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LA HERMANDAD CRISTIANA DE PUERTO OCTAY:
UN TESTIMONIO DE LA RELIGIOSIDAD MENONITA EN
CHILE

TESINA PARA OPTAR AL GRADO DE LICENCIADA EN HISTORIA

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*Para Gabriel y Francisca,
que iluminan cada día con sus sonrisas.*

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*To be nobody-but-yourself - in a world which is doing its best,
night and day, to make you everybody else - means to fight the
hardest battle which any human being can fight; and never stop
fighting.*

E. E. Cummings.

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Introducción

Durante el siglo XVI asistimos al desarrollo y consecuencias de uno de los fenómenos que marcó no sólo la historia de la cristiandad, sino la de *Occidente*: la Reforma Protestante. Si bien es cierto que ésta se produjo en Europa, su influencia en la historia de América es gravitante a partir de la colonización de Norteamérica, ya que el influjo de múltiples grupos cristianos de carácter protestante determinará la configuración del nuevo panorama religioso americano. Algunos de estos grupos destacan, incluso en la actualidad, por el carácter de sus planteamientos dogmáticos y la forma de vida asociada a éstos. Uno de ellos, son los denominados *Menonitas*.

La presente investigación se aboca a la caracterización y análisis de una comunidad misionera menonita que se ha establecido recientemente en el sur de Chile con la cual hemos llevado a cabo una investigación de carácter etnográfico por espacio de un año. El objetivo principal de esta investigación ha sido caracterizar dicha comunidad en sus aspectos históricos y dogmáticos para proporcionar los elementos de juicio necesarios para comprender las motivaciones espirituales e identificar el carácter de la vinculación de la comunidad con la sociedad chilena del siglo XXI en la que está inmersa.

En función de lo anterior, es necesario, en primer lugar, hacer una breve revisión sobre la Reforma Protestante en Europa, aclarando que si bien el fenómeno de la Reforma Protestante se produce en el siglo XVI, sus ideas y planteamientos básicos arrancan desde mucho antes y empalman con la situación particular del clero desde el período tardo medieval. De esta manera, el impulso reformista obedecía en buena parte al distanciamiento de la grey que evidenciaba la organización clerical y lo que se consideraba habían planteado los primeros cristianos, por lo que se produjo una especie de mitificación del cristianismo primitivo como comunidad ejemplar. Así, entre los siglos XI y XIV se produce un fenómeno de mundanalización en el seno de la Iglesia, que en parte explica el surgimiento de los reformadores hacia el siglo XVI y que Alberto Tenenti ha calificado como para nada paradójico: *“cuanto mayor era el ascendiente adquirido por la Iglesia en la esfera política y menos discutido su prestigio cultural, cuanto más aumentaban sus recursos culturales, más se convencía una fracción del clero -y, más tarde, también de los laicos- de que había degenerado y estaba desatendiendo sus obligaciones*

fundamentales”¹. Producto de esto, se explica el surgimiento, al interior de la propia cristiandad occidental, de las facciones que discrepaban en torno a cual debía ser el papel de la Iglesia, dando pie a la formación de grupos reaccionarios a lo oficial que plantean un retorno hacia los albores del cristianismo.

En Europa, el control del clero sobre los fieles había llegado a un punto tal que el alto clero poseía un control casi absoluto de los feligreses en la cultura, las artes y la instrucción. En cuanto a la interpretación de las Sagradas Escrituras, el clero se arrogaba el monopolio de la interpretación y definición, difundiénolas mediante la prédica que, cabe señalar, también monopolizaban. De esta manera, los fieles que no pueden interpretar las Sagradas Escrituras, obedecen y siguen las declaraciones e interpretaciones de los sacerdotes, que desde el medioevo, se transforman en los mediadores indispensables entre los fieles y Dios, a pesar de los numerosos testimonios que reflejan la escasa preparación teológica del clero en general y en especial del bajo clero.

En respuesta a lo anterior, el objetivo principal de los reformadores -algunos de los cuales surgen al interior de la Iglesia- no consistía en privar a ésta de su rol predominante, sino que disciplinarla o someterla a criterios realmente cristianos, ya que *“lo que cada vez ofendía más la sensibilidad y, por consiguiente, se trataba de corregir; era la relajación de las costumbres de los eclesiásticos, la pompa desplegada por los preladados en contraste con su escaso celo pastoral, la poca preparación del bajo clero y el parasitismo de las órdenes monásticas”*².

Como consecuencia de lo señalado, la Iglesia entró en crisis durante el siglo XVI, encarnada en lo que se denominó la Reforma Protestante, liderada por Martín Lutero, Juan Calvino y Ulrico Zwinglio³.

Una de las facciones del movimiento reformado fueron los llamados Anabaptistas, conformado por un sector del movimiento que discrepaba con la Iglesia y con los reformadores principalmente porque pensaban que la iglesia debía conformarse en base al

¹TENENTI, Alberto, *La formación del mundo moderno. Siglos XIV-XVII.*, Editorial Crítica, Barcelona, 1989, p. 188.

²En este punto, Tenenti ha señalado un elemento fundamental, ya que la baja o inexistente preparación del bajo clero es una de las piezas claves para comprender la crisis de este y la ignorancia y desamparo en la que se encontraban los fieles, especialmente los de los estratos más bajos de la sociedad y de localidades apartadas. Este punto será tratado en el capítulo primero a través de los planteamientos fundamentales de los reformadores más importantes. *Íbid.*, p. 191.

³Martín Lutero, Sacro Imperio Romano Germánico, 1483-1546. Juan Calvino, Francia, 1509-1564. Ulrico Zwinglio, Suiza, 1484-1531.

bautismo de adultos en confesión de fe⁴. Sin embargo, sus creencias eran muy variadas: algunos esperaban una nueva venida de Cristo; otros veneraban profundamente el Espíritu Santo; otros se apegaban profundamente a las Escrituras; otros querían vivir apartados del mundo, y los más radicales aspiraban a que las injusticias sociales se solucionaran según lo que señalaba el Evangelio. A ello debemos sumar múltiples diferencias de carácter político⁵.

El calificativo de *anabaptistas*, sin embargo, les trajo múltiples problemas, siendo el principal la persecución, de modo que surgieron diferentes autodenominaciones, entre ellas *Brüder in Christo* (Hermanos en Cristo), *Bondgenoten* (aliados, confederados) y *Doopsgezinden/Taufgesinnten* (mente-bautista), otros se llamaron a sí mismos *Menisten*, de donde algunos plantean que deriva el término *Menonita*. Mas, independientemente de su denominación, no pudieron librarse de la etiqueta de disidentes religiosos, de modo que fueron injuriados y excluidos de la sociedad desde la reforma en adelante, tanto por católicos como por otras facciones protestantes. Sólo algunos grupos sobrevivieron a la persecución y expulsión, y hacia el siglo XVII, sólo tres grupos que sobrevivieron la Guerra de los Treinta Años (1618-1648): Doopsgezinden y Menonitas en Holanda y Prusia Occidental; Swiss Brethren en parte de Suiza, Alsacia y el sur-occidente de Alemania; Hutteritas que fueron empujados de Eslovaquia a Transilvania.⁶

En cuanto al origen de los Menonitas, éstos habrían surgido del movimiento reformado en Holanda, siguiendo a Melchior Hoffman⁷, quien en 1533 fue apresado y

⁴“The Anabaptist groups agreed in their rejection of their former churches and in their criticism of the emerging church of the Reformation era; they agree that churches should be formed by adults who were baptized on confession of faith”. GÖTZ, Diether, An Overview of Anabaptist-Mennonite History 1525-1800, en LAPP, J., SNYDER, C., (Editores), *Testing Faith and Tradition*, pp. 1-32, Global Mennonite history series: Europe, Good Books, Estados Unidos, 2006, p. 1.

⁵El caso insigne es el de los llamados *Münsteritas*, seguidores de Thomas Müntzer, quien anunció a los campesinos como los elegidos, cuyo destino era vencer a los príncipes y nobles que impedían el triunfo del Evangelio. Este planteamiento dio paso a una revuelta armada en la que los Anabaptistas radicales se tomaron la ciudad de Münster en 1534, inaugurando un régimen radical bajo la dirección de Juan de Leyden. Se impuso la comunidad de bienes, la poligamia y la abolición del dinero. Fueron reprimidos y dispersados (con grandes bajas) en 1535.

Véase TENENTI, A., *Op. Cit.*, pp. 197-198.

⁶Véase GÖTZ, D., *Op. Cit.*, p. 2.

