

Iglesia de San Pedro y San Pablo Culebra Villages of Costilla County, Colorado MPS Costilla County, CO
Name of Property 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 | | Total |

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

Culebra Villages of Costilla County, Colorado

Number of contributing resources previously listed in the National Register

N/A

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 Adobe

Materials
(Enter categories from instructions.)

foundation: CONCRETE

walls: ADOBE, STUCCO

roof: METAL

other: METAL, CONCRETE, WOOD

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Narrative Description

(Describe the historic and current physical appearance of the property. Explain contributing and noncontributing resources if necessary. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, setting, size, and significant features.)

Summary Paragraph

Iglesia de San Pedro y San Pablo is located at the intersection of Highway 142 and County Road 21 at the south end of the town of San Pedro. Since the church is meant to serve both the villages of San Pedro and San Pablo, its location puts it at the edge of San Pedro that is closest to San Pablo. While the original church at this location was oriented to face County Road 21, the main entrance shifted to the east and to face Highway 142 in 1933 as the highway became the main thoroughfare through town, but the address remains 11423 County Road 21. The acre lot is lightly wooded along the west and north and is adjacent to a lateral of the San Pedro Ditch, at the boundary between the commercial/residential area of town and the agricultural area.

Narrative Description

Church (contributing building, 1933, 1941)

The cross-gable-roofed church has a cruciform plan with an eastern entrance to the nave, a transept on the western end, and single-story hipped roof additions in the northwest and southwest corners. The walls are adobe block covered in cementitious stucco. The roof is clad in standing-seam metal roofing. The exterior walls are painted white, all wood trim is painted blue, and the roof is blue. A central entry tower is incorporated into an adobe core. The two-stage tower has a square base with an arched louvered opening on each side and is topped by a smaller square level that was originally an open belfry, but now has paired arched louvered openings on each side. The pyramidal roof of the tower is topped by a wood cross currently missing its horizontal arm. Wood-frame windows with mostly geometric designs are located on each side of the nave, on the north and south facing walls of the transept, on the north and south walls of the additions, and on each side of the east entrance. The nave's north and south walls have arched, leaded stained glass windows with venting awning sashes; the windows on other walls are fixed, leaded stained glass windows. The east entrance has a wood double door, carved with a contemporary Southwest motif, topped by an arched transom with leaded stained glass that features the words "St. Peter St. Paul Catholic Church" with a symbol of the keys of Saint Peter above. Above the transom and midway up the tower is a fixed clerestory-level ocular window containing leaded stained glass. Rectangular entries on the west side of each single-story addition contain wood doors with porcelain handles and are accessed by concrete steps that have a metal pipe railing. There are single wood doors with arched transoms, containing leaded stained glass, on the east walls of each arm of the transept.

The interior finishes include a carpeted floor, gray plaster walls, and a cross-ribbed vaulted ceiling covered in white acoustic tile. The altar area has an ornate scroll sawn wood communion rail with a rosette pattern and a tripartite Gothic-style *reredos* with three statues: Jesus (as The Sacred Heart of Jesus) in the center, and Saints Peter and Paul on either side. Statues of the Virgin Mary and Saint Joseph holding the Baby Jesus rest on freestanding pedestals on either side of the *reredos*. The original rear-facing altar has recessed Gothic-arched panels flanking a central panel, which is painted with the scene of the Last Supper. A non-historic altar table and lectern are freestanding in the altar area. The wood pews echo the arched window openings with pointed arch ends, with two rows of pews on either side of the aisle in the nave and a single row in each arm of the transept. Between the pews and the east entrance are two angel statues flanking the aisle. A full balcony stretches over the east entrance with the same patterning as the communion rail. Accessed by a door on the north wall that leads to a stairway, the balcony is further supported by a tripartite wood confessional under the south side.¹ Suspended from the ceiling are historic pendant lights and recent ceiling fans; the pendants appear to date from the 1941 roof installation.

