church was first stuccoed. These numbers were removed when the church was restuccoed in 1993.

There are two highly placed windows deeply inset in the thick side walls on the south facade of the church. There is also a choir loft window directly above the main entrance. What was the original window on the north wall has been converted to a religious niche which opens up to the side rooms. All of the windows are framed with the same style wooden planking as was used on the original roof. The choir window is a single pane wooden frame the same as it appeared in a Harper's Weekly drawing of 1889. The wooden frame windows on the south side were replaced with aluminum windows at an unknown time.

The original church roof was dirt on top of planking that was supported by beams. The Beams consist of dressed 4 by 8 boards staked two high and on approximately 24" centers. The beams are built into the adobe walls and the ends are still visible on the outside as depicted in the drawing of 1889. Above the beams is a deck of 1" by 12" dressed lumber that originally supported an earthen roof. This planking is secured with square nails and shows evidence of the decay caused by the now removed dirt roof.

The roof over the sanctuary is about one foot higher than the nave roof which allowed for a transverse clerestory window before the pitched roof was added. The eastern orientation of the church allowed light to enter the clerestory window and strike the altar during morning mass.

The first pitched roof was installed around the turn of the century. The rafters and roof over the sanctuary continue to be higher than the main roof to accommodate the higher original flat roof over the sanctuary. The roof is of galvanized tin supported by rough two by six pine rafters. The current galvanized tin was installed in 1994 to replace a similar galvanized tin roof that had rusted through. At the same time, rafters that had been weather damaged were replaced using similar rough pine lumber.

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A single window (the choir window) and a pair of wooden entrance doors are centered on the front facade. The current wooden doors were hand-crafted out of oak by a local craftsman in 1995. The rounded cross in the center of the doors represents the cross of Señor de Mapimi, the patron. There are also three crosses on the door representing Calvary, and a rainbow, representing Noah's Ark.

The church has a small bell cupola topped with a small wooden cross. This tower was made of the same types of materials as the pitched roof and was likely installed at that time. The bell is made of brass and is marked with the date 1889. This replaced the original facade bell parapet wall (*espadaña*) as depicted in the drawing of 1889.

Immediately inside the main entrance is a choir loft. Ten steps lead to the loft, which is supported by ten milled posts. A hand railing with square posts (currently covered with wood paneling installed in 1967) surrounds the front of the choir loft. The loft stairway and handrail are made of dressed lumber and secured with square nails suggesting they were installed when the church was built.

The ceiling above the nave is decorative pressed metal which was probably added in the early 1900s. It covers the beams of the original roof and is angled down along the edges. The ceilings in the remaining areas are sheetrock.

The interior walls in the nave are covered with plaster and painted white. The original walls where white washed as can be seen above the metal ceiling line. The niche on the north side consists of two shelves and is framed with a decorative wooden border. Both sides of the nave of the church are lined with the stations of the cross.

The floors are covered with carpet in the nave and sacristy, and floor tile in the side rooms and entrance. Underneath the carpet are two layers of wood floors. The first is a tongue and groove pine floor and underneath that is the original plank wood floor.

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Towards the apse of the church, two steps lead to the raised sanctuary. The rounded apse of the church is covered with a flat altar screen that is 14 feet wide. The altar screen is made of finished wood and covers the original altar screen of white wood with painted gold trim. Behind the original screen, the adobe wall was not finished indicating it was installed when the church was built.

Two small steps lead up through a narrow door in the north wall of the nave directly before the sanctuary to the sacristy. The sacristy is also constructed of adobe and measures 13 feet by 18 feet. While the sacristy is constructed in the same fashion as the main nave (flat roof with beams later covered by a shed roof), it appears of have been added after the original construction as the materials are slightly different and it does not appear in the 1889 drawing.

In 1984, a two room addition was extended east from the original sacristy along the north side of the nave. These rooms are used for church classes and community meetings. They measure 16 feet wide by 32 feet long overall and are constructed of modern materials.

The church was originally heated with two wood stoves and was lit with sunlight, lanterns and candles. The openings for the wood stove pipes are still visible in the ceiling. The church is now heated with a gas furnace. It is unknown when electricity and the heater were added.

The cemetery on the south side of the church contains several types of markers, including many simple wooden crosses, the most common means of marking graves in Hispanic New Mexico; small stone crosses, and concrete markers, some evidently homemade with irregular, hand-produced inscriptions and designs, and other more skillfully produced. There are also a substantial number of sandstone and modern granite tombstones. A few plots are outlined in stones and bricks or rod iron fencing. The earth is mounded high over the more recent graves. The earliest legible marker to the south is dated 1918. A grave marker in the front church yard is dated 1895, and one in the rear 1903. The original deed of the church includes only the land the church building is on and a fenced area around it.. The cemetery was expanded in 1930 and again in 1976.