⁷1495/1500-1543. Reformador (también llamado “profeta”) que se había iniciado como predicador luterano, sin embargo, con el correr del tiempo se pronunció en contra de algunos de sus planteamientos; creía en el libre albedrío y el bautismo de adultos. Llevó el movimiento anabaptista hacia el este de Friesland y Holanda. Su prédica encendió un movimiento de masas. Véase *Íbid.*, p. 12.

murió en la torre de Estrasburgo. Algunos de sus seguidores se hicieron partícipes de la revuelta münsterita y otros siguieron a los hermanos Philips⁸. Uno de ellos fue Menno Simons, quien se convierte de forma definitiva a la iglesia en 1537, al ser bautizado como adulto. A partir de entonces, comenzó a reunir y renovar las comunidades melchoritas en la zona de Frisia, para luego seguir por Alemania en la zona de Colonia. El elemento distintivo de estos anabaptistas seguidores de Menno Simons, era su pacifismo. Simons había reaccionado abiertamente en contra de la revuelta münsterita, por lo que los denominados Menonitas, hacen un voto de pacifismo. Volveremos sobre las características generales del grupo y los planteamientos de su líder en el siguiente capítulo del presente trabajo.

⁸Obbe y Dirk Philips. Lideraron una de las comunidades melchoritas sobrevivientes. Sin embargo, en el tiempo se dividen y ceden paso a Menno Simons como nuevo líder.

Problema de investigación

Teniendo en cuenta el contexto previamente descrito, es necesario cuestionarnos en torno al origen de una comunidad misionera Menonita en Chile; de dónde vienen, cómo llegaron a América, cuándo y cómo se establecen en Chile, cuál es el objetivo de su establecimiento y cómo se relacionan con la sociedad chilena del siglo XXI en la que están inmersos, de modo que el presente trabajo busca responder si es que **la hermandad cristiana de Puerto Octay se mantiene al margen de la sociedad en ciertos aspectos porque es propio de las costumbres y doctrinas menonitas o porque ciertas características de la sociedad chilena contemporánea la impulsan a ello.**

Objetivos:

1.- Caracterizar el origen de los Menonitas y su vinculación con el fenómeno de la Reforma Protestante.

1.1.- Reseñar los postulados fundamentales de la Reforma Protestante.

1.2.- Referir el origen y desarrollo del movimiento anabaptista Menonita.

2.- Caracterizar la Hermandad Cristiana de Puerto Octay en relación a su doctrina y establecimiento en Chile.

2.1.- Relatar el proceso de asentamiento de la comunidad en Chile y caracterizar sus rasgos doctrinales y modo de vida.

2.2.- Analizar la vinculación de la Hermandad Cristiana de Puerto Octay con la sociedad chilena contemporánea determinando en qué medida se mantiene al margen de la sociedad y por qué.

Marco Metodológico

El presente apartado pretende dar a conocer los fundamentos básicos de la metodología que se ha utilizado para llevar a cabo la investigación. De esta manera, se podrá comprender cómo se ha obtenido la información que presentaremos más adelante y por qué se estimó que esta metodología era la más indicada para ello⁹.

La metodología utilizada fue la etnográfica, que es un método de investigación social de carácter cualitativo que surge bajo el alero del enfoque naturalista o fenomenológico¹⁰, es decir, sobre un constructo epistemológico diametralmente opuesto al planteado por el enfoque positivista¹¹.

En cuanto a la caracterización del término, nos encontramos con múltiples planteamientos, como bien resumen Hammersley y Atkinson “*existe desacuerdo sobre si la característica distintiva de la etnografía es el registro del conocimiento cultural (Spradley, 1980), la investigación detallada de padrones de interacción social (Gumpers, 1981) o el análisis holístico de sociedades (Lutz, 1981). Algunas veces la etnografía se define como esencialmente descriptiva, otras veces como una forma de registrar narrativas orales (Walker, 1981); como contraste, sólo ocasionalmente se pone énfasis en el desarrollo y*

⁹Es necesario señalar que dado que el Trabajo Final del Seminario de Grado se entiende como un informe de un tema desarrollado, no es posible, por la reducida extensión de páginas, referirnos a la metodología propia de los Estudios Religiosos.

¹⁰Enfoque metodológico que plantea que el mundo social debe ser estudiado en su estado 'natural', sin que el investigador lo contamine, de esta manera, la fuente de datos deberían ser situaciones naturales, no artificiales (como un experimento o entrevista). Se nutre de múltiples corrientes filosóficas y sociológicas (interaccionismo simbólico, la fenomenología, la herméutica, la filosofía lingüística y la etnometodología) que coinciden en que “*el entorno social no puede ser entendido en términos de relaciones causales o mediante el encasillamiento de los eventos sociales bajo leyes universales. Esto es así porque las acciones humanas están basadas e incorporadas por significados sociales: intenciones, motivos, actitudes y creencias*”, de esta manera, el investigador -mediante la observación participante- puede llegar comprender los significados que guían el comportamiento de las personas en pos de interpretar el mundo como ellos lo hacen. Véase, HAMMERSLEY, Martyn y ATKINSON, Paul, *Etnografía. Métodos de investigación*, Ed. Paidós, Barcelona, 1994, pp. 20-22.

¹¹Enfoque metodológico que privilegia los métodos cuantitativos de investigación, para el caso de las ciencias sociales, se toma el modelo experimental de las ciencias naturales como prototipo. Esta metodología se propone el planteamiento de leyes universales como modelo explicativo con el objetivo de ser capaz de generalizar resultados. Apunta, principalmente, a dar descripciones del estado de las cosas, sin embargo al ser esto menos transparente en el caso de las ciencias sociales, se adopta un lenguaje teóricamente neutro enfatizando la estandarización de los procesos de información. Se busca la causalidad de los fenómenos prescindiendo de la subjetividad de los individuos y considera los hechos sociales como 'cosas' externas a las personas que influyen en ellas. Véase HAMMERSLEY, M., y ATKINSON, P., *Íbid.* pp. 17-19 y TAYLOR, Steve, y BOGDAN, Robert, *Introducción a los métodos cualitativos de investigación*, Ed. Paidós, Barcelona, 1987, p. 15.

verificación de teorías (Glaser y Strauss, 1967; Denzin, 1978)”¹². Los autores plantean que la etnografía es un método de investigación social que trabaja con una amplia gama de fuentes de información, en el cual el investigador participa de la vida cotidiana de las personas que constituyen su objeto de estudio durante un período relativamente extenso de tiempo, recogiendo todo tipo de datos que puedan contribuir a los temas que ha elegido estudiar¹³. Como consecuencia de este modo de recabar información, esta metodología ha sido menospreciada debido a la subjetividad de los datos que levanta; el naturalismo en cambio, la ha erigido como el método preeminente de investigación social, ya que la etnografía se nutre de la multiplicidad de padrones culturales existentes y en la relevancia que éstos tienen para la comprensión de los procesos sociales, ya que mediante ella, se puede comprender el sentido tras la forma y contenido de los mismos. De esta manera, la finalidad principal es la descripción de culturas renunciando a la elaboración de leyes y generalizaciones, en este caso, el investigador se aboca a comprender los fenómenos sociales desde la perspectiva de el o los mismos actores, para ello, utiliza métodos cualitativos tales como la observación participante y la entrevista en profundidad¹⁴.

Según lo planteado por Taylor y Bogdan, la metodología cualitativa es inductiva y holística: inductiva porque “*desarrollan conceptos, intelecciones y comprensiones partiendo de pautas de los datos y no recogiendo datos para evaluar modelos, hipótesis o teorías preconcebidos*”¹⁵ y el diseño de la investigación es flexible; holística porque “*las personas, los escenarios o los grupos no son reducidos a variables, sino considerados como un todo*”¹⁶. Además, los investigadores son sensibles a los efectos de su presencia sobre su objeto de estudio y tratan de comprenderlos dentro de su propio marco de referencia, para ello debe apartar sus propias creencias y perspectivas en pos de rescatar todas las que los sujetos le entregan, ya que son todas valiosas dado que el objetivo de la investigación no es “la verdad” sino la comprensión detallada de dichas perspectivas.

A causa de lo anterior, el investigador siempre participa del mundo social, sin importar el rol que cumpla, de modo que toda investigación se convierte en observación participante y el investigador llega a conocer a los sujetos de forma personal y

¹²HAMMERSLEY, M., y ATKINSON, P., *Íbid.*, p. 15.

¹³“*viendo lo que pasa, escuchando lo que se dice, preguntando cosas*”. *Ídem.*

¹⁴TAYLOR, S., y BOGDAN, R., *Op. Cit.*, p. 16.

¹⁵*Íbid.*, p. 20.

¹⁶*Ídem.*

“experimentar lo que ellas sienten en sus luchas cotidianas en la sociedad. Aprendemos [los investigadores] sobre conceptos tales como belleza, dolor, fe, sufrimiento, frustración, amor, cuya esencia se pierde en otros enfoques investigativos”¹⁷. De esta manera, “observando a las personas en su vida cotidiana, escuchándolas hablar sobre lo que tienen en mente, y viendo los documentos que producen, el investigador cualitativo obtiene un conocimiento directo de la vida social, no filtrado por conceptos o definiciones operacionales y escalas clasificatorias”¹⁸.

En relación a los métodos utilizados, hemos de referirnos necesariamente a la observación participante y la entrevista.

La observación participante es la que presenta mayor complejidad para su definición, ya que la diferencia entre este concepto y el de etnografía es muy sutil y encontramos disenso en sus definiciones, de modo que intentaremos dar cuenta de algunas aproximaciones.

