Kappus Against Kino

Gomez Padilla

English Translation from original Spanish

Jironza stayed then in the Pimería and concentrated his strength in Cucurpe. On July 28, 1695, Marco Antonio Kappus signed the aforementioned letter to Diego de Almonacir many times in which he gives detailed account to the provincial of the disastrous "second entry" of the army that culminates with the killing of Tupo, and the reactions it provoked both on the Spanish and indigenous sides, he apologizes for sending it in draft:

"Your Reverence will pardon me the blots, that there is no place to transfer these papers for the continuous pregnancies in case for the coming and going of the soldiers, the neighbors, the mayor [Jironza], who determined here in Cucurpe the plaza de armas, which you can well imagine your reverence how little stillness there may be in such circumstances. " [19]

The first part of this invaluable unpublished letter surprises us and at first glance seems to be out of context, because in it Marco Antonio Kappus, now rector, criticizes Kino's baptismal pastoral as a total failure; moreover, it indirectly puts it, we believe that with little objectivity, as one of the causes of the rebellion of Tubutama. As an introduction, he gives a rather pessimistic overview of the pastoral work of the Pimería Alta from 1689 to 1695; It seems to him that no good foundations have been laid and he has warned the superiors:

"By April it was seven years [20] that I attend this party of Cucurpe, distant from the mission of Our Lord | 334 | de los Dolores like five leagues, before less than more, which is the first party of the Pimería. I have never seen fit the way of these conversion is nor have I ever started the foundation, I always suspect a fatal ruin, as I always proposed to all superiors so far in the course of my time, so immediate , as mediates. " [twenty-one]

The main accusation and fear of Kappus is that the Indians are admitted to baptism without sufficient preparation; moreover, the practice of offering abundant meat to the baptized seems to pervert the purity of intention with which the natives could approach the sacrament.

"Because all the hard work has always been to reduce them to the pimas by feasting them with gifts and with meat, leaving aside the essential that is the preaching of the gospel, and teaching in the Christian doctrine and commandments of God and of the Church; he was very easy to admit baptism without knowing or knowing the bond of obligation that comes with it to learn the mysteries of faith, even those that are necessary "necessitate medi" [22] Christian doctrine, the commandments and live Christianly. once baptized adults are content to have the water thrown in, nor do they have to think that they learn what they should have learned and known before, and they remain in the old ignorance of Gentiles with new obligation is | 335 | Christians, [23] without ever fulfilling them, because what led them to receive the baptism, which is some kind of gift with some gift, was not only an impelling motive, but it was like its formal motive, its object, its n orte, his everything, because the previous teaching of the most important and essential thing, regarding the baptism and obligation of a Christian, was lacking. "[24]

But Kappus does not stay in generalities; He immediately descends to the concrete accusing Eusebio Francisco Kino - we would say in modern terms - of being a sacramentalist priest and not a solid evangelizer:

"I do not speak of all the missionary fathers who came to the conversion until now of the Pimería, [25] but of only Father Eusebio Francisco Kino, who if he had had so many efforts to teach the Gentiles how many wishes and desires and ease of baptize them, another face had today the so bad Pimería, but as to the extent of his zeal has not been discretion and prudence, have originated so many inconveniences and absurd in this lamentable Pimería, that almost do not have number, baptized there by the rancherías distant from Christianity more than 50 and 60 leagues only with hopes that a number of parents will come and teach them, et cetera. " | 336 |

Before this baptismal pastoral, Kappus feels that the new Jesuits are at a real disadvantage against Kino because they do not have their chances of attracting the Indians by means of gifts:  
  
The new parents who entered the Pimería have counted so few who have baptized, who cause admiration because when they come to propose to the Gentiles who want to be baptized, the obligation of Christians, the need for articles of faith, etc., First they answered that this was not forced by Father Kino on those who asked for baptism, etc., and as in all the places where the new fathers came, there was a good number of baptized by Father Kino's hand in his own way, who understood that because they were Christians they should always be entertained with gifts of clothing, meat, etc. And as new parents have no possibilities for it, that although they have a few recesses, or some clothes that they get from alms, it is not so much so that he has happy and satisfied those, who then say insulting, that Father Kino more often gave flesh, gave with more liberality clothes and other gifts, without thinking of them as incapable, that Father Kin or had more than a thousand prayers, what all the new parents did not have together; and that he had food not only enough for his expense, but to sell enough and buy a lot of clothes. Besides, ordinarily His Reverence had committed his mission in more than a thousand pesos, only to always have at hand some clothes to entertain his as well as those from outside, who came from afar to see him and bring some gift for his house. " [26]

In this harsh criticism, Kappus seems to have lost his memory. Recall his first expedition to the lands of Soba, in February 1694, in which Eusebio Francisco, passing through the Bosna, "catechized and baptized what gave place time" to three | 337 | risk patients. He also does not remember how, when he arrived in Caborca, he and Kino had that delicious catechesis that we presented in the third chapter, in which they told the story of salvation: from creation, the fall in paradise to the mystery of Christ the Redeemer:  
  
