

DOWNLOAD PDF SAN FRANCISCO BAY AREA MISSIONS (EXPLORING CALIFORNIA MISSIONS)

Chapter 1 : EBRPD - Mission Peak

White takes us inside several missions located in the San Francisco Bay Area and shares with kids what each one was like and a little about mission life surrounding.

Alta California mission planning, structure and culture[edit] Coastal mission chain, planning and overview[edit] Prior to , grants of mission lands were made directly by the Spanish Crown. But, given the remote locations and the inherent difficulties in communicating with the territorial governments, power was transferred to the viceroys of New Spain to grant lands and establish missions in North America. Plans to build a twenty-second mission in Santa Rosa in were canceled. In September ,the Rev. This mission is architecturally distinctive because of the strong Moorish lines exhibited. Asistencias "satellite" or "sub" missions, sometimes referred to as "contributing chapels" were small-scale missions that regularly conducted Mass on days of obligation but lacked a resident priest; [9] as with the missions, these settlements were typically established in areas with high concentrations of potential native converts. To sustain a mission, the padres required converted Native Americans , called neophytes, to cultivate crops and tend livestock in the volume needed to support a fair-sized establishment. The scarcity of imported materials, together with a lack of skilled laborers, compelled the missionaries to employ simple building materials and methods in the construction of mission structures. Although the missions were considered temporary ventures by the Spanish hierarchy , the development of an individual settlement was not simply a matter of "priestly whim. Once empowered to erect a mission in a given area, the men assigned to it chose a specific site that featured a good water supply, plenty of wood for fires and building materials, and ample fields for grazing herds and raising crops. It was these simple huts that ultimately gave way to the stone and adobe buildings that exist to the present. The first priority when beginning a settlement was the location and construction of the church iglesia. Once the spot for the church had been selected, its position was marked and the remainder of the mission complex was laid out. The workshops , kitchens , living quarters, storerooms, and other ancillary chambers were usually grouped in the form of a quadrangle , inside which religious celebrations and other festive events often took place. Some fanciful accounts regarding the construction of the missions claimed that underground tunnels were incorporated in the design, to be used as a means of emergency egress in the event of attack; however, no historical evidence written or physical has ever been uncovered to support these assertions. It was employed wherever the indigenous populations were not already concentrated in native pueblos. A total of Friars Minor , mostly Spaniards by birth, were ordained as priests and served in California between and Sixty-seven missionaries died at their posts two as martyrs: Once a Native American " gentile " was baptized, they were labeled a neophyte , or new believer. This happened only after a brief period during which the initiates were instructed in the most basic aspects of the Catholic faith. But, while many natives were lured to join the missions out of curiosity and sincere desire to participate and engage in trade, many found themselves trapped once they were baptized. To the padres, a baptized Indian person was no longer free to move about the country, but had to labor and worship at the mission under the strict observance of the priests and overseers, who herded them to daily masses and labors. If an Indian did not report for their duties for a period of a few days, they were searched for, and if it was discovered that they had left without permission, they were considered runaways. Large-scale military expeditions were organized to round up the escaped neophytes. Sometimes, the Franciscans allowed neophytes to escape the missions, or they would allow them to visit their home village. However, the Franciscans would only allow this so that they could secretly follow the neophytes. Upon arriving to the village and capturing the runaways, they would take back Indians to the missions, sometimes as many as to Indians. On the road they did the same with those of the lodge at San Jose. On arriving home the men were instructed to throw their bows and arrows at the feet of the priest, and make due submission. The infants were then baptized, as were also all children under eight years of age; the former were left with their mothers, but the latter kept apart from all communication with their parents. The