Según Hammersley y Atkinson, el *término cognado de la observación participante* es la etnografía y mediante ella se levanta información de una amplia gama de fuentes, orientado al conocimiento descriptivo de una cultura¹⁹, mientras que para Gutiérrez y Delgado la etnografía vendría a ser el resultado de lo que se hace a través de la observación participante²⁰. Por otra parte, Taylor y Bogdan la presentan como el *“ingrediente principal de la metodología cualitativa”* y la emplean para designar *“la investigación que involucra la interacción social entre investigador y los informantes en el milieu de los últimos, y durante la cual se recogen datos de modo sistemático y no intrusivo”²¹.*

En el caso de la entrevista, debemos reconocer variados tipos: las estructuradas y las cualitativas, estas últimas son definidas por Taylor y Bogdan como *“reiterados encuentros cara a cara entre el investigador y los informantes, encuentros éstos dirigidos hacia la comprensión de las perspectivas que tienen los informantes respecto de sus vidas, experiencias o situaciones, tal como las expresan con sus propias palabras [...] siguen el*

¹⁷ *Ibid.*, p. 21.

¹⁸ *Ibid.*, p. 22.

¹⁹ HAMMERSLEY, M., y ATKINSON, P., *op.cit.*, p. 15.

²⁰ GUTIÉRREZ, J., y DELGADO, J., Teoría de la Observación. En: DELGADO, Juan M. y GUTIÉRREZ (Eds.), Juan, *Métodos y técnicas cualitativas de investigación en ciencias sociales*, Madrid, Ed. Síntesis, 1999, pp. 141 – 144.

²¹ TAYLOR S., y BOGDAN, R., *Ibid.*, p. 31.

*modelo de una conversación entre iguales [en este caso] el propio investigador es el instrumento de la investigación y no lo es un protocolo o formulario de entrevista*²².

En cuanto a la definición de la muestra con quienes se utilizó esta metodología, nos fundamentamos en lo planteado por Dávila: *“se trata de una muestra estructural, no estadística: es decir, con el diseño hay que localizar y saturar el espacio simbólico, el espacio discursivo sobre el tema a investigar. Por eso mismo, en el momento del diseño técnico se intenta saturar la estructura (es decir, los lugares de enunciación de discursos)”*²³. Y por último, cabe destacar que debido a las condiciones de vida de la comunidad con la que se desarrolló la investigación -exceptuando un sujeto que se integró a la comunidad siendo adulto-, todos los individuos poseen lo que Spradley denomina *“enculturación completa”*²⁴, es decir conocen a cabalidad la comunidad y son representativos de esta en la medida que encarnan sus códigos, cosmovisión y perspectivas.

²² TAYLOR, S. J. y BOGDAN, R., *op.cit.*, p. 101.

²³ DÁVILA, Andrés, Las perspectivas metodológicas cualitativa y cuantitativa en las ciencias sociales: debate teórico e implicaciones praxeológicas. En: DELGADO, Juan M. y GUTIÉRREZ (Eds.), Juan, *Métodos y técnicas cualitativas de investigación en ciencias sociales*, Madrid, Ed. Síntesis, 1999, p. 69.

²⁴ SPRADLEY; citado por TAYLOR y BOGDAN, *Op.Cit.*, p. 110.

Marco Teórico

Considerando que el presente trabajo aborda una comunidad cuyo modo de vida está determinado primordialmente por su religión, es menester comenzar con este concepto. Para ello, recogeremos, en primer lugar, lo planteado por Cristián Parker quien nos presenta la **religión**, como una *empresa colectiva de producción de sentido* que permite a los sujetos a partir de la *situación límite*²⁵, establecer un “*nexo social de orden simbólico-ritual, un cosmos sagrado, que posibilite, al mismo tiempo que la generación de lazos significativos que refuercen la colectividad, la generación de representaciones colectivas que ofrezcan un sentido colectivo a los actores colectivos o a la sociedad*”²⁶. En consonancia con lo anterior, Danièle Hervieu-Léger plantea que la religión es un “*código de sentido que funda y expresa la continuidad social al situar fuera del tiempo el origen del mundo, al hacer del orden del mundo una necesidad extrasensorial [...] es la matriz que unifica al creer, que «informa de parte a parte la manera de vivir en el mundo y de ordenarse de los seres»*”²⁷. Para Yolanda Morales Pereira, es una realidad contingente que “*forma parte de la existencia cotidiana y por tanto de su propia cosmovisión [conformando] un microcosmos cargado de significados que está diferenciado simbólicamente del exterior*”²⁸. De este modo, para este caso, hemos de considerar la religión como aquella matriz que le da sentido a las representaciones colectivas, cosmovisión y lazos significativos de un colectivo específico.

Por otra parte, considerando el contexto histórico al que aludíamos previamente, debemos referirnos también al concepto de **Modernidad**, del cual Jean Pierre Bastian sugiere que “*El Occidente, que hasta fines del siglo XV había permanecido marginal en la historia humana, se volvió totalizador y capaz de imponer al mundo su comprensión del tiempo y del espacio. A este proceso de autonomía de la razón y de imposición de valores occidentales a escala mundial en un proceso de aceleración del tiempo lo podemos llamar*

²⁵La *situación límite* según el autor “*dice relación con la resolución de la gran contradicción vital para el actor: el asegurar la reproducción de la vida en esta tierra y más allá de ella*”

PARKER, Cristián, *Otra lógica en América Latina: Religión popular y modernización capitalista*, Ed. Fondo de Cultura Económica, Santiago, 1996, p. 55.

²⁶*Ídem.*

²⁷ *Íbid.*, p. 138.

²⁸ MORALES Pereira, Yolanda, *La desaparición de la religión como sistema simbólico tradicional y la aparición de nuevos movimientos portadores de nuevos significados ideológicos*, Centro de Estudios Andaluces, Sevilla, 2007, p. 4.

*modernidad*²⁹, de lo que se desprende que al referirnos a *la modernidad* o *lo moderno*, hacemos alusión a una concepción del tiempo y de la Historia que se expande desde Europa³⁰ hacia América y por tanto encontramos en este acto totalizador de la cultura occidental parte importante de los fundamentos de lo que hoy conocemos como “sociedad chilena moderna”. En segundo lugar, enfatizando el concepto *tiempo* introducido por Bastian, recogemos el planteamiento de Zygmunt Bauman quien señala que el atributo distintivo de la modernidad es precisamente el cambio en la relación entre espacio y tiempo, “*la modernidad empieza cuando el espacio y el tiempo se separan de la práctica vital y entre sí, y pueden ser teorizados como categorías de estrategia y acción mutuamente independientes, cuando dejan de ser -como solían serlo en los siglos premodernos-, aspectos entrelazados y apenas discernibles en la experiencia viva, unidos por una relación de correspondencia estable y aparentemente invulnerable. [...] El tiempo adquiere historia cuando la velocidad de movimiento a través del espacio (a diferencia del espacio eminentemente inflexible, que no puede ser ampliado ni reducido) se convierte en una cuestión de ingenio, imaginación y recursos humanos*”³¹.

Una vez definido el concepto de modernidad, no podemos dejar de referirnos a su opuesto y contraparte por excelencia: la **tradición**. Según Hervieu-Léger, “*se denominará tradición al conjunto de las representaciones, imágenes, saberes teóricos y prácticos, comportamientos, actitudes, etcétera que un grupo o una sociedad acepta en nombre de la continuidad necesaria entre pasado y el presente*”³², de manera que la función esencial de la tradición sería otorgar la continuidad que valida el sistema de creencias, por lo que “*designa también «ese proceso hermenéutico» a través del cual una comunidad humana relee sus prácticas rituales o estatuarías, relatos de su propia historia o incluso las elaboraciones teóricas recibidas de su tradición instituida*”³³. Por su parte, Georges Balandier plantea la tradición como *generadora de continuidad* y como el elemento que *ordena*. Al respecto señala que la tradición “*Expresa la relación con el pasado y su coacción, impone una conformidad que resulta de un código de sentido y, por tanto, de*

²⁹ BASTIAN, Jean-Pierre, *La mutación religiosa de América Latina*, Editorial Fondo de Cultura Económica, México, 2003, p. 29.

³⁰ Europa comprendida siempre como la cuna de la civilización Occidental.

³¹ BAUMAN, Zygmunt, *Modernidad Líquida*, Editorial Fondo de Cultura Económica, Bs. Aires, 2009, pp. 19 – 20.

³² HERVIEU-LÉGER, Danièle, *op.cit.*, p. 145.

³³ CHAUVET; Citado por HERVIEU-LÉGER, Daniele, *op.cit.*, pp. 146 – 147.

valores que rigen las conductas individuales y colectivas transmitidas de generación en generación. Es una herencia que define y mantiene un orden, que borra la acción transformadora del tiempo y retiene solo los momentos fundacionales en ellos que basa su legitimidad y su fuerza. La tradición ordena en todos los sentidos de la palabra”³⁴.

Teniendo en cuenta estas definiciones, hemos de concebir la tradición como un elemento de gran relevancia para el estudio de las religiones, ya que -según lo planteado por estos autores- permite validar los sistemas de creencias, otorgar sentido a un colectivo en relación a sí mismo y a sus prácticas y ante todo, posibilita el orden y la permanencia.