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NPS Form 10-900-a
(8-86)

OMB No. 1024-0018

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The church is owned by the Catholic Archdiocese of Santa Fe, however, it has always been maintained by the community. In the past, volunteer caretakers would maintain the building and the *mayordomos*, chosen annually, would be responsible for the Fiestas. However, recently, these roles have been combined. Members of the community have always pitched in with cleaning the church, repairs and raising money.

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NARRATIVE STATEMENT OF SIGNIFICANCE

Summary

This church is significant under Criterion A for historical and cultural significance as defined in the significance section of the property type, "Church Buildings Associated with the Practice of Christian Religions," subtype, Catholic Churches, in the Multiple Property nomination, "Religious Properties of New Mexico." It is significant under Criterion C for architectural significance as defined in paragraph 4 of the same section.

It is also significant under Criterion A for the settlement of the town of San Antonito.

History of Settlement

In the late 1700's several communities settled in the East Mountain area. However, these early settlements were abandoned because of Apache attacks. In 1819 the Governor of the New Mexico territory granted land to settlers in Carnué known today as Carnuel. The following year these settlers asked for more land as they found the farming to be better than they had anticipated. The additional land was given under the San Antonio grant.

According to JJ Bowden's, Private Land Claims in the Southwest, in 1840 a group of 27 residents petitioned the Prefect of the District of Bernalillo for a grant of 32,000 acres of vacant land known as San Antonito. This land was previously occupied in 1826 but had been abandoned. The land was granted and grant papers state that the land would be placed under the protection of Saint Anthony (San Antonio).

In his thesis, The Spanish of San Antonito, Jean Donald Bowen interviewed Manuel Gonzales in 1952. Manuel was 84 years old at that time. In this interview he stated that San Antonito was settled in 1835 by settlers from San Antonio 4 miles to the South.

These settlers built a new community in the days when it took three days to get to Albuquerque and back by wagon, and the Albuquerque newspaper of the day still gave reports of Apache raiding. The people were mainly farmers but also worked with nearby lumber and mining industries. The road through San Antonito from Albuquerque to Santa Fe was also a secondary

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trail that cut off from the Santa Fe Trail at about the Pecos River and worked it's way to the Tijeras canyon.

In 1848, after the U.S.-Mexican War, the treaty of Hidalgo Guadalupe gave the local residents citizenship and recognized their ownership of the land. However, the grants had to be proved.

In 1892 the heirs and legal representatives of the original San Antonito grantees sought confirmation of the grant. The US government rejected the grant on the grounds that it was given by a Prefect without proper approval by the Governor and the Provincial Assembly. This decision was upheld by the US Supreme court in 1897. Other lands granted by the Mexican government in New Mexico were rejected on these same grounds.

The community of San Antonito was left with no legal ownership of the land. It was up to each resident to apply for a patent for the land which he could prove belonged to him. Because of this, much of the communal lands were lost. In 1896 and 1899 land surveys of the San Antonito area were done, most likely because of the many land claims being filed. In the surveyor notes of 1896 it shows that there was a small chapel in the Southeast corner of File No 3008 Tract 6 which Julian Romero, a local farmer, was applying for a patent.

In the papers in which Julian Romero filed to receive a patent for the land, he signed an affidavit stating that he bought the land from Ramon Zamora (one of the original grantees) in 1879. The land was patented to Romero in 1902 who was listed as one of the petitioners in the confirmation suit filed in 1892. This plot of land was deeded to the Archbishop Peter Bourgade of Santa Fe in 1905 by Julian Romero's widow Séferina Zamora de Romero.

History of the Church

The lumber that was used to build the church was donated by local sawmill owner, Leonard Skinner. Skinner moved to New Mexico in 1869 after the Civil War and married a local Catholic resident, Cecilia Montes in 1873. Skinner was a well known business man in Albuquerque. He was buried outside the cemetery because he never converted to Catholicism. His wife requested to be buried next to him.

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Different accounts say that the adobes to build the church were either made on site or brought from nearby old San Pedro. With these materials, the church was built by the local residents. The church is an example of the community efforts of an outlying Hispanic settlement cooperating with the newly arrived Anglo-American settlers.

Originally mass and other religious observances of the church were performed by a parish priest traveling periodically from Albuquerque. In the absence of a priest many religious services would be led by local residents.

Dating the Church

Both Chonita Gonzales and Rosarita Gutierrez, life long residents of San Antonito, spoke of their grandfather, Manuel Gonzales, who was an important man in the San Antonito church and community. He told Rosarita that he was 18 years old when the church was built. According to a booklet on Fiestas put out by East Mountain school children in 1953 and interviews in The Spanish of San Antonito thesis, Manuel was born in 1868 which would date the building of the church at 1886.