Alterations

Largely the church has retained its 1933 appearance.² Father Onofre (also known as Humphrey) Martorell supervised construction of San Pedro y San Pablo between 1933-34.³ This church was laid out in a cruciform plan under the direction

¹ Felix and Lucas Serna constructed the *reredos* with original altar, vestibule, confessional, pews, and communion and loft railings; Carl Jacque built the contemporary altar table and lectern. Reverend Patrick Valdez, Former Pastor Sangre de Cristo Parish, Phone Interview with María Mondragón-Valdéz, 29 December 2011.

² Photo appearing in: Our Lady of Guadalupe Parish, *El Reino de Dios: A La Parroquia de Conejos en Sus Bodas de Diamante* (Antonito, CO: Our Lady of Guadalupe Parish, 1934): 74.

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of Father Garcia in 1915, who oriented this church (unlike its two predecessors) on an east-west axis. A fire in April 1941 destroyed the roof and damaged the walls. Father Martorell oversaw reconstruction of the roof, hiring local contractors Felix and Lucas Serna, who commenced work in June 1941. The cruciform plan remained, but they shortened the walls on the east end by 10'. It is possible that they added the shed-roofed, single-story additions on the west at this time as well, and most likely the interior finishes (including the balcony and altar rail) date from the 1941 repairs. Sometime before 1977, the congregation added a concrete buttress to the northern wall of the transept. Although the church most likely had a wood shingle roof originally, by 1977 only the tower still had wood shingles and the rest of the building had asphalt shingles. After 1991, the congregation replaced all roofing materials with a blue standing-seam metal roof. During the 1941 repairs to the roof and the walls, it is likely that they added the cementitious stucco that is still in place. A number of cracks in the stucco testify to the inflexible character of the cement-based material; originally the exterior was surfaced in adobe/earthen plaster. The building's gable ends originally had exposed wood shingled and the outlines of those shingles are still apparent under the cementitious stucco added by 1977.⁴

Churchyard (contributing site, 1915)

The churchyard is mostly rectangular in shape, with the eastern boundary shorter on the southern end, totally approximately one acre. The church is centrally located within the lot with stands of naturally occurring cottonwood trees along the north and west of the property. These trees reflect the proximity of the lateral of the San Pedro Ditch, which is just outside the western boundary of the property. A narrow poured-concrete sidewalk leads south from the south transept's east-facing entrance, and a wide concrete sidewalk leads east to the main entrance (east) of the church. The sidewalk to the main entrance is recent and ramps upward to the doorway from the roadway; it replaced older concrete steps. The processional model of the church resides in the northeast corner of the property. While the church currently has its name in English, the model church's name is in Spanish. Otherwise the model reflects all other recent changes to the church it represents, including a blue metal roof. The churchyard is bounded by a mid-century woven wire fence, supported by wood posts. There is a decorative metal double gate, painted silver, which opens in the center and is hinged to metal posts on either side of the sidewalk.

Integrity

As a site of continual cultural use, this property has evolved over time. As a traditional cultural place, it has retained its integrity of feeling and association.⁵ Remaining as a landmark between the villages of San Pedro and San Pablo, the church property retains a high level of integrity of setting and location. Through community-driven maintenance, some of the building materials have evolved, but the church still retains its historic form. As such, it retains the required integrity of design, materials, and workmanship in order to convey its historic associations. The property is able to speak to a broad period of significance and qualifies under *The Culebra River Villages of Costilla County, Colorado* MPDF under the property type "Vernacular Churches and Parish Compound" because it is recognizable from its historic periods of use.⁶

³ Oral history account taken during the 1990 survey (5CT.183) and repeated in *Casa del Señor* 2001 mistakenly credit Reverend Samuel Garcia as responsible for reorienting and rebuilding the San Pedro and San Pablo Church. Additional interviews and research indicate that the church builder was Onofre Martorell, the Theatine Pastor who served from 1933-1963. Frank La Combe, "Father Humphrey Martorell Dies—Victim Two Car Collision Near La Jara," *Costilla County Free Press*, vol. XVIII-24, 24 June 1966; "Many Pay Final Respects to Theatine of San Luis: Helped Build St. Cajetan's, Denver," *Denver Catholic Register*, 30 June 1966, p. 3.