En función de lo anterior, la sociedad chilena moderna presentaría las características de un proceso de secularización propio de una sociedad moderna, en la cual la tradición se encuentra en tela de juicio. El concepto de secularización fue introducido por Max Weber para referirse al proceso mediante el cual la sociedad va perdiendo su carácter religioso, vinculado esto, a un proceso de *desencantamiento* producto de la racionalización de la vida cotidiana³⁵. Sin embargo, la teoría de la secularización planteada por Weber ha encontrado múltiples detractores, ya que en la práctica la religión no desaparece si no que se repliega al ámbito privado, abandonando en muchos casos los espacios públicos y cediendo paso a una sociedad que puede considerarse secularizada en la medida que la religión es considerada parte de la vida personal y privada de los sujetos. Sol Serrano, coincide con ello al señalar que si bien la secularización no se trataba de la muerte de la religión -como algunos señalaron-, ésta pierde el carácter de eje estructurante de la sociedad³⁶.

³⁴ BALANDIER, Citado por HERVIEU-LÉGER, Danièle, *op.cit.*, p. 141.

³⁵ PARKER, Cristián, *op.cit.*, p. 113.

³⁶ SERRANO, Sol, *¿Qué hacer con Dios en la República?. Política y secularización en Chile (1845-1885)*, Fondo de Cultura Económica, Chile, 2008, p. 18.

Capítulo I: Los postulados de los principales reformadores

Si bien es cierto que los problemas al interior de la Iglesia se arrastraban hacía siglos y los reformadores del siglo XVI se nutren de planteamientos, críticas y reivindicaciones que ya circulaban dentro de la institución, el fenómeno de la Reforma Protestante propiamente tal comienza cuando Martín Lutero publica sus 95 tesis el 31 de Octubre de 1517 en la puerta de la Iglesia del Palacio de Wittenberg. Éstas condenaban la actitud de la Iglesia en relación a las indulgencias que se utilizaban para financiar las suntuosas obras en construcción del período. Lutero llamaba a un debate teológico en torno a la dispensa de indulgencia.

A partir de la crítica a las indulgencias, Lutero maduró una concepción teológica que refrenda en las obras escritas en 1520³⁷, concibiendo la Fe como el único medio para obtener la salvación, las Sagradas Escrituras como la verdad revelada por Dios, especialmente en los Evangelios y la majestad de Dios como ser omnipotente, omnipresente y omnisciente.

A diferencia de Lutero, Juan Calvino por su parte, plantea como elemento fundamental de su doctrina la tesis de la Predestinación³⁸, manteniendo la fe como elemento de salvación ya que ella nos permitiría entender la voluntad manifestada en la predestinación. Los postulados calvinistas están contenidos en una obra escrita por este jurista, *La Institución de la Religión Cristiana*, que está destinada a dar a conocer a Dios en la tierra y glorificar su santo nombre.

Menno Simons, coincide en muchos aspectos con Lutero y Calvino, sin embargo, al plantear el bautismo de adultos en confesión fe, se aleja irreversiblemente de los demás reformadores e integra la denominada Reforma Anabaptista. Sus planteamientos se sustentan en las Sagradas Escrituras como único medio por el cual Dios se ha comunicado con los hombres e instituido los preceptos básicos de la religión cristiana y también un rol fundamental a la fe, no obstante, plantea también un voto de paz, la no resistencia, que la iglesia debe ser una comunidad apartada del mundo y con vocación misionera. Todo esto es plasmado en múltiples escritos panfletarios diseminados en Europa Oriental a partir de 1537, en medio de las constantes persecuciones a los partidarios del Anabaptismo.

³⁷ *A la Nobleza de la Nación Alemana, La Cautividad Babilónica de la Iglesia y la Libertad del Cristiano.*

³⁸ Véase p. 10.

Veamos ahora mediante una breve reseña los planteamientos básicos de estos reformadores para comprender la relación entre Reforma y Menonismo.

Como respuesta al contexto que hemos presentado en la Introducción, los reformadores tienden hacia un mayor apego a las Escrituras ya que al desautorizar al papado, la única fuente directa de comunicación con Dios son las Escrituras. Calvino señala que *“siendo, pues, notorio que Dios, cada vez que ha querido enseñar a los hombres con algún fruto, ha usado el medio de la Palabra, porque veía que su imagen, que había impreso en la hermosura de esta obra del mundo, no era bastante eficaz ni suficiente, si deseamos contemplar a Dios perfectamente es menester que vayamos por este mismo camino”*³⁹, evidenciando que el único medio para acceder a Dios, son las Escrituras. Lutero y Simons coinciden con Calvino y los tres utilizan los Evangelios como criterio de autoridad para sus planteamientos. Menno Simons por su parte, advierte *“básate en Cristo únicamente y en su Palabra, en la enseñanza segura y práctica de sus santos apóstoles y serás por la gracia de Dios, preservado de toda falsa doctrina y del poder del diablo y andarás delante de Dios confiada y piadosamente”*⁴⁰ reflejando que seguir a Cristo por medio de la Palabra es el camino indicado para un cristiano. Y Lutero destaca que *“Lo único que en el cielo y en la tierra da vida al alma, por lo que es justa, libre y cristiana, es el santo evangelio, palabra de Dios predicada por Cristo”*⁴¹.

En consecuencia, los tres propician un acercamiento a las Escrituras por parte de los fieles, ya que son el único medio para conocer a Dios mediante un proceso personal en el cual el cristiano, luego de caer en cuenta de todos sus pecados y su naturaleza corrupta, puede elevarse a Dios mediante la fe y encontrar el camino a la salvación. Según Lutero *“El señor nos humilla y nos espanta por la ley y la visión de nuestros pecados de tal forma, que tanto entre los hombres como delante de nosotros mismos, nos veamos como nada,*

³⁹ CALVINO, Juan, *Institución de la religión cristiana*, Editorial Feliré, Rijswick, 1968, p. 28.

⁴⁰ SIMONS, Menno, Extractos de los escritos de Meno Simons sobre doctrina cristiana, parte 1, en Horsch, J., Bender, H., *Menno Simons su vida y sus escritos*, disponible en: <http://www.elcristianismoprimitivo.com/librosenespanol.htm>, p. 52.

⁴¹ LUTERO, M., *La libertad del cristiano* en EGIDO, Teófanos (editor), *Obras/Lutero*, Capítulo 5, pp. 155-170, Ediciones Sígueme, Salamanca, 1977, p. 158.

*insensatos, malos, como en realidad somos*⁴² y *“nos hace desesperar a fin de elevarnos misericordiosamente con el regalo de la esperanza”*⁴³, Calvino coincide y plantea que sólo *“por el sentimiento de nuestra ignorancia, vanidad, pobreza, enfermedad, y finalmente, perversidad y corrupción propia, reconocemos que en ninguna otra parte, sino en Dios hay verdadera sabiduría, firme virtud, perfecta abundancia de todos los bienes y pureza de justicia”*⁴⁴. De esta manera, los reformadores impulsan una relación entre los fieles y Dios que prescinde de la influencia del clero, una relación *personal* que faculte al cristiano a acceder a la promesa divina encarnada en Cristo. Lutero caracteriza este proceso: *“Cuando el hombre, en fuerza de los preceptos, ha advertido su impotencia y se ha encontrado con ella, cuando se siente angustiado por la forma en que puede cumplir los mandamientos - porque se cumplen o se condena uno-, es cuando de verdad se ha humillado, se ha aniquilado ante sus propios ojos, no encuentra nada dentro de sí que le pueda salvar. Este es el momento en que adviene la segunda clase de palabras, la promesa y la oferta divina que dice: <<¿Quieres cumplir todos los mandamientos, verte libre de la concupiscencia y de los pecados a tenor de lo exigido por la ley? Pues mira: cree en Cristo; en él te ofrezco toda gracia, justificación, paz y libertad; si crees lo poseerás, si no crees no lo tendrás”*⁴⁵ y según Calvino, la única manera de salir de nuestra vida miserable y corrompida es ordenarla al servicio de Dios para que su voluntad y ley nos sirvan de guía⁴⁶.

Lo planteado puede sonar desalentador, sin embargo los reformadores enfatizan que los cristianos no han de desmoralizarse al admitir su naturaleza, ya que reconocer la grandeza de Dios ha de encaminarlos hacia la salvación y la gracia divina, ya que *“según el Evangelio, el reino de los cielos se otorga a los pequeños y humildes, predilectos de Cristo. No pueden ser humildes quienes no se dan cuenta de que son condenables y nauseabundos, el pecado se conoce sólo por la ley. No es la desesperación, sino la esperanza la que se predica cuando se nos anuncia que somos pecadores. Esa predicación del pecado es la preparación para la Gracia, o, mejor, el conocimiento del pecado y la fe en tal predicación. Sólo cuando nace el conocimiento del pecado brota el deseo de la Gracia [...] de la misma forma el decir que no somos nada y que pecamos siempre que hacemos lo que depende de*

⁴² LUTERO, M., *Controversia de Heidelberg*, en EGIDO, Teófanos, *Op. Cit.*, Capítulo 3, pp. 74-85, p. 76.

