

POINTS OF INTEREST

VISITORS CENTER: Take note of the informative tapestries that explain the origins and current features of this historic mission. Several wall plaques surrounding the entry door commemorate Santa Clara students/faculty that have died in wars.

VESTIBULE: The 3 dates etched into the tile floor commemorate: 1777 (founding date); 1822 (relocation to this site); and 1928 (dedication of present building). The marble holy water fonts were gifts from the class of 1887. A wall plaque commemorates the De Anza Expedition.

NAVE: The main floor (140ft. x 48ft.) is flanked by 7 side chapels and 6 confessionals/storage rooms.

SANCTUARY: This area houses the main altar and pulpit (right). Next to the pulpit is a mission era statue of the Virgin Mary. The High Altar ceiling and reredos are exact replicas of the 1825 church. The reredos holds statues of Archangel Michael (top), the Virgin Mary (left), St. Clare (center), St. Joseph (right), and oval paintings of St. Francis (left) and St. Dominic (right). The large wall paintings on either side of the reredos, painted by Candelario Rivas in 1931, represent St. Francis (left) and St. Anthony (right). The frescoed ceiling represents Heaven, majestically ruled by the Holy Trinity and celebrates four doctors of the Catholic Church. The letters IHS are Greek for the name of Jesus. A mission era statue of the Swedish St. Gertrude is mounted on the left side of the proscenium arch. To continue the tour, head to the right and proceed along the north wall.

CATALA CRUCIFIX CHAPEL: This life size crucifix, carved in Mexico and brought to the Mission in 1802, was thankfully saved from the 1926 fire. It is called the Catalá Crucifix, after Padre Magin Catalá, an early Franciscan padre revered by the Ohlone. To the left of this chapel is the headstone for Fr. John Nobili, S.J., the founder of Santa Clara College.

ST. IGNATIUS CHAPEL: This chapel is dedicated to St. Ignatius of Loyola, the founder of the Jesuit Order. To the left of this chapel is the headstone for James Murphy, son of the pioneer family that founded the City of Sunnyvale and one of the first students to attend Santa Clara College.

ST. ANTHONY CHAPEL: This chapel honors St. Anthony of Padua, the first follower of St. Francis. On the side hangs a portrait of St. Cajetan (Cayetano in Spanish), an Italian Renaissance church reformer and contemporary of St. Ignatius. **HOLY FAMILY CHAPEL:** The former baptistry. This impressive painting painted by Riva Giuseppe Bergamo in 1889 portrays the Holy Family of Jesus, Mary, and Joseph juxtaposed with God the Father, God the Son, and God the Holy Spirit. The painting originally graced the altar of the once-adjacent student chapel and was saved from the 1926 fire that burned it down.

ST. FRANCIS SIDE CHAPEL: This chapel is dedicated to St. Francis and has statues of St. Collette and St. Francis of Solano, both salvaged from the 1926 fire. A mission era statue of St. Francis adorns the center. The display within the reredos of the altar houses a relic of St. Junipero Serra, founder of the 21 Missions of Alta California.

ST. JOSEPH CHAPEL: This chapel honors St. Joseph, stepfather of Jesus and patron saint of SCU. It is also the original site of Fr. Catalá's private cell. The current mission building is much wider than the original and it was here that the padre's wing would have attached to the previous adobe structure.

GUADALUPE CHAPEL: This chapel is dedicated to "Our Lady of Guadalupe" and features a direct reproduction of the famous image miraculously imprinted on Juan Diego's sarape. Above is a smaller, much older painting of "Our Lady, Refuge of Sinners", one of the more notable mission era artifacts salvaged from the 1926 fire, along with the two statues that represent Mary's parents, St. Joachim and St. Ann. To continue the tour, head outside the front doors and head to the Mission Cross.

MISSION CROSS: Contained within the base of the standing cross is reported to be a sample of the original 1777 cross that was moved from site to site. It is encased for its protection.