³ Reverend Patrick Valdez, Phone Interview with Maria Mondragón-Valdéz, 9 December 2011. Information on local contractors Felix and Lucas Serna, who were contracted to complete the roof, was collaborated by Juan Olivas: Arnold Valdez, "Hispanic Vernacular Architecture and Settlement Patterns of the Culebra River Villages Of Southern Colorado, 1850-1950" (Master's Thesis, Architecture University of New Mexico, 1992), 110.

⁴ San Pedro y San Pablo, San Pedro (5CT.183), Site Files, History Colorado, Denver. The Site File contains surveys from 1977 and 1990.

⁵ "A traditional cultural property, then, can be defined generally as one that is eligible for inclusion in the National Register because of its association with cultural practices or beliefs of a living community that (a) are rooted in that community's history, and (b) are important in maintaining the continuing cultural identity of the community." Patricia L. Parker and Thomas F. King, *Guidelines for Evaluating and Documenting Traditional Cultural Properties*, National Register Bulletin 38 (Washington, DC: National Park Service, 1990, revised 1992, 1998), 1.

⁶ Maria Mondragón-Valdéz, *The Culebra River Villages of Costilla County, Colorado*, National Register of Historic Places, Multiple Property Documentation Form (Denver, CO: Colorado Historical Society, 2000), 61.

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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 old or achieving significance within the past 50 years.

Areas of Significance

(Enter categories from instructions.)

ETHNIC HERITAGE/Hispanic

Period of Significance

1933-1961

Significant Dates

1941

Significant Person

(Complete only if Criterion B is marked above.)

N/A

Cultural Affiliation

N/A

Architect/Builder

N/A

Period of Significance (justification)

The period begins in 1933 with the construction of the current church and ends in 1961 in compliance with National Register guidelines to demark the ongoing cultural use of the property.

Criteria Considerations (explanation, if necessary)

The church and churchyard embody the cultural and historic roots of the early Hispano culture of Costilla County. This property symbolizes the central role of religion in the longest non-Native American settlements in the state. Likewise, religious spaces reflect the evolution of Hispano vernacular traditions in Colorado. As the core of Hispano village life in San

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Pedro and San Pablo, this property reflects the continuity of community organizations fostering inter-group cooperation.⁷ As such the church fulfills the burden of Criterion Consideration A.

Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance and applicable criteria.)

Iglesia de San Pedro y San Pablo is eligible for the National Register under Criterion A in the area of Ethnic Heritage: Hispanic from 1933 to 1961 at the local level of significance. As the communal gathering place for the communities of San Pedro and San Pablo, the church remains the location for ongoing cultural usage and is a site of regular community gatherings.

Narrative Statement of Significance (Provide at least **one** paragraph for each area of significance.)

Hispano Heritage

The villages of San Pedro and San Pablo, located opposite of each other across Culebra Creek, have collaborated on a communal religious space since their founding (San Pedro after 1855 and San Pablo in 1852). The current church is the third religious building for these two communities and is located at the southern edge of San Pedro, the side closest to San Pablo. While a *capilla* (chapel) did exist on this site in 1893, the current church dates to 1933. When the community built this larger worship space, they also designed it as a more formal space, and reoriented the church from north-south to east-west so that it faced the new main thoroughfare through town. This grander *iglesia*, or village church, speaks to the capacity of these communities by 1933. As such, this church and churchyard are also representative of Colorado's Hispano culture in the early twentieth century. In addition to primarily conveying aspects of its early adobe construction, it also bears the hallmarks of continual community use. The property speaks to "the broader cultural significance of churches...in the establishment of Colorado's Hispano village enclaves."⁸ As part of the ongoing cultural use, the local community gathers at this church during Holy Week to form a procession to the town of San Luis, as do the other mission churches in the area. As part of the procession, each community carries a miniature model of their church. At San Pedro y San Pablo, the church model is located near the front of the church, as is also typical of the other San Luis mission churches.