⁴³ *Íbid.*, p. 77.

⁴⁴ CALVINO, J., *Íbid.*, p. 3.

⁴⁵ LUTERO, *La libertad del cristiano*, *Op. Cit.*, p. 159.

⁴⁶ Véase CALVINO, *Op. Cit.*, p. 6.

nosotros mismos, no equivale a desesperar a nadie (a no ser a los insensatos), sino que sirve para despertar el deseo de la gracia de nuestro señor Jesucristo”⁴⁷. De esta manera, el proceso antes descrito, conduce a la Fe verdadera, la que, según Lutero, es el medio para acceder a la Gracia divina⁴⁸, ya que solo la Fe y no las buenas obras son las que conducen a la salvación. Según el autor, las obras buenas provienen siempre de un corazón impuro, ya que todos los hombres son corruptos por lo que Dios ha de mirar en los corazones para encontrar los que poseen fe verdadera. En consecuencia las buenas obras no son el reflejo de un buen cristiano, ya que incluso aquellos han de ser pecaminosos y viciosos por su naturaleza humana. De esta manera, las obras pueden actuar como un espejismo, ya que “parecen bellas, pero en el interior son feas, como lo dice Cristo a propósito de los fariseos en el capítulo 23 de Mateo. En efecto, tales obras se les muestran a estos hombres y a otros como buenas y hermosas, pero ahí está Dios, que no juzga por las apariencias, sino que «escruta riñones y corazones»⁴⁹. Sin la gracia y la fe no es posible tener un corazón puro”⁵⁰, por lo tanto, “al cristiano le basta con la fe; no necesita obra alguna para ser justificado. Si no precisa de obras, ha de tener la seguridad de que está desligado de todos los preceptos y leyes; y si está desligado, indudablemente es libre. Esta es la libertad cristiana. La fe sola.”⁵¹.

Menno Simons, en cambio, plantea que la Fe por sí misma no es suficiente: “no creemos que la fe tenga valor por sí misma, de ninguna manera, sino que el beneplácito de Dios ha unido su promesa a la verdadera y genuina fe por medio de la palabra. La fe salva no por sus propios méritos sino por la promesa que trae aparejada.”⁵², promesa encarnada en Cristo, que fue renovada con su muerte, de modo que “aquellos que confían en sus obras o ceremonias para obtener la salvación, niegan la gracia y méritos de Cristo. Porque si la reconciliación consistiera en obras y ritos, la gracia sería innecesaria y los méritos y virtud de la sangre de Cristo, vanos. ¡Oh no! Es gracia y será gracia por toda la eternidad lo que el misericordioso Padre ha hecho mediante su amado Hijo y Espíritu Santo, por

⁴⁷ LUTERO, *Controversia de Heidelberg*, Op. Cit., p. 81.

⁴⁸ “Una fe verdadera en Cristo es un tesoro incomparable: acarrea consigo la salvación entera y aleja toda desventura”, LUTERO, *La libertad del cristiano*, Op. Cit., p. 159.

⁴⁹ Sal 7, 10.

⁵⁰ LUTERO, *Controversia de Heidelberg*, Op. Cit., p. 76.

⁵¹ LUTERO, *La libertad del cristiano*, Op. Cit., p. 160.

⁵² SIMONS, Op. Cit., p. 64.

nosotros pobres pecadores”⁵³. Sin embargo, Simons coincide con Lutero, en la apreciación sobre las obras, ya que a su juicio no se puede ser salvo por ellas tampoco, ya que sin importar cuán grandes y buenas parezcan están siempre sujetas a la imperfección y debilidad propias de la corrupción humana, por lo tanto señala “*sólo a Jesucristo que es nuestra única y eterna justificación, reconciliación y propiciación con el Padre, y no confiamos en nuestras propias obras*”⁵⁴.

Calvino, por su parte, difiere con ambos reformadores al plantear que la salvación está determinada por la voluntad divina que ha “*adoptado a los unos para salvación y ha destinado a los otros a la muerte eterna*”⁵⁵. Este planteamiento es el origen de la predestinación, que es definida de la siguiente manera:

*“llamamos Predestinación al eterno decreto de Dios, por el que ha determinado lo que quiere hacer de cada uno de los hombres. Porque Él no los crea a todos con la misma condición, sino que ordena a unos para la vida eterna, y a otros para la condenación perpetua. Por tanto, según el fin para el cual el hombre es creado, decimos que está predestinado a vida o a muerte”*⁵⁶.

Evidentemente, el autor descarta también las buenas obras como medio para acceder a la salvación, y en cuanto a la fe, plantea que los que tienen fe verdadera es porque Dios lo ha permitido, es decir, los ha elegido. Sin embargo, los cristianos no han de dejarse estar al considerar la predestinación, por el contrario, deben de esforzarse por alabar a Dios, conocerlo, cultivar su fe y ser buenos hombres ya que la elección que Dios ha tomado para cada uno sólo se sabrá el día del juicio final.

De lo planteado respecto a la salvación y la Gracia divina se deduce una aflicción producto del pecado por parte de los reformadores. En términos generales, el origen de esto es el pecado original, ya que de él proviene la corrupción del hombre al ser la herencia de Adán a toda su descendencia.

A este respecto Calvino señala que “*el principio de la caída fue la desobediencia*

⁵³ *Ídem*.

⁵⁴ Véase, *Íbid.*, p. 65.

⁵⁵ CALVINO, J., *Op. Cit.*, p. 728.

⁵⁶ *Íbid.*, pp. 278-279.

[...] hay que notar que el primer hombre se apartó de la desobediencia de Dios, no solamente por haber sido engañado con los embaucamientos de Satanás, sino porque despreciando la verdad siguió la mentira”⁵⁷, de esta manera, Adán condenó a toda su estirpe, ya que al dejarse llevar por las blasfemias del diablo deshizo y aniquiló toda la gloria de Dios⁵⁸, condenando a toda la humanidad al pecado y la corrupción. Según el autor, el pecado original fue la muerte de Adán, ya que “consistiendo, pues, la vida espiritual de Adán en estar unido con su Creador, su muerte fue apartarse de Él. Y no hemos de maravillarnos de que con su alejamiento de Dios haya arruinado a toda su posteridad, pues con ello pervirtió el orden de la naturaleza en el cielo y en la tierra [...] así, pues, si la maldición de Dios lo llenó todo de arriba abajo y se derramó por todas las partes del mundo a causa del pecado de Adán, no hay por qué extrañarse de que se haya propagado también a su posteridad”⁵⁹. Menno Simons coincide con Lutero y Calvino a este respecto y llega un poco más allá al ligar pecado original con la Fe, y ésta con salvación, ya que el modo de escapar de la sombra del pecado original, sería renacer en la fe por la promesa divina renovada por Cristo. De esta manera, plantea que “así como Adán y Eva fueron contaminados y envenenados por la serpiente infernal y se hicieron pecadores por naturaleza y hubieran quedado sujetos a eterna perdición, si Dios, por medio de Jesucristo no los hubiera recibido nuevamente en gracia, como afirmaba más arriba, todos nosotros, sus descendientes, somos por naturaleza pecadores de nacimiento, envenenados por la serpiente, inclinados al mal por nuestra propia naturaleza inherente somos hijos del infierno. No podemos salvarnos de ello a menos que nosotros, por una fe real y no fingida aceptemos a Cristo Jesús, el único y eterno medio de gracia”⁶⁰. Así, la esperanza de los fieles debe residir en la expectativa de que el pecado original pierda su influencia y los actuales sean perdonados y para ello “tenemos que creer en la Palabra del Señor, nacer de nuevo por la fe y con la fuerza de este nuevo nacimiento por medio del verdadero arrepentimiento, resistir al pecado innato, morir a los pecados actuales y estar espiritualmente alerta”⁶¹

⁵⁷ CALVINO, J., *Op. Cit.*, p. 164.

⁵⁸ *Íbid.*, p. 165.

⁵⁹ *Idem.*

⁶⁰ SIMONS, M., *Op. Cit.*, pp. 58-59.

⁶¹ *Íbid.*, p. 59.

Calvino, por otra parte, plantea que el pecado original es la raíz de la cautividad de la voluntad del hombre, para ello se remite a San Agustín señalando *“él mismo en otro lugar confiesa que la voluntad del hombre no es libre sin el Espíritu de Dios, pues está sometida a la concupiscencia, que la tiene cautivada y encadenada. Y, que después de que la voluntad ha sido vencida por el pecado en que se arrojó, nuestra naturaleza ha perdido la libertad. Y que el hombre al usar mal de su libre albedrío, lo perdió juntamente consigo mismo. Y que el libre albedrío está cautivo, y no puede hacer nada bueno. Y, que no es libre lo que la gracia de Dios no ha liberado. Y, que la justicia de Dios no se cumple cuando la Ley la prescribe y el hombre se esfuerza con sus solas energías, sino cuando el Espíritu ayuda y la voluntad del hombre, no libre por sí misma, sino liberada por Dios, obedece”*⁶², de esta manera, el autor explica la imposibilidad del hombre de hacer buenas obras y que la libertad reside en la Fe, ya que mediante ésta alcanzamos la Gracia divina. De modo que el hombre al enfrentarse a su naturaleza ha de encontrar el camino a Dios y la libertad.