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consequence was, first, the women consented to the rite and received it, for the love they bore their children; and finally the males gave way for the purpose of enjoying once more the society of wife and family. Marriage was then performed, and so this contaminated race, in their own sight and that of their kindred, became followers of Christ. Two epidemics of measles, one in and the other in, caused many deaths. The mortality rates were so high that the missions were constantly dependent upon new conversions. The foremost dancer is ornamented all over with down feathers, which gives him a monkey-like appearance; the hindermost has had the whimsical idea of painting his body to imitate the uniform of a Spanish soldier, with his boots, stockings, breeches, and upper garments. Women only left the convent after they had been "won" by an Indian suitor and were deemed ready for marriage. Following Spanish custom, courtship took place on either side of a barred window. After the marriage ceremony the woman moved out of the mission compound and into one of the family huts. The cramped and unsanitary conditions the girls lived in contributed to the fast spread of disease and population decline. So many died at times that many of the Indian residents of the missions urged the priests to raid new villages to supply them with more women. The policy of the Franciscans was to keep them constantly occupied. Willard, "he was starved and flogged. If he ran away he was pursued and brought back. The bells were rung at mealtimes, to call the Mission residents to work and to religious services, during births and funerals, to signal the approach of a ship or returning missionary, and at other times; novices were instructed in the intricate rituals associated with the ringing the mission bells. The daily routine began with sunrise Mass and morning prayers, followed by instruction of the natives in the teachings of the Roman Catholic faith. After a generous by era standards breakfast of atole, the able-bodied men and women were assigned their tasks for the day. The men worked a variety of jobs, having learned from the missionaries how to plow, sow, irrigate, cultivate, reap, thresh, and glean. In addition, they were taught to build adobe houses, tan leather hides, shear sheep, weave rugs and clothing from wool, make ropes, soap, paint, and other useful duties. About 90 days out of each year were designated as religious or civil holidays, free from manual labor. The labor organization of the missions resembled a slave plantation in many respects. Each presidio was provided with land, el rancho del rey, which served as a pasture for the presidio livestock and as a source of food for the soldiers. Theoretically the soldiers were supposed to work on this land themselves but within a few years the neophytes were doing all the work on the presidio farm and, in addition, were serving domestics for the soldiers. While the fiction prevailed that neophytes were to receive wages for their work, no attempt was made to collect the wages for these services after It is recorded that the neophytes performed the work "under unmitigated compulsion. They were ill-equipped"nor did most truly desire"to understand complex and radically different Native American customs. Using European standards, they condemned the Indians for living in a "wilderness," for worshipping false gods or no God at all, and for having no written laws, standing armies, forts, or churches. The sign at the lower right-hand corner proclaims the site as being " Farming, therefore, was the most important industry of any mission. Barley, maize, and wheat were among the most common crops grown. Cereal grains were dried and ground by stone into flour. Even today, California is well known for the abundance and many varieties of fruit trees that are cultivated throughout the state. The only fruits indigenous to the region, however, consisted of wild berries or grew on small bushes. Spanish missionaries brought fruit seeds over from Europe, many of which had been introduced from Asia following earlier expeditions to the continent; orange, grape, apple, peach, pear, and fig seeds were among the most prolific of the imports. Grapes were also grown and fermented into wine for sacramental use and again, for trading. Ranching also became an important mission industry as cattle and sheep herds were raised. Serra set aside a portion of the Mission Carmel gardens in for tobacco plants, a practice that soon spread throughout the mission system. It was a constant point of contention between missionaries and the soldiers as to how many fanegas [37] of barley, or how many shirts or blankets the mission had to provide the garrisons on any given year. At times these requirements were hard to meet, especially during years of drought, or when the much anticipated shipments from the port of San Blas failed to arrive. The Spaniards kept meticulous records of mission activities, and each year reports submitted to the Father-Presidente summarizing both the material and

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spiritual status at each of the settlements. Livestock was raised, not only for the purpose of obtaining meat, but also for wool, leather, and tallow, and for cultivating the land. In , at the height of their prosperity, the missions collectively owned:

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Chapter 2 : San Francisco de AsÃ-s | California Missions Resource Center