The original settlers, or *pobladores*, chose saints Peter and Paul as the spiritual protectors of their villages. As the church is supported and shared by both communities, it bears the name of both saints and the community observes the feast days for each saint: "The *pobladores* place naming favored saint-protectors because the villagers were overwhelmingly Catholic as their ancestors before them. Denoting the landscape and villages after important religious symbols mirrors the religious and social values of the *pobladores* of the Rio Culebra and the Hispano culture of the Rio Arriba."⁹ Interestingly, while the name of the church is represented in English in the stained glass transom over the entrance door, the model church has the name painted on the side in Spanish.

The *reredos* of the church features three statues: Saint Peter, Jesus (as The Sacred Heart of Jesus), and Saint Paul. The community gathers here for annual celebrations of the feast days for Saints Peter and Paul, and travel to San Luis carrying a model of their *iglesia* (church) in a truck as part of Holy Week activities. During the summer, the parish priest conducts Mass at each of the area's mission churches as part of a circuit, and Mass is still conducted in Spanish. While the communities honor the feast days for both saints, the summer celebration is favored. Traditionally, to prepare for the Feast of Saint Peter or Saint Paul, women cleaned their homes, baked, and cooked, while men organized the festival. As part of the Feast of Saint Peter, the communities of San Pedro and San Pablo selected two *mayordomos*, or caretakers, who oversaw maintenance of the local *acequia* and the church for a two year term. After mass on a feast day, the festival typically included games, horse races, and dances.¹⁰ These annual activities portray that "religious spaces were not only

⁷ Adapted from María Mondragón-Valdéz, *The Culebra River Villages of Costilla County, Colorado*, National Register of Historic Places, Multiple Property Documentation Form (Denver, CO: Colorado Historical Society, 2000), 60.

⁸ Mondragón-Valdéz, *Culebra Villages*, 60.

⁹ Mondragón-Valdéz, *Culebra Villages*, 10.

¹⁰ Charlie A. Vigil, "History and Folklore of San Pedro and San Pablo, Colorado" (Master's Thesis, Adams State College, 1956), 21-25.

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places for rituals, they functioned as a social setting for important family and community activities."¹¹ As such, this property is indicative of the cultural significance of Hispano communities in Colorado.

Developmental history/additional historic context information (if appropriate)

Reverend Gabriel Ussel reported that in 1857 "there was no church then at Culebra, but one was built shortly afterwards at a place called San Pedro."¹² An inventory taken by Reverend R. Servant noted that the bible for the church at San Pedro had an inscription of 1859.¹³ The first religious gathering space serving the two villages was an *oratorio* (chapel), or simple chapel, and seems to have been a simple *jacal* (construction utilizing thin, vertical logs, placed in a trench foundation and chinked with mud) building.

Members of the community were widely involved in La Sociedad de Nuestro Padre Jesus Nazareno, also known as Los Hermanos Penitentes, a lay fraternal organization that "organized the community through the replication of their annual ceremonies and by providing services for the sick, dying, and material assistance to families in need" and they assisted with the community's spiritual needs in the absence of a permanently stationed priest.¹⁴ One of their rituals during Holy Week involved a controversial procession reenacting the Passion of Christ, which resulted in soldiers from Fort Garland in the 1860s riding into the plaza in San Pedro in an attempt to rescue the man who was to reenact the crucifixion, which the soldiers mistakenly thought would result in his actual death. When the cavalry arrived, the community responded by making a great deal of noise — by rattling the chains and *matracas* (wood noise makers) that they were carrying in the procession, and by crying out — which ultimately frightened the horses, leading the soldiers to flee back to Fort Garland.¹⁵