So, with its infinite mercy and mercy, in time and when it was most convenient, the second person was humbled by the Spirit of the Holy Trinity, whose mystery was explained to them, to incarnate in the ever Virgin Mary, to redeem us of the devil and active fire of hell, for original and present sin, explaining [...] other mysteries of birth, passion and death, resurrection and ascension to heaven, from where, at the end of the world will come (resurrecting all) judge with his righteous justice, reward the good Christians with glory, forever, and the wicked and gentiles, because, instead of loved, they offended him, condemning them to the eternal fire of hell. Our Father, Hail Mary, Creed and commandments and medicines of the sacraments, and they begged to be baptized 18 toddlers and asked for missionary father and that Father Kino would see them again, for which, by distributing meat, pinole and other gifts to the Indians were given two loads of biscuit and flour to keep for the next trip, which we would return briefly. " [27]

From the point of view of missiology, that sermon sealed with fresh meat that aroused in indigenous people the pleasure of meeting again with the missionaries, was perfect: starting from the "needs of the environment" (that God Creator is also Remunerator), Kappus and Kino expounded at length the "centrum fidei:" the incarnation of the Second Person in Jesus of Nazareth, from whose death and resurrection one participates by baptism.  
  
How do we explain this lack of memory and about | 338 | all this attitude of Kappus, who only a year ago seemed inseparably linked to Kino when they plotted the plan to return to California? Remember that Marco Antonio is now responsible for the new rectory of Our Lady of Sorrows and the angle of observation changes from when one is a simple subject to when he is appointed superior. In other words, Kino - because of his apostolic zeal, his managerial skills, his charismatic friendship with the Indians and his great personal freedom - was perhaps a difficult missionary for a young superior.

"Marco Antonio Almonacir - come to propose to the Gentiles who want to be baptized the obligation of Christians, the need for articles of faith, etc., the first thing they answer is that this is not Father Kino obliged [...] that Father Kino gave meat more often, gave more liberally clothes and other gifts, without thinking, as incapable, that Father Kino had more than 1000 animals, which they did not have all the new parents, and That he had enough food not only for his spending but to sell enough and buy a lot of clothes, besides that he usually had the party in more than 1000 pesos, o nly to have some clothes to entertain his people and those from outside who came from far away to see him and to bring some gift for his house. "[28]

So far Marco Antonio has exposed the problem, while criticizing, without any coherence, the economy that sustains it because at the beginning of his letter the new rector excuses himself with Diego de Almonacir for sending so little money of alms to the indebted province, because : "We are here obliged to have our children entertained in circumstances of so much fire and uprisings [...] distributing to them with some liberality some clothes | 339 | that we request from Mexico." [29] Recognize the importance for a missionary has the current currency, so scarce in the northwest, to buy gifts and that keep quiet the unruly Pimas. But whatever may be of these inconsistencies, advancing our narrative much, we will say that the friendship of Kappus and his admiration for Kino, after these difficult years, subject of the next book, were completely restored. | 340 |  
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Gabriel Gómez Padilla

"Kappus Contra Kino"

in "9,000 Kilómetros a caballo: Pimeros años de Kino de Sonora 1697- 1695"

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Letter of Rector Marcos Antonia Kappus to Provinical Diego de Almonacir

Curcupe, July 28, 1696

English Translation from original Spanish

Footnotes

[19] Right there, fols. 6v-7

[20] Kappus arrived in Cucurpe in April 1688.

[21] The immediate superiors, apart from the rectors, would be the visitators of missions; the mediates refers to the provincials. The superiors to whom Kappus could have complained, between 1688 and 1695, would be Muñoz de Burgos, rector, and Manuel González, visitor (1687-1690), during the provincialato of Bernabé de Soto (1686-1689); Juan María de Salvatierra, visitor (1691-1693) during the province of Ambrosio Odón (1689-1693); again Muñoz de Burgos, visitor (1694-1696) during the provincialato of Diego de Almonacir (1693-1696).   
  
[22] Truths "necessary means" are those without which, according to theology, you can not give salvation: that God exists and is remunerative.

[23] Francisco Xavier de Mora cites in his report to the provincial Juan de Palacios a criticism of Agustín de Campos to the baptismal pastoral of Kino: "And in this it is necessary to work with vigilance [...] taking away from the Indians the fantasy, the apprehensions are that Father Kino has put them with his inconsiderate baptisms, staying chichimecos in reality and Christians in the name. " See Gómez Padilla, 2004, p. 61, numbers 54 and 55 of the aforementioned report.  
  
[24] Kappus, 1695, fols. l-1v.   
  
[25] Recall that in 1690 Luis Maria Pinelli, Antonio Arias, Pedrode Sandoval and, it is not safe, Juan Castillejo arrived at the Pimería. In 1693 Januske and Estanislao Hostisnsky of the Tarahumara arrived and to supply both of them, Agustín de Campos arrived. In 1694 the late Juan Bautista Barli arrived and, finally, in 1695 Fernando Bayerca arrived, whose first ministry was to accompany, as military chaplain (along with Campos), the army in the first and second innings.   
  
[26] Kappus, 1695, fols. 1v-2.

[27] Burrus, 1971, pp. 296-297.

[28] Kappus, 1695, fols. 1v-2.

[29] Right there, fol. one