Lutero en cambio cree que *“el libre albedrío no está cautivo y reducido a servidumbre a causa del pecado; no es que no exista, sino que no es libre salvo para el mal”*⁶³ y por tanto no hemos de liberarnos de nada, sino alcanzar la fe verdadera ya que sólo mediante ella podemos conseguir la misericordia de Dios, que ha de salvarnos a pesar de nuestro carácter corrupto y nuestra naturaleza imposibilitada para el bien.

Ahora bien, a pesar de la caída del hombre y la perpetuación de su naturaleza corrupta a toda la humanidad, Dios promete la salvación y como el hombre es corrupto y se aparta del camino de la Fe constantemente, envía a su hijo, Cristo, a renovar esta promesa. De esta manera, los sacramentos instituidos por Cristo son el signo de dicha renovación. Desde esta perspectiva, Calvino plantea que *“los sacramentos traen consigo promesas clarísimas; y tienen de especial, más allá de la Palabra, que nos representan al vivo las promesas como en un cuadro”*⁶⁴, de manera que el sacramento consiste tanto de la palabra como del signo externo; con la palabra pretende dar a entender que la Fe es necesaria para que que el sonido tenga sentido, es una palabra predicada para que sea comprensible el

⁶² CALVINO, J., *Op. Cit.*, p. 179.

⁶³ LUTERO, M., *Controversia de Heidelberg*, *Op. Cit.*, p. 80.

⁶⁴ CALVINO, J., *Op. Cit.*, p. 1009.

significado del signo visible⁶⁵. De esta manera, los sacramentos operan como *“unos ejercicios que nos dan una certidumbre mucho mayor de la Palabra de Dios. Y como nosotros somos terrenos, se nos dan en cosas terrenas, para enseñarnos de esta manera conforme a nuestra limitada capacidad y llevarnos de la mano como a niños”*⁶⁶.

Esta concepción de los sacramentos, sumado al apego a las Escrituras provocó una de las mayores diferencias que los reformados tendrían con la Iglesia Católica: la legitimidad y número de sacramentos. El debate fue extenso y, si bien hay diferencias en cuanto al carácter de los mismos, el movimiento reformado terminó avalando sólo dos de los sacramentos instituidos por la Iglesia: La Cena y el Bautismo, todos los demás fueron descartados por no tener fundamento en las Sagradas Escrituras.

El bautismo es considerado por los tres reformadores como el signo de la Fe y la purificación del cristiano, Calvino plantea que *“el bautismo es una marca de nuestro cristianismo y el signo por el cual somos recibidos en la sociedad de la Iglesia”*⁶⁷, al tiempo que *“somos unidos a Él de tal manera que nos hacemos partícipes de todos sus bienes”*⁶⁸. En cuanto a la purificación, hay divergencias, ya que Lutero considera que *“cuando nos levantamos o nos arrepentimos de los pecados, lo único que estamos haciendo es retornar a la fuerza y a la fe del bautismo, de las que nos habíamos desviado, y a la promesa que entonces se formuló y que el pecado nos había arrebatado. No muere nunca la verdad de la promesa que se hizo una vez; es como una mano extendida, dispuesta a recibirnos a nuestro retorno”*⁶⁹, Menno Simons en cambio, plantea que *“no somos regenerados por haber sido bautizados... sino que somos bautizados porque hemos sido regenerados por la fe y la Palabra de Dios. La regeneración no es el resultado del bautismo, sino éste la consecuencia de la regeneración”*⁷⁰, dando pie a su concepción del bautismo de adultos. Desde esta perspectiva, *“bautizar antes de lo requerido para el bautismo, a saber la fe, es como si se quisiera colocar el carro delante del caballo, sembrar antes de arar, construir antes de tener los materiales, o cerrar la carta antes de*

⁶⁵ Véase *Íbid.*, p. 1008.

⁶⁶ *Íbid.*, 1010.

⁶⁷ *Íbid.*, p. 1028.

⁶⁸ *Íbid.*, p. 1031.

⁶⁹ LUTERO, M., *La cautividad babilónica de la iglesia* en EGIDO, Teófanos, *Op. Cit.*, Capítulo 4, pp. 84-154, p. 112.

⁷⁰ SIMONS, M., *Op. Cit.*, p. 76.

que esté escrita”⁷¹, es decir, bautizar a una persona que no puede confesar su fe, es inútil ya que *Él ha ordenado que el Evangelio debe ser primeramente predicado y enseguida bautizados aquellos que creen, se sigue que los que bautizan y son bautizados en su propia opinión, sin la doctrina y mandamientos de Cristo Jesús, y por lo tanto es una ceremonia impía, inútil y vana*”⁷².

Una de las principales críticas que recibió este planteamiento fue la hipotética pérdida de los infantes hasta el momento del bautismo y uno de sus detractores más mordaces fue Lutero, quien señala que *“el lugar preeminente que hoy día ocupa el bautismo se debe al designio divino de aplicarlo a los niños, incapaces como son de codicia y de superstición, y de santificarlos por la fe sencillísima en su palabra. Si este sacramento se tuviera que conferir a los adultos y a los mayores, la tiranía de la avaricia y de la superstición, esa tiranía que nos ha arrebatado todo lo que pertenece a Dios, no hubiera permitido que salvaguardase su valor y su gloria*”⁷³, a lo que Menno Simons responde que *“a pesar de que los niños no tienen fe ni reciben el bautismo, no penséis que por eso están perdidos. ¡Oh no! Son salvos, porque tienen la promesa del Señor mismo, que de ellos es el reino de Dios. No mediante ningún elemento, ceremonia ni rito exterior, sino solamente por la gracia de Jesucristo*”⁷⁴, gracia divina que pasa -en el caso de Menno Simons- a ser el centro y foco del sacramento, ya que la finalidad de éste no es la remisión de los pecados, sino el signo de que ésta ya se ha alcanzado mediante el proceso adecuado, es decir, *“cuando de todo corazón cree en el precioso Evangelio de Jesucristo que le fue predicado y enseñado, a saber, las buenas nuevas de gracia, remisión de pecados, paz, favor, misericordia y vida eterna por medio de Cristo, nuestro Señor, experimenta un cambio de mente; renuncia a sí mismo, se arrepiente de su vieja vida pecaminosa, y con toda diligencia presta atención a la Palabra del Señor, que le ha demostrado un amor tan grande y cumple con todo aquello que se enseña y ordena en su santo evangelio. Su confianza reposa firmemente sobre la palabra de gracia que le promete la remisión de sus pecados por la preciosa sangre y los méritos de nuestro Señor Jesucristo. Recién entonces recibe el santo bautismo como señal de obediencia que procede de la fe, como testimonio*

⁷¹ *Íbid.*, p. 79.

⁷² *Íbid.*, p. 80.

⁷³ LUTERO, M., *La cautividad babilónica de la iglesia*, Op. Cit., p. 111.

⁷⁴ SIMONS, M., *Op. Cit.*, p. 81.

ante Dios y su iglesia de que firmemente cree en la remisión de pecados por Jesucristo, como le fue predicado y enseñado por la Palabra de Dios”⁷⁵. En base a todo lo anterior, Menno Simons desprecia el bautismo de infantes, y señala que aquellos que buscan la remisión de sus pecados en él están despreciando la sangre de Cristo y haciendo del agua su ídolo⁷⁶.

En cuanto a la Cena, todos niegan la Transubstanciación católica, mas los planteamientos son disímiles: Lutero cree en la Cosubstanciación mientras que Calvino y Simons lo califican como un símbolo conmemorativo.

Lutero se remite a las Escrituras y nos presenta el sacramento de la siguiente manera: “los evangelistas escriben con toda nitidez que Cristo tomó y bendijo el pan. Pan le llaman después el Libro de los Hechos y el apóstol Pablo; luego hay que entender que es pan verdadero, y vino de verdad, lo que mismo que el cáliz es de verdad, puesto que nunca dicen que el cáliz fuese transubstanciado. Por consiguiente, al resultar innecesario el recurso a una transubstanciación hecha por Dios, y, como veremos, al no estar respaldada por la Escritura ni por la razón, hay que tenerla como un ficción de humanas invenciones”⁷⁷, y plantea que al ser innecesaria la transustaciación, “ambos, pan y vino, permanecen, y por eso es verdad la afirmación <<este pan es mi cuerpo, este vino es mi sangre>> y viceversa”⁷⁸, de modo tal que subsisten el pan y vino verdadero, sin que por ello disminuya ni se altere la carne y la sangre de Cristo⁷⁹. En este sentido, propugna la comunión en ambas especies, ya que no hay fundamento alguno en las Escrituras que ampare la idea impía de negar el cáliz a los laicos⁸⁰.