By 1890, the diocese increased the presence of priests in the area and conducted a survey of the San Luis missions. The priests, largely from France, reported that the *oratorio*, located within the *campo santo* (cemetery) in San Pedro, was in ruins.¹⁶ They decided to leave the *campo santo* where it was, but to construct a new church at a different location. Due to the growth of the communities of San Pablo and San Pedro, they built a *capilla*, or chapel, in 1893 on the site of the current church; it had a simple nave plan and was designed in the Territorial Adobe style featuring an earthen floor and no pews.¹⁷ While it is on the same property as the present church, it was oriented south to face what was the main road at that time.¹⁸ This building reflected the integration of Gothic architecture, as introduced by the French priests, with the local Hispano architectural traditions, a trend that heavily influenced the religious architecture of the area from that point onward.¹⁹ For the new San Pablo y San Pedro, the congregation cast its own bell utilizing donated metal items that they then melted down — using a bellows they formed from a hollowed log — and poured the molten metal into a bell-shaped mold. They created the mold by digging a large hole in the ground and shaping the space with tallow for the desired shape.²⁰

In 1933, a fire destroyed the capilla and the recently appointed head pastor for the Sangre de Cristo Parish, Father Onofre [Humphrey] Martorell, oversaw construction of a new *iglesia* on the property. It is very similar in style to Iglesia Inmaculada Concepción in Chama and perhaps the need to replace the church in San Pedro spurred the construction of the church in nearby Chama.²¹ Onofre Martorell had already established a reputation as a church builder. Shortly after moving from

¹¹ Mondragón-Valdéz, *Culebra Villages*, 16.

¹² W.J. [William Joseph] Howlett, *Life of the Right Reverend Joseph P. Machebeuf, D.D.: Pioneer Priest of Ohio, Pioneer Priest of New Mexico, Pioneer Priest of Colorado, Vicar Apostolic of Colorado and Utah, and First Bishop of Denver* (1908; repr., Denver, CO: Register College of Journalism, 1954): 238.

¹³ R. Servant 1893 Inventory, Sangre de Cristo Parish files, San Luis, CO.

¹⁴ Mondragón-Valdéz, *Culebra Villages*, 15.

¹⁵ Della Gallegos, "Historical Information on Sts. Peter & Paul Catholic Church," Undated typescript manuscript; Arnold Valez, "Church of Sts. Pedro/Pablo."

¹⁶ Della Gallegos Property Abstract, Costilla County Clerk and Recorder, San Luis, CO, Book 13: 142.

¹⁷ Arnold Valdez, "Church of Sts. Pedro/Pablo," (5CT.183), 24 June 1991, Site Files, History Colorado, Denver.

¹⁸ Vigil, 41-43.

¹⁹ Mondragón-Valdéz, *Culebra Villages*, 56-57.

²⁰ María Mondragón-Valdéz, *Casa del Señor: Sangre de Cristo Parish Church and its Missions* (Albuquerque, NM: María Mondragón-Valdéz, 2001), 20.

²¹ Arnold Valdez, "Church of Sts. Pedro/Pablo."

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Mallorca, Spain, the Theatine Order assigned him to serve in Denver where he oversaw construction of St. Cajetan Catholic Church. Next Father Martorell served as pastor of Sacred Heart Parish in Durango and during his three-year tenure, he oversaw construction of more than twenty missions in the surrounding area. He then served as pastor of the Our Lady of Guadalupe Parish in Antonito for three years, where he again oversaw construction of several missions. His final pastorate was for the Sangre de Cristo Parish, where he served from 1933 to 1966, and oversaw construction of churches in Chama, Blanca, San Pablo, Garcia, Jaroso, San Francisco (La Valle), and Fort Garland. Additionally, he oversaw improvements to the parish church in San Luis, and construction of a new rectory and a grade school. Of these many building projects, San Pedro y San Pablo was the first of Martorell's for the Sangre de Cristo Parish.²²

In April 1941, this church experienced a fire that destroyed the roof and damaged the upper portion of the eastern walls. After the fire, the community held services in a vacant building during inclement weather and under the trees in the churchyard.²³ Father Martorell hired local contractors Felix and Lucas Serna to reconstruct the roof. They slightly modified the building at that time by shortening the length of the walls of the nave at the east entrance by ten feet. When the community rededicated the church in July 1942, they installed a commercially produced bell.²⁴