FACADE STATUES: The statues on the façade are bronze replicas of the earlier pear wood statues carved in Oberammergau, Germany. From the left to right, they are: St. John the Baptist, St. Clare, and St. Francis. These statues replaced the original frescoes that adorned the 1825 façade.

BELL TOWER: Not open to the public – the tower holds 3 bells that date to the Mission period (cast 1798, 1799, and 1805). A 4th bell was donated in 1929 by King Alphonso XIII of Spain and is now displayed in the DeSaisset Museum's California History Exhibit.

HITCHING POSTS, CARRIAGE STEPS, AND MEMORIAL CROSSSES: This marble step assisted dismounting passengers arriving by stagecoach/carriage. 2 nearby cement hitching posts were used to tie up the horses. The 8 wooden crosses memorialize the "Martyrs of El Salvador"; 6 Jesuit priests, their housekeeper, and her daughter who were murdered in 1989 for their public support of the poor. Head left to reach the Mission Gardens.

THE WISTERIA ARBOR: This plant is over 140 years old. **FORMER PADRES DORMITORY:** This once extended from the Mission to the Adobe Wall.

THE ADOBE WALL/ADOBE LODGE/LIVE ORCHARD: Erected in 1822, these are the oldest structures on campus. The Adobe Lodge originally served for food storage. Today, it is SCU's Faculty/Staff dining facility. Beyond the Adobe Wall are living remnants of the ancient olive orchard, which at one time numbered 40 trees. They supplied the early padres with olives and oil. Beyond these trees is a Mill Stone used for processing

olive oil and grains. The area adjacent to the Ricard Observatory was the site of the fruit orchard and vineyard. **SACRED HEART STATUE:** This statue sits atop the site of the old Mission well.

ST. FRANCIS CHAPEL: This chapel houses the last remains of the original Mission Church adobe wall and floor covering. The chapel is available to view during Mission Office hours only. **PADRE JUNIPERO SERRA:** This is a life-sized statue of the founder of the 21 Missions.

FORMER STUDENT CHAPEL PORCH: Adjacent to the cemetery wall, and affording a pleasant overview of the cemetery, is the remnant entry porch for a previous red brick student chapel. The chapel burned down in the devastating fire of 1926.

CEMETERY/ROSE GARDEN: These walls outline the gravesites of thousands of Ohlone, Californios, and Anglos buried here from 1822 to 1851. The graves actually extend well beyond these walls.

CORK TREE: This very old tree provided the raw materials for making wine bottle corks.

DE SAISET MUSEUM: Explore the California History Exhibit on the lower level.



MISSION SANTA CLARA SELF-GUIDED TOUR

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THE OHLONE



By: Ann Thiemann

Long before the arrival of the first Europeans, the South Bay was home to a large native population—numbering 10,000. They had occupied the Bay Area for thousands of years divided into 40 tribal settlements: the Tamien, Chochenyo, Matalan, Sagan, Ohlone and many others. Today, descendants often call themselves “Ohlone”—the tribe which held out the longest against European acculturation.

The Ohlone lifestyle can be described as “hunter-gatherer” as they did not cultivate crops or herd domestic animals but instead hunted native game as needed and took advantage of naturally available foods. They lived in numerous settlements of 200 to 500 persons spread throughout the broad “Valley of Oaks” enjoying a diet of fish, shellfish, water fowl, venison, bear, acorns, rabbit, and wild berries. From the tule reeds found near water’s edge they made their houses and watertight boats and they wove baskets from the native sedge grasses. As expected, occasionally, resource/territorial disputes erupted between settlements. Ohlone religion revolved around elaborate ritual dances with dancers wearing colorful, iconic costumes and tribal members communing in the tribal sweat lodge—ensuring good hunts and healing and expelling impurities.

Surprisingly, it took less than 70 years for the Ohlone way of life to be overturned—starting with their 1769 encounter with Spanish explorers. During the next few decades, the Ohlone went from traditional hunter-gatherers to an agrarian society, from holding strict tribal identities to

having blended “mission” identities: from a nativist world view to becoming, at least outwardly, Catholic Christian converts and citizens of the Spanish Empire. How could this happen?

The Franciscans proved experts in cultivating relations with the Ohlone through outright gifts and strategic trade: glass beads, ribbons, decorative cloth, metal ware—articles highly prized by the Ohlone for decorative, ritual purposes. The Franciscans also offered rich imported foods like beef, breads, wine and sweets. Furthermore, Catholicism itself, so visually rich and sensory with elaborate vestments, icons, incense, and chants also proved attractive. Ultimately, the mission complex & infrastructure themselves proved the best marketing tool, modelling a stable, organized, seemingly safe community affording greater protection from the elements—and from rival tribes—while also providing a stable food supply. The new trade skills of ranching, farming, candle making, adobe brick & tile making were added attractions.

Considering productivity, number of converts, and prosperity, Mission Santa Clara proved an early success by European standards. Yet, early on, waves of epidemics of chiefly small pox and measles decimated the Ohlone population. Sadly, by 1830, Ohlone numbers had dwindled to 2,500. Mexican independence from Spain in 1822 accelerated the collapse of the mission system. The successive floods of prospectors and pioneers from the Eastern U.S. and unscrupulous wheeler-dealers sadly pushed the remaining Ohlone to the margins of California society.

The Ohlone people, however, did not disappear. Numerous family groups have reclaimed their heritage and are seeking Federal recognition in our time.



By: Steve Hendricks

MISSION SANTA CLARA DE ASIS



The story now turns to Mission Santa Clara de Asis, the 8th mission in the chain of 21 Franciscan missions established by Padre Junipero Serra. It was first founded January 12, 1777 on the banks of the Guadalupe River (just north of Hwy 101 near the Mineta International Airport runway) and it was the first to bear the name of a woman, St. Claire of Assisi, an early companion of St. Francis. Flood, fire and earthquake forced five relocations until the Mission finally settled on this site in 1822.

From the start, Mission Santa Clara was meant to serve as the sister mission to Mission Dolores in San Francisco. The Spanish Viceroy Bucareli’s grand design intended Mission Dolores (and its Presidio) to protect the mouth of San Francisco Bay while Mission Santa Clara was to anchor the South Bay receiving goods and services meant for the new Pueblo of San Jose.

The South Bay Area was an excellent location for a mission. Judging by the measure of converts and productivity Mission Santa Clara was an early success. Its baptismal registry boasted more baptisms than any of the other 21 missions.

With the secession of Mexico from the Spanish Empire in 1822, the 21 missions were thrown into disarray. The King of Spain and his Viceroy, the traditional sponsors of the Franciscan missions were thrown out and the fledgling Mexican government had little resources or interest in supporting such distant missions. Almost immediately, the

government secularized all 21 missions and withdrew the Spanish Franciscans who were loyal to the King of Spain.

With insufficient funds to maintain the complex, and a single priest to operate the mission as a parish church, the mission fell into serious decay. In 1850, newly appointed Dominican Bishop Joseph Alemany approached a Jesuit priest, Fr. John Nobili, S.J., to see about turning Mission Santa Clara into a college. This meant transferring the Mission parish from Franciscan ownership to Jesuit ownership. On March 19, 1851, Mission Santa Clara and its adjacent lands became the first college of higher learning in the new state of California.

In 1861, Santa Clara College President, Burchard Villiger, S.J., embarked on a rebuilding campaign to upgrade the campus’ decrepit buildings. He enlarged the Mission and gave it a new facade. For a while, the Mission boasted a dual bell tower, Italianate facade made of wood (similar in style to St. Joseph’s Cathedral in San Jose). A devastating fire in 1926 totally consumed this remodeled mission. The current Mission was rebuilt, not in the style of the remodeled, Italianate mission but in the idealized neo-colonial style fashionable at the time. With references drawn from actual historical photographs, they resurrected more of the original 1825 single bell tower structure. This is the structure you see today: similar in length, but more than twice as wide as the 1825 Mission and built of steel reinforced concrete rather than adobe brick.

Today Mission Santa Clara continues to serve as a spiritual hub and the student chapel for the community here at Santa Clara University.