The archives of the Santa Fe Archdiocese verifies the age of the church with a record of the baptism of Meariam Elizabeth Gutierrez on December 23, 1889 in the "Cp San Antonito" which is the Spanish abbreviation for the Chapel of San Antonito.

In addition, the September 7, 1889 issue of Harper's Weekly featured an article about Penitentes in the Southwest. The article included a picture of the church and a Procession of "Penitentes". (Penitentes were very secretive and most likely would not have a procession of this type. The picture shows children who were rarely allowed in Penitente activities. Most likely the picture depicts a Fiesta procession. In interviews with the church elders, only Rosarita Gutierrez said there were Penitentes at San Antonito and she said these came from the Bartolo Baca morada once or twice a year to hold a prayer service at San Antonito.)

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Historical Significance

The San Antonito church was dedicated to Señor de Mapimí. According to The New Mexico Alabado by Juan Rael, *Alabados* (Spanish hymns) with a Cristo de Mapimí theme are common in New Mexico however, few people are familiar with this image of Jesus crucified which dates prior to 1715. According to Professor Anacleto Hernández of Cuencamé, Mexico, on Holy Thursday of 1715, during a procession with Señor de Mapimí, the faithful of Mapimí were attacked by Indians. Most of the Spaniards perished and the church was destroyed, however, a small group managed to escape taking with them the image of Christ.

The group passed by what is now the city of Torréon and went to La Sierra de Jimulco. They put the Image of Christ below a tree and covered him with limbs thinking it would be safe until they could return.

Later in the year, the Image was discovered by a group of soldiers who said the image was being cared for by a Christian Indian woman. On August 6, 1715, the soldiers carefully took the cross to Cunecamé, the closest safe settlement. The image of Señor de Mapimí is still venerated in Cunecamé today and is said to be responsible for many miracles.

The church was most likely dedicated to Señor de Mapimí because the local people were familiar with his shrine in Mexico. According to William Wroth in his book, Images of Penitentes, Images of Mercy through the first half of the 19th century New Mexicans made an annual trading expedition to the South going as far as Guadalajara and stopping at the shrines along the way. Mapimí was one of the popular shrines at which they stopped. The San Felipe parish, of which San Antonito church was a part of, was originally under the jurisdiction of the Durango Archdiocese in Mexico.

The feast of Señor de Mapimí is celebrated in Cuencamé Mexico August 6th representing the day that the statue was taken to Cuencamé. However, the San Antonito Fiestas are held the fourth weekend of September. According to Abelino Garcia, a long time resident, the people of San Antonito chose this day perhaps because it was at the end of harvest.

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Architectural Significance

The San Antonito Church has evidence of many of the architectural features of New Mexico catholic churches of the Spanish Colonial period. It is made of adobe with a single nave and rounded apse, raised sanctuary and attached sacristy. There continues to be evidence of its original flat, dirt roof, clerestory window over the alter and choir loft and single choir window. Modifications made to the church around the turn of the century are consistent with the new Anglo-American influence including the pitched roof, covered ceiling, and bell tower. According to Architectural Historian, Chris Wilson, Santo Niño Church (listed on the register) and San Antonito are the two best preserved churches in the Sandia and Manzano mountains of Central New Mexico. San Antonito is a fine example of 19th Century New Mexico churches in the Spanish tradition as it evolved and hybridized with Anglo-American influences.

History after the Period of Significance

Although a Spanish Colonial mission was a church with an attached courtyard for the resident friar located at an Indian village, the Catholic church now uses the term, mission, to designate churches without a resident priest. The San Antonito mission church is presently part of the Holy Child parish in Tijeras which services a total of seven mission churches throughout the East Mountain area.

The church continues the many traditions today. *Mayordomos* are chosen each year and are responsible for all maintenance of the church and for Fiestas. The *mayordomos* perform this role with the help of many volunteers from the church. At Christmas the traditional *posadas* are performed. The maintenance and upkeep of the church are paid for by donations to the *mayordomos* not from allocations from the parish.

For the last 20 years the San Antonito Women's Guild has provided the women of the parish a means for socializing and learning more about the church as well as raising money and helping the *mayordomos* with maintenance.

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Masses are held the first, third and fifth Sunday of each month. Adoration of the blessed sacrament is held the Monday following the third Sunday of the month. Weddings, baptisms, burials and First Holy Communion are still celebrated at the church.