As with their previous religious spaces, the local communities continue to gather here to celebrate the Feast of Saint Peter on June 29 and the Feast of Saint Paul on January 25. During the Feast of Saint Peter, the community chooses the *mayordomos* for the coming year and raise funds for the care of the church.²⁵ In the yard of the church is a processional model of the church, with the community takes to San Luis as part of observance of Holy Week. As part of an ongoing tradition of community caretaking, volunteers organized fundraisers and offered their services to repair the building in 1991 and 2011.²⁶ The church largely represents its appearance dating from its renovation in 1941, which includes substantial features from 1933, and thus conforms to the registration requirements of the Multiple Property Submission.²⁷

9. Major Bibliographical References

Bibliography (Cite the books, articles, and other sources used in preparing this form.)

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²² Frank La Combe, "Father Humphrey Martorell Dies;" "Many Pay Final Respects to Theatine of San Luis," p. 3.

²³ Vigil, 42-43.

²⁴ Arnold Valdez, "Church of Sts. Pedro/Pablo."

²⁵ Gallegos, "Historical Information on Sts. Peter & Paul Catholic Church."

²⁶ "San Pedro y San Pablo Church Renovations." *Sangre de Cristo Newsletter* (Summer 1991); "San Pedro y San Pablo Church Renovations." *Sangre de Cristo Newsletter* (Fall 1991).

²⁷ Mondragón-Valdéz, *Culebra Villages*, 60-61.

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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 Record # _____
 recorded by Historic American Landscape Survey # _____

Primary location of additional data:

State Historic Preservation Office
 Other State agency
 Federal agency
 Local government
 University
 Other
Name of repository: History Colorado

Historic Resources Survey Number (if assigned): 5CT.183

10. Geographical Data

Acreage of Property 1 acre

(Do not include previously listed resource acreage.)

The UTM reference point was derived from heads up digitization on Digital Raster Graphic (DRG) maps provided to OAHF by the U.S. Bureau of Land Management.

UTM References

(Place additional UTM references on a continuation sheet.)

1 13 464380 4112640
Zone Easting Northing

3 _____ (NAD 27)
Zone Easting Northing

2 _____
Zone Easting Northing

4 _____
Zone Easting Northing

Verbal Boundary Description (Describe the boundaries of the property.)

Lot 45, tract 12 of the San Pedro Bottom Lands.

Boundary Justification (Explain why the boundaries were selected.)

The boundary includes all property historically and legally associated with Iglesia de San Pedro y San Pablo.

11. Form Prepared By

name/title María Mondragón-Valdéz, Ph.D.; Heather L. Bailey, Ph.D., and Astrid Liverman, Ph.D. (for property owner)

organization Valdez & Associations; History Colorado date July 2011

street & number 1200 Broadway telephone 303-866-3395

city or town Denver state CO zip code 80203

e-mail _____

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Additional Documentation

Submit the following items with the completed form:

- **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. Key all photographs to this map.
- **Continuation Sheets**
- **Additional items:** (Check with the SHPO or FPO for any additional items.)

Photographs:

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map.

Name of Property: Iglesia de San Pedro y San Pablo
City or Vicinity: San Pedro
County: Costilla State: CO
Photographer: Heather L. Bailey

Description of Photograph(s) and number:

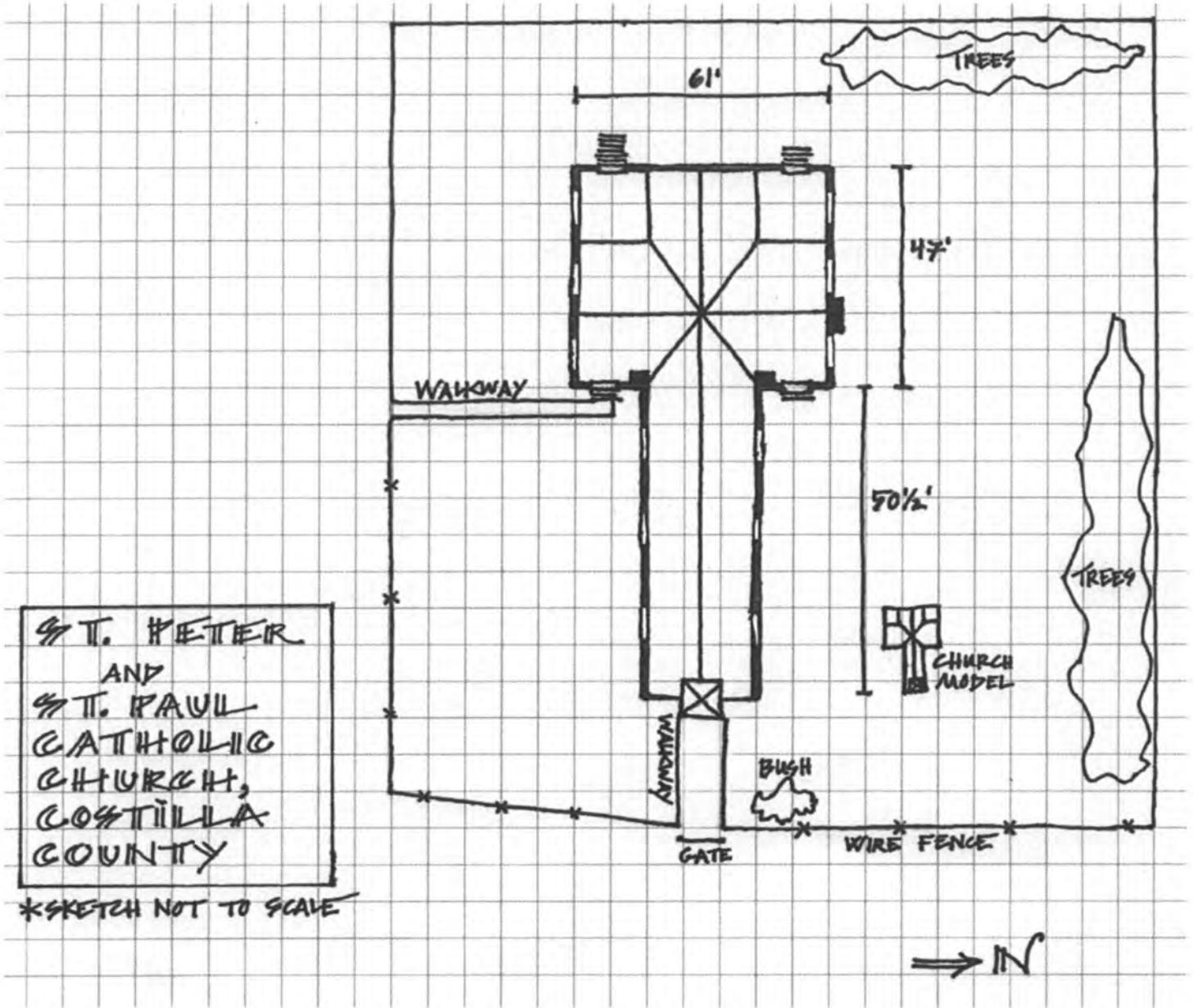
- 0001 View of churchyard from northeast (February 16, 2011)
- 0002 Buttress on north transept (February 16, 2011)
- 0003 View of church from northwest (February 16, 2011)
- 0004 Cracks in stucco revealing adobe bricks on west wall (February 16, 2011)
- 0005 Entrance door of church (May 26, 2011)
- 0006 Ocular window over entrance (February 16, 2011)
- 0007 Processional model church (February 16, 2011)
- 0008 Interior of church from northeast (May 26, 2011)
- 0009 View of altar from southeast corner of south transept (May 26, 2011)
- 0010 Decorative communion rail (May 26, 2011)
- 0011 Interior view of nave from west (May 26, 2011)
- 0012 Cross-ribbed ceiling looking east (May 26, 2011)
- 0013 Interior of leaded stained glass window (May 26, 2011)

Iglesia de San Pedro y San Pablo
Name of Property

Culebra Villages of Costilla County, Colorado MPS

Costilla County, CO
County and State

Sketch Map



Iglesia de San Pedro y San Pablo Culebra Villages of Costilla County, Colorado MPS Costilla County, CO
Name of Property County and State