Calvino, por su parte, plantea que la cena se ha instituido en pos de “asegurarnos que el cuerpo del Señor ha sido una vez sacrificado por nosotros, de tal manera que ahora lo recibimos, y recibéndolo sentimos en nosotros la eficacia de este único sacrificio. Y asimismo, que su sangre de tal manera ha sido derramada por nosotros, que nos pueda servir de bebida perpetuamente.”⁸¹. De esta manera, mediante Cristo, Dios ha renovado la promesa en la que asegurando que Él es el pan de vida con el que las almas han de ser

⁷⁵ *Íbid.*, p. 76.

⁷⁶ Véase, *Idem*.

⁷⁷ LUTERO, M., *La cautividad babilónica de la iglesia*, *Op. Cit.*, p. 95.

⁷⁸ *Íbid.*, p. 97.

⁷⁹ *Íbid.*, p. 94.

⁸⁰ Véase, *Íbid.*, p. 90.

⁸¹ CALVINO, J., *Op. Cit.*, p. 1070.

mantenidas y sustentadas para la inmortalidad. Así, “*hay dos cosas en la Santa Cena, en las que consiste: en los signos visibles que en ella nos son dados condescendiendo con nuestra débil capacidad; y en la que la verdad espiritual que en los signos es figurada y a la vez dada*”⁸², de modo que “*ante todo, los signos son el pan y el vino; los cuales representan el mantenimiento espiritual que recibimos del cuerpo y sangre de Cristo*”⁸³.

En este último punto, Calvino evidencia el carácter simbólico que le otorga a la Cena, rechazando tanto la Transubstanciación católica como la Cosubstanciación luterana, ya que según él, ésta implicaría que la sangre está separada del cuerpo al estar una contenida en el cáliz y el otro en el pan. Además, condena el proceso de consagración instituido por el papado ya que correspondería a una grave profanación; “*ellos pensaron, en efecto, que bastaba con que el sacerdote murmurase, o dijese entre dientes una fórmula de consagración, mientras el pueblo permanecía estupefacto sin entender ni una palabra de lo que se hacía. E incluso procuraron de adrede que el pueblo no dedujese de esto ninguna doctrina; por eso todo lo decían en latín entre gente ignorante que no les entendía. Después, andando el tiempo, la superstición llegó a tal punto, que creyeron que la consagración no se podía hacer como convenía, si no se pronunciaba en voz baja, de modo que no la oyesen*”⁸⁴. De esta manera, condena no sólo el carácter otorgado al sacramento, sino también la práctica de éste al considerarlo excluyente para el pueblo y un pilar fundamental de la tiranía del papado.

Menno Simons coincide con Calvino en el carácter simbólico del sacramento al considerar que la Cena del Señor es un “*símbolo sagrado, instituido por el Señor mismo, con pan y vino, y encomendado a los suyos en memoria de él, enseñado y administrado también de acuerdo a lo instituido por el Señor, por los Apóstoles entre los hermanos*”⁸⁵, en consecuencia, “*la Cena del Señor debe ser observada en su doble significación, a saber, pan y vino, conmemorando la muerte del Señor, y como renovación y evidencia de amor fraternal*”⁸⁶.

Por último, quisiéramos indicar algunos de los planteamientos de cada reformador

⁸²*Ibid.*, p. 1078.

⁸³*Ibid.*, p. 1070.

⁸⁴*Ibid.*, p. 1008.

⁸⁵SIMONS, M., *Op. Cit.*, p. 83.

⁸⁶*Ibid.*, p. 84.

que no hemos podido abarcar mediante la comparación y que son fundamentales para la comprensión de cada uno de ellos y el fenómeno general de la reforma.

Como señalamos al comienzo, Lutero condena la práctica de venta de indulgencias por parte del papado, porque le parecía que ésta conducía a una dejación de las buenas obras, ya que los fieles consideraban que podían comprar su acceso a la vida eterna, además, evitaba el proceso de contricción mediante el cual los cristianos podían acercarse a Dios. Por otra parte, afirma que *“no se puede probar a base de texto alguno que la justicia divina desee o exija al pecador cualquier pena o satisfacción, a no ser únicamente la contricción sincera de su corazón”*⁸⁷. En consecuencia de lo anterior, el autor plantea una concepción de cristiano distinta de la del fiel católico, a saber, *“El cristiano consta de dos naturalezas, la espiritual y la corporal. Atendiendo al alma, es denominado hombre espiritual, nuevo, interior; se le llama hombre corporal, viejo y exterior en relación con la carne y la sangre [...] [al cristiano] nada que sea externo -llámese como se llame- puede justificarle y hacerle libre, porque su bondad y su libertad, al igual que su malicia y su cautiverio no son realidades corporales y externas [...] nada de ello afecta al alma ni contribuye a su liberación o cautiverio, a hacerla justa o injusta [...] es algo muy distinto lo que se exige para conferir al alma la justicia y la libertad. Todas estas cosas, obras y actitudes sobredichas puede poseerlas y ejecutarlas también un impío, un simulador, un hipócrita; lo único que de ellas puede salir es un pueblo de hipócritas”*⁸⁸. Esto nos ayuda a comprender la relevancia de la contricción, el arrepentimiento y la toma de conciencia de su naturaleza corrupta por parte del hombre, porque el hombre debe ser temeroso de Dios, ya que *“donde no hay temor no hay humildad alguna; donde no hay humildad está el orgullo, la cólera y el juicio de Dios: Dios resiste a los orgullosos. Que desaparezca el orgullo y no habrá pecado”*⁸⁹, en consecuencia, el hombre no puede fiarse de su obra, ya que ésto sería atribuirse a sí mismo la gloria en vez de Dios, quien opera mediante nosotros como un carpintero mediante un hacha; si ésta está vieja y mellada, por muy hábil que sea el carpintero los cortes serán torpes y deformes. En consecuencia, no podemos encontrar a Dios sino en el sufrimiento y en la cruz⁹⁰, y se debe tener la certeza de que *el alma puede*

⁸⁷ LUTERO, M., *Tratado sobre la indulgencia y la gracia*, Op. Cit., p. 71.

⁸⁸ LUTERO, M., *La libertad del cristiano*, Op. Cit., pp. 157-158.

⁸⁹ LUTERO, M., *Controversia de Heidelberg*, Op. Cit., p. 78

⁹⁰ Véase, *Íbid.*, p. 83.

*prescindir de todo menos de la palabra de Dios, lo único capaz de ayudarla. Nada más necesita si posee la palabra de Dios; en ella encuentra toda satisfacción, comida, gozo, paz, luz, inteligencia, justicia, verdad, sabiduría, libertad y todos los bienes en sobreabundancia*⁹¹, de manera que una fe verdadera en Cristo acarrea consigo la salvación entera y aleja la desventura⁹².

Es menester destacar que Lutero reconoce la doble naturaleza de Cristo: Dios y hombre, el carácter trinitario de Dios y condena todo el aparataje ceremonial de la Iglesia Católica. Plantea también que hay que realizar una limpieza, ya que *“si no hay fe, todas las oracioncillas, preparaciones, obras, signos y actitudes servirán más para avivar la impiedad que para mostrar la piedad”*⁹³

Calvino también plantea que la contricción y el proceso de arrepentimiento del cristiano es fundamental, ya que los fieles han de ser piadosos, definiendo piedad como *“una reverencia unida al amor de Dios, que el conocimiento de Dios produce. Porque mientras que los hombres no tengan impreso en el corazón que deben a Dios todo cuanto son, que son alimentados con el cuidado paternal que de ellos tiene, que Él es el autor de todos los bienes, de suerte que ninguna cosa se debe buscar fuera de Él, nunca jamás de corazón y con deseo de servirle se someterán a el. Y más aún, su no colocan en Él toda su felicidad, nunca de veras y con todo el corazón se acercarán a Él”*⁹⁴. Según el autor, el conocimiento de Dios ha de instruir a los fieles en el temor y la reverencia, en pos de encaminarse a obtener de él todos los bienes y agradecerle por ello. Parte de este conocimiento de Dios implica también el reconocimiento de la trinidad y la doble naturaleza de Cristo, ya que según Calvino, Dios se ofrece en tres personas distintas y si no se las atiende adecuadamente, no se entenderá más que un vano nombre de Dios⁹⁵.

Menno Simons también confiesa reconocer la trinidad y la doble naturaleza de Cristo al revelar que *“en este único, eterno, omnipotente Dios creemos, y confesamos con las Sagradas Escrituras ser el eterno, incomprendible Padre con su eterno e*

⁹¹LUTERO, M., *La libertad del cristiano*, Op. Cit., p. 158.

⁹²Véase, *Ibid.*, p. 159.

⁹³LUTERO, M., *La cautividad babilónica de la Iglesia*, Op. Cit., p. 102.

⁹⁴CALVINO, J., *Op. Cit.*, p. 6.

⁹⁵*Ibid.*, p. 66.

*incomprensible Hijo y con eterno incomprensible Espíritu Santo. Confesamos que el Padre es verdadero Padre, el Hijo verdadero Hijo y el Espíritu Santo verdadero Espíritu Santo, no carnal y comprensible sino espiritual e incomprensible, pues Cristo dijo: Dios es espíritu.”*⁹⁶. Sin embargo se distancia considerablemente de los otros dos reformadores al plantear una iglesia separada del mundo, con vocación misionera y al hacer un voto de paz y plantear la no resistencia.