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MAJOR BIBLIOGRAPHICAL REFERENCES

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Interviews

Adams Skinner, May

Gonzales, Chonita July 19, 1995 at 74 years old

Gutierrez, Rosarita July 19, 1995 at 83 years old

Perea, Dorela June 1995 at 63 years old

Wilson, Chris May 6, 1996

Hernández, Anacleto August 6, 1996

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Items common to all photographs

1. San Antonito Church and Cemetery
2. San Antonito, Bernalillo County, New Mexico
3. Mary Ann Anders
4. February 1, 1996
5. Historic Preservation Division

Items individual to each photograph

6. Camera facing east
7. Photograph #1

6. Camera facing east
7. Photograph #2

6. Camera facing east
7. Photograph #3

6. Camera facing northeast
7. Photograph #4

6. Camera facing north northeast
7. Photograph #5

6. Camera facing west
7. Photograph #6

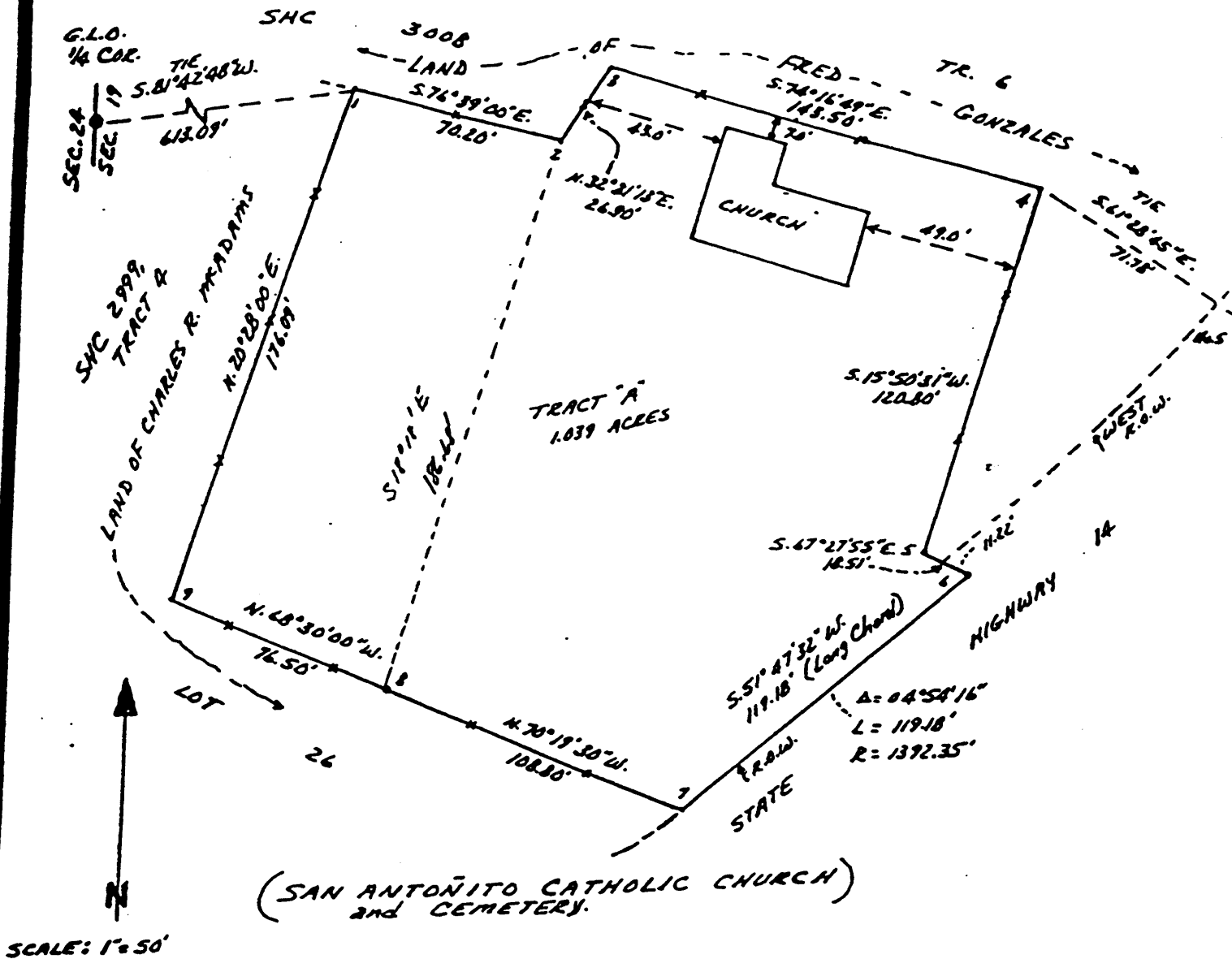
6. Camera facing west
7. Photograph #7

ROMAN CATHOLIC CHURCH

TRACT 'A'

SECTION 19, T. 11N, R. 6 E.

BERNALILLO COUNTY,
NEW MEXICO



(SAN ANTONITO CATHOLIC CHURCH
and CEMETERY.)

FREE CONSENT:

The land shown hereon, resurveyed and platted as Tract A of lands owned by the Roman Catholic Church, is with the free consent of and in accordance with the desires of the owners thereof.

By _____

By _____