Property Owner:

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

name Diocese of Pueblo
street & number 1001 North Grand Avenue telephone _____
city or town Pueblo state CO zip code 81003

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. 460 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18 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 Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY NAME: Iglesia de San Pedro y San Pablo

MULTIPLE NAME: Culebra River Villages of Costilla County MPS

STATE & COUNTY: COLORADO, Costilla

DATE RECEIVED: 1/27/12 DATE OF PENDING LIST: 2/23/12
DATE OF 16TH DAY: 3/09/12 DATE OF 45TH DAY: 3/13/12
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 12000090

REASONS FOR REVIEW:

APPEAL: N DATA PROBLEM: N LANDSCAPE: N LESS THAN 50 YEARS: N
OTHER: N PDIL: N PERIOD: N PROGRAM UNAPPROVED: N
REQUEST: N SAMPLE: N SLR DRAFT: N NATIONAL: N

COMMENT WAIVER: N

ACCEPT RETURN REJECT 3.12.12 DATE

ABSTRACT/SUMMARY COMMENTS:

Entered in
The National Register
of
Historic Places

RECOM./CRITERIA _____

REVIEWER _____ DISCIPLINE _____

TELEPHONE _____ DATE _____

DOCUMENTATION see attached comments Y/N see attached SLR Y/N

If a nomination is returned to the nominating authority, the nomination is no longer under consideration by the NPS.



Iglesia de
San Pedro y
San Pablo

0001

1111111, CO_Costilla County_San Pedro y



Iglesia de San Pedro
y San Pablo

0002

111111, CO_Costilla County_San Pedro



Iglesia de San Pedro
y San Pablo

0003

1111111, CO_Costilla County_San Pedro y



Iglesia de San Pedro
y San Pablo

0004

1111111, CO_Costilla County_San Pedro y

ST. PETER & PAUL
CATHOLIC CHURCH



Iglesia de San Pablo
y San Pedro

1111111, CO_Costilla County_San Pedro y

0005



Iglesia de San Pedro
y San Pablo

0004

1111111, CO_Costilla County_San Pedro y



Iglesia de San Pedro
y San Pablo

1111111, CO_Costilla County_San Pedro #

0007



Iglesia de San Pedro
y San Pablo

1111111, CO_Castilla County_San Pedro

0008



Iglesia de San Pedro
y San Pablo

1111111, CO_Costilla County_San Pedro y

0009



Iglesia de San Pedro
y San Pablo

6010

1111111, CO_Costilla County_San Pedro w



Iglesia de San Pedro
y San Pablo

0011

1111111, CO_Costilla County_San Pedro y



Iglesia de San Pedro
y San Pablo

6012

1111111, CO_Costilla County_San Pedro y

Please refer to the map in the
Multiple Property Cover Sheet
for this property

Multiple Property Cover Sheet Reference Number: 64500778



HISTORY *Colorado*



January 11, 2012

Carol D. Shull
Keeper of the National Register
National Register of Historic Places
1201 Eye "I" Street, N.W., 8th Floor (MS 2280)
Washington, D.C. 20005-5905

Dear Ms. Shull:

We are pleased to submit for your review the enclosed National Register of Historic Places nominations for Iglesia de la Inmaculada Concepción (5CT.201), Iglesia de San Pedro y San Pablo (5CT.183), Capilla de Viejo San Acacio (5CT.131) as part of the Culebra Villages of Costilla County, Colorado MPS.

The State Review Board reviewed the nomination at its meeting on September 30, 2011. The board voted unanimously to recommend to the State Historic Preservation Officer that the property met the criteria for listing in the National Register. Per guidance from Linda McClelland, we are submitting these nominations together, with one set of maps.

We look forward to the formal listing of this property. If you have any questions, please do not hesitate to contact me.

Sincerely,

Heather L. Bailey
National & State Register Historian
(303) 866-4683
heather.bailey@state.co.us

Enclosures

Registration forms
USGS map
CDR
Photographs