Según Menno Simons, *“el Evangelio todo enseña que la iglesia de Cristo era y tiene que ser un pueblo separado del mundo en doctrina, vida y culto”*⁹⁷, y siguiendo el ejemplo de los apóstoles, los cristianos han de predicar *“en cuanta oportunidad de ofrezca, de día o de noche, en casas o en campos, en bosques y desiertos, en estas tierras o en el exterior, en prisión y en esclavitud, en agua, fuego y patíbulo, sobre el cadalso o el torno, ante señores y príncipes, oralmente y por escrito, arriesgando posesiones y vida, como hemos venido haciendo todos estos años sin cesar”*⁹⁸, ya que su anhelo y objetivo como comunidad cristiana es señalar al mundo entero, -que se encuentra sumido en la perversidad-, la verdadera senda y propiciar el acercamiento de muchas almas a Dios, mediante las Escrituras en pos de que sean rescatados de los dominios de Satán.

En relación al voto de paz, hemos de comprenderlo en el contexto histórico en que Menno Simons predica, es decir, como una reacción a la Reforma radical de carácter anabaptista que había cobrado vidas en nombre de Dios siguiendo, según Simons, el camino erróneo, ya que *“los regenerados no van a la guerra ni pelean, son los hijos de paz, que han convertido sus espadas en hoces y sus lanzas en azadones, y no aman la guerra. Dan al César lo que es de César y a Dios lo que es de Dios. Su espada es la palabra del Espíritu que esgrimen con buena conciencia, guiados por el Espíritu Santo”*⁹⁹. Asimismo, como réplica a las persecuciones que se desataron sobre los anabaptistas, el reformado plantea que *“todos los cristianos están obligados a amar a sus enemigos, hacer bien a los que les hacen daño, y orar por aquellos que los ultrajan o persiguen; a dar la capa y alguien les hace un pleito por el saco, y a ofrecer la otra mejilla cuando se le hiere una. Dime pues, lector amado, ¿cómo podrá un cristiano de acuerdo a las Escrituras tomar*

⁹⁶SIMONS, M., *Op. Cit.*, p 54.

⁹⁷*Ibid.*, p. 71.

⁹⁸*Ibid.*, p. 87.

⁹⁹*Ibid.*, p. 88.

*venganza, rebelarse, hacer la guerra, matar, asesinar, torturar, saquear, asaltar e incendiar ciudades y conquistar países?”*¹⁰⁰. En consecuencia declara que su fortaleza es Cristo, su defensa la paciencia, su espada la Palabra de Dios y su victoria la fe verdadera en Cristo¹⁰¹.

¹⁰⁰ *Íbid.*, p. 89.

¹⁰¹ *Íbid.*, p. 93.

Capítulo II: Del Anabaptismo al Menonismo. Bosquejo histórico.

Como señalamos en la Introducción, el movimiento Anabaptista en Holanda comienza con los seguidores de Melchior Hoffman, quien difundió la Reforma al este de Friesland y Holanda, aunque su temprana captura, en 1533, le impidió continuar su cometido.

Más tarde, en 1534, algunos de sus seguidores aprovecharon políticamente la destitución del obispo de Münster en Westfalia y establecieron el “Reino Anabaptista de Münster” en aquella ciudad¹⁰². El régimen se hundió en un espiral de violencia que dió lugar a bautismos forzosos, exilio, poligamia y asesinatos. Al tiempo que la noticia de la “locura münsterita” recorría Europa, anabaptistas y falsos profetas concurrían a la ciudad, entre los que destacan Jan Matthys¹⁰³ y Jan van Leiden¹⁰⁴. Con la presencia de estos dos líderes los acontecimientos se precipitaron, la violencia continuó y varios mensajeros salieron de la ciudad a proclamar Münster como la Nueva Jerusalén donde todos los anabaptistas podrían vivir en paz¹⁰⁵.

La presión externa no demoró en manifestarse y prontamente el obispo católico organizó un ejército compuesto tanto de católicos como de protestantes que se dispuso a asediar la ciudad. Jan Matthys y algunos de sus seguidores decidieron salir de la ciudad y enfrentar a sus enemigos, siendo liquidados fácilmente, de modo que quedó van Leiden como único líder de la ciudad. Bajo su mando la represión aumentó, se hizo llamar “Rey David” o “Rey de Sion” y llegó a tener 17 esposas. En el intertanto, la ciudad se desabastecía y la gente empezaba a pasar hambre. Finalmente, tras un prolongado asedio, alguien traicionó el régimen y le dio al ejército enemigo la clave para abatir la ciudad, el “Reino Anabaptista de Münster” sucumbió en Junio de 1535 y sus integrantes fueron masacrados.

Este episodio tuvo consecuencias dramáticas para el movimiento anabaptista, ya

¹⁰²GÖTZ, D., *Op. Cit.*, p. 13.

¹⁰³Panadero de Haarlem, Holanda. Fue bautizado por Melchior Hoffman, pero habían tenido diferencias en cuanto a sus creencias.

¹⁰⁴Sastre y comerciante de Leiden, ha sido caracterizado como un hombre joven sediento de poder.

¹⁰⁵Veáse Loewn, H., Nolt, M., *Through Fire and Water. An overview of Mennonite History*, Herald Press, Scottdale, Estados Unidos, 2010, pp. 92-93.

que desde entonces las autoridades europeas no distinguieron entre anabaptistas pacíficos y münsteritas, de modo que todos fueron perseguidos cruentamente¹⁰⁶, por lo que los anabaptistas se dispersaron, pero no fueron aniquilados.

Con el correr de los años, numerosos grupos melchoritas se fueron reagrupando, uno de ellos fue liderado por los hermanos Obbe y Dirk Phillips, quienes contaban entre sus seguidores a un sacerdote llamado Menno Simons¹⁰⁷.

Menno Simons, nacido en Witmarsum, provincia de Friesland en 1496, se formó en un monasterio donde aprendió latín, algo de griego y estudió a los padres de la Iglesia. Fue ordenado sacerdote en 1524, a los 28 años. Su primera designación fue en la aldea de Pingjum, cercana a su localidad natal, donde sirvió junto a otros dos sacerdotes. Durante este período oficiaba y vivía como un sacerdote aunque sin otorgarle debida seriedad a su quehacer, disfrutando de los juegos de naipes, el alcohol y otro tipo de frivolidades.

Sin embargo, durante su primer año de ejercicio sacerdotal comenzó a cuestionarse algunos de los dogmas de la Iglesia Católica, como la transustanciación, por lo que se abocó al estudio de la Biblia en busca de respuestas. Así, entrampado entre los planteamientos bíblicos y las prácticas católicas, encontró ayuda en los escritos de Lutero e impulsado por la propuesta de las Escrituras como autoridad última en los asuntos de fe, comenzó a predicar a partir de las Escrituras, de modo que siendo aún sacerdote católico se granjeó la reputación de predicador evangélico.

Posteriormente, Menno Simons comenzó a cuestionarse en torno al bautismo, lo que quizás tiene relación no sólo con el proceso personal que vivía, sino también con el contexto, ya que para esa fecha, circulaban noticias del bautismo de adultos o *creyentes* en la provincia. En consecuencia, recurrió nuevamente a las Escrituras y al no encontrar indicio alguno del bautismo de infantes concluyó, hacia 1531, que el bautismo de adultos en confesión de fe tenía fundamento bíblico y era, por tanto, legítimo.

A pesar de lo anterior, Menno Simons continuó en su cargo de sacerdote, ya que éste le garantizaba una vida cómoda y tranquila. Sin embargo, esta tranquilidad no perduraría, porque hacia 1535 algunos anabaptistas influenciados por los eventos de la ciudad de Münster se tomaron Old Cloister, cerca de Bolsward, Holanda, siendo derrotados

¹⁰⁶ *Ibid.*, p. 95.

¹⁰⁷ GÖTZ, D., *Op. Cit.*, p. 13.

al cabo de un mes. Entre los muertos se contaba Peter Simons, quien se especula habría sido hermano de Menno Simons. Este episodio, sumado a la sangrienta caída del “Reino Anabaptista de Münster”, causó gran impresión en Menno Simons y atizó su conciencia, ya que él, que creía haber comprendido la palabra del Señor y su evangelio de paz, se había quedado silencioso en su hipócrita comodidad mientras otros daban su vida por causas erróneas. De este modo, podríamos decir que fue el devenir de la Reforma radical de carácter anabaptista lo que impulsó a Menno Simons a abandonar la Iglesia Católica y entregarse de lleno a la difusión de la verdadera fe¹⁰⁸.

En 1536, Menno Simons fue ordenado Pastor en el ministerio anabaptista por Obbe Phillips¹⁰⁹ y comenzó a viajar a través de los Países Bajos y el norte de Alemania enseñando y organizando nuevas comunidades¹¹⁰.

Además de Menno Simons, había otros ministros recorriendo otros países y diseminando las ideas anabaptistas rápidamente. El anabaptismo holandés fue un