

For most North Americans and Europeans, pursuing the truth and its dissemination are virtuous. For most Chileans, they are not. For them, keeping up appearances, fleeing public shame, and avoiding ridicule are the most important virtues—let the truth be damned. They even practice a “pious lie” (*mentira piadosa*) to assure that someone they speak to will not worry. John’s greatest sin was his “error” (as Alejandro 4 put it) was to reveal the truth—naked, raw, and unadulterated—about Chilean injustice, *gendarme* cruelty and corruption in prison, and the details about crimes committed by the condemned and imprisoned. Aníbal 1 was livid that John was so “disrespectful” as to mention that he and his wife used conjugal visits to enlarge their family. He mistakenly believed that most people would think less of him because of it. That poor man, driven to steal to survive and full of envy and hatred for John, was a typical, pathetic case produced by Chilean injustice and barbaric prisons, leading to nothing more than continued recidivism. He had skills and maybe even small virtues in his ignorant, atheistic way. Still, they would seldom be known in civil society other than through his wonderful wooden crafts and furniture created to provide for his family. Nevertheless, the truth was no more critical to Aníbal 1 than it was for most Chileans. John mused about the theology of lying and recalled the inter-century debate between Presbyterian scholars Charles Hodge and John Murray. John respected both men but thought that Hodge won the day in arguing that in extreme cases one could lie to an evil authority figure, beguile a word-be rapist, murderer, thief, or deceive enemy forces in battle to save one’s life or property, or that of others associated with them. To use a real-life example, Murray was not loving his neighbor by telling Hitler’s men where the Jews were hidden or keeping silent when asked. Biblical characters like the Hebrew midwives (Exodus 1:18-19), Rahab (Joshua 2:3-6 and Hebrews 11:31), and Ehud (Judges 3:20) lied righteously in extreme and perhaps never-to-be-repeated circumstances. Surely, in extreme cases, lying to ruthless and unjust judges or hypocrites like Captain Morales or other life-and-family destroying *gendarmes* falls into this category. For hypocrites like Captain Morales and Major Lizama, the truth was extracted to afflict God’s people by godless rulers who damage families and congregations. Using his job description rather than the Bible to guide him, Morales crushed a Christian suffering unjustly in the same manner as he would an ungodly criminal, mistakenly thinking he did God service by persecuting John (John 16:2-3). John later confronted him, but self-deluded Morales vainly declared, “I’m not persecuting you”...Alejandro 4 and *Miami* 1 were closely watched by others, making them avoid John most of the time. The pressure was not necessarily coming from Lebuy alone—who still ignored John. Freddy 2 said that news of his book had reached 109, and likely every other *módulo*, and was a main topic of conversation among the *gendarme* officers in the administrative offices. The impact had begun, but few had any idea that only the first of its five (soon to be six) volumes had been translated into Spanish, nor did they know that the subsequent volumes were far more damaging to *gendarmería*. Alejandro 4 smiled while he acknowledged that the battle had begun, reminding John of the danger he faced for being a whistleblower against the whole corrupt system. Like *Miami* 1, John was determined to adhere to his principles courageously. *Bearing the Cross* revealed the truth about Chile’s evil criminal justice system that had unjustly punished both of them. Now it was their turn to fight back. Even if no lawyer could defend them, John’s pen could.