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CMF will continue to work with California Indian scholars, leaders, and cultural experts to develop this site into a robust source of information about California Indian experiences. In the future, this site will feature links to historical resources and will connect visitors to contemporary California Indian Communities. What follows is a brief introduction to California Indian experiences before, during, and after the Mission era. California Indians Before Colonization California has always been one of the most culturally diverse areas of the world. The term California Indian is an oversimplification. The tribal groups that have lived in California, since time immemorial, did not call themselves California Indians. Instead, they knew themselves by countless village and family affiliations. But California Indians never left their sustenance to fate. Throughout the state, Native Californians carefully managed their environments. Through controlled burning, they cleared underbrush and promoted new growth of important plants. They upturned soil by harvesting bulb plants, which caused such vegetation to multiply. They harvested seeds from grasses and in doing so they unintentionally, and at times intentionally, spread plant species into new areas. Such practices not only ensured an abundance of food, but also provided the raw materials for instruments of utility and art, such as regalia, baskets, and household items. Despite European views to the contrary, California Indians developed complex cultures and traditions millennia before the arrival of the Spanish missionaries. Occupation of New Spain radiated outward from Mexico City. The primary strategy of Spanish colonization was to convert Native Peoples into loyal Spanish citizens. Missionization, the act of converting Native Americans through cultural and religious instruction, was central to the Spanish colonial strategy. By the mids, Spain had already founded missions in Baja California. Feeling pressure from rival empires, such as Russia and Great Britain, Spain worried about maintaining its claim over land in the Northern reaches of New Spain. In , Spain ordered a military expedition to explore and occupy Alta California. The expedition resulted in the founding of Mission San Diego, the first in the chain of 21 missions that would eventually stretch all the way to Sonoma. Besides the padres and military personnel, the missions were closed Native American communities. Padres generally sited the missions close to existing Native American communities. Native Americans came to these communities for a variety of reasons. Recent historical scholarship suggests that Spanish diseases and rapid environmental degradation, caused by invasive species brought by the Spanish, dramatically changed the environment and traditional societal structures. As Native food sources became less reliable and as disease ravaged California Indian communities, the missions presented an option in a time of great upheaval. The missions created new types of communities, although often uneasy ones. It was a life that was controlled by the padres. In the missions, Native Americans received religious instruction and were expected to perform labor, such as building and farming for the maintenance of the community. It was a life that was dramatically different from the life they knew before the Mission era. The Mission System was highly coercive and once California Indian people entered the community, they were expected to live in ways that the padres and military officials deemed acceptable. Missionaries discouraged aspects of Native religion and culture. Native Americans who had entered into the mission communities through baptism were not allowed to leave without permission. Corporal punishment, such as floggings, for Native Americans who disobeyed the rules was frequent and at times severe. Although such punishments were not uncommon in contemporary Spanish society, they were quite a departure from traditional Native American practices. Not all Native Peoples in Alta California came to the missions and not all of those who did experienced mission life in the same way. The Spanish established the missions across a great geographical distance and over a long period of time. Junipero Serra founded the first mission in San Diego in Although there was a mission system and the Padres who administered them did so under established guidelines, there was much regional variation. This variation was

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reflective of the Native Americans who made up the missions communities and the personalities of the missionaries. Whatever the modern view of the missions, one thing is clear: California Indians built each mission and it was California Indians who lived, worked, and died in them. It is clear that life at the missions was often difficult. Disease frequently ravaged mission communities. But even in these times of great hardships, California Indians made the best lives they could. They got married and had children, they passed down traditions and cultural knowledge, and they experienced moments of great joy, however brief. California Indian Cultural Continuity Although missionization forever altered California Indian cultures, it could not erase them. California Indian people are central to contemporary life. They own businesses, work as public servants, and hold political offices throughout the state. But many also continue aspects of their pre-colonization cultural traditions. Elders teach younger generations how to tend plants to yield traditional foods and basket weaving materials. Multiple generations of families continue to dance and sing in ways that long predate Spanish colonization. Where the thread of memory has broken, California Indians are reviving traditions through research and practice. Indeed, California Indian cultures are indelible. Selected Bibliography Anderson, M. Kat, *Tending the Wild* Berkeley: University of California Press, University of New Mexico Press,

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Chapter 3 : S.F. BAY AREA - California Missions

Mission for the Homeless is a non-profit organization in Oakland, CA comprised of a single, passionate, homeless pastor named Vincent Pannizzo, and a few volunteers.

Near San Francisco Bay which the Spanish had just begun to explore. The mission is now located about a half mile from the original site, at present day 16th and Dolores Streets. Traditional quadrangle, completed in 1791, after more than a decade in service, the mission had only neophytes. During its peak years, from 1791 - 1825, the population ranged between 100 and 200, declining sharply in the later years to 50. The mission was plagued by disease and many of the Indians deserted. San Francisco de Asis built its livestock herd from head to over 20, animals in the peak years - 1825, just before secularization in 1825, the herd population was 9. None of the Bay area missions boasted significant agriculture production except Missions Santa Clara and San Jose which ranked 2nd in the entire chain. Over the years Mission Dolores harvested 87, bushels of grain and produce, placing the mission in the lower third of mission producers. Wheat, barley, corn, beans and peas were the primary crops. It has survived earthquakes, fires and other calamities. It was restored in 1925 and received a complete restoration and retrofit in 1965. The ceiling has a distinctive chevron design painted with natural pigments. The three original bells hang on rawhide thongs above the entranceway, in a narrow niche. The bells are still in use. The richly gilded baroque altar and reredos in the sanctuary of the church are stunning. The art is among the most sophisticated in the mission chain. The cemetery much reduced from its original size is a well landscaped oasis in the middle of a busy city. The hospital asistencia of San Rafael, subsequently made a full mission, was established 15 miles north of Mission Dolores in 1817. Hundreds of neophytes transferred there to regain their health. Year Returned to Catholic Church: The old mission chapel is part of the Basilica Parish of Mission Dolores. The basilica, which towers over the original mission, was dedicated in 1918. Basilica status was granted in 1925. Indians Joining This Mission: The Native Americans in the area were Ohlone. Indians from other groups were recruited or taken into the mission, including members of the Bay Miwok, Coast Miwok and Patwin tribes. The mission was founded at the village of Chutchui. The mission church is the oldest intact building in San Francisco. Mission Dolores survived the great fire and earthquake of 1906. Some 36, adobe bricks were employed in the construction of the Dolores church.

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Chapter 4 : Best Restaurants in Mission | OpenTable

brand new, San Francisco Bay Area Missions, Tekla White, James J Rawls, Go back in time to learn more about the Spanish missionaries who came to California in the s and how the mission system shaped Californias history. Each book in this series examines a region of California that was greatly influenced by missions.

Overnight parking is not allowed without a permit obtained while making camping reservations for the Ohlone Wilderness. Accessing trails from Ohlone College is strongly encouraged. Stanford Avenue trails accessible by RideShare. As of October 1, , the City of Fremont established a temporary parking permit program for residents within the Mission Peak Neighborhood map. Restricted parking times are from Saturday at Parking IS allowed on non-holiday weekdays. Safe Hiking Tips Every year, several dogs die of heat stroke and dehydration at Mission Peak and many hikers suffer injuries, as well. Consider these tips while hiking in the park: Bring at least 2 liters of water for you and your dog. Make sure your companions also have enough water. Offer water to your dog every time you drink some. Be Sun Smart Wear a hat and generously re-apply sunscreen. Avoid hiking in the middle of the day in the summer months. Dog Health and Safety Dogs are much more susceptible to heat stroke than humans. Hike with your dog only in cooler temperatures. Take rests and offer water frequently. Watch for signs of heatstroke, which include heavy panting, dry gums, weakness, and inattention. Sturdy Footwear Thick socks help minimize blisters and absorb moisture. Do not wear flip-flops, sandals or high heels. Please help the restoration effort by staying on the marked trails. Do not take shortcuts. Press release on restoration work, They installed fencing, jut net blankets, eco-wattles, and grass seeds, in hopes of stabilizing the slope and preventing erosion. The determined and conditioned hiker who reaches the top of Mission Peak will be rewarded with views of Mount Hamilton to the south, the Santa Cruz Mountains to the west, Mt. Tamalpais to the north, and Mt. Diablo and the Sierra Nevada to the northeast. Hawks and vultures share the summit airspace with sailplanes riding the thermals, and a down-to-earth herd of feral goats roams the cliffs. This well used park, particularly on weekends, with hundreds of visitors attempting the 3-plus-mile hike to Mission Peak. About five hours are required to reach the summit and return. There is no access to the park from Mill Creek Road. The Peak Trail from Ohlone College is an enjoyable hike to the summit that passes a horse corral and through shaded woodlands and open grasslands. Parking is free on holidays, after 5 p. Parking lot vending machines take cash or credit cards. Permits are required to hike in the Ohlone Wilderness. Interpretive Hikes The interpretive staff at Coyote Hills Regional Park leads organized hikes along the slopes and the peak. For information on these and other naturalist-led activities, call the Coyote Hills Visitor Center at All water should be treated or boiled before drinking. No motorized or gas-powered aircraft are allowed. No other sites within Mission Peak Regional Preserve are approved for this activity. Hang Gliding and Paragliding The Wings of Rogallo hang gliding club has a launch site at Mission Peak Regional Preserve to conduct hang gliding and paragliding activities.

Chapter 5 : These Beautiful Missions Reveal the State's Spanish Roots

Mission San Francisco Solano. San Francisco Solano Mission in Sonoma was the last to be founded, in , and the northernmost. It was located so far north by the last of the Spanish Franciscans, Father Jose Altimira, to help push the Russians out of the area.

Chapter 6 : Spanish missions in California - Wikipedia

California Missions Before , California area was settled late in the 18th century by Spaniards under the leadership of the soldier Gaspar de Portola and the Franciscan monk Junipero Serra. The first mission in California, San Diego de Alcalá, was founded by Serra in

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Chapter 7 : Can you suggest some missions to visit near the Bay area? | California Missions Resource Center

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Chapter 8 : Mission San Francisco Solano - 21st California Spanish Mission

Our Praying Pelican Missions staff will work closely with you as you plan and prepare for your mission trip to San Francisco, California to explore different ministry and relief options with you and help you choose the best ministries for your group.

Chapter 9 : Mission Bay, San Francisco - Wikipedia

Mission San Rafael (north of the city), Mission San Jose (in Fremont), Mission Santa Cruz in the town of that name and Mission Santa Clara are all in the Bay area. While each has its charm if you want something really special drive further south and explore San Juan Bautista (a wonderfully appealing mission located on the grounds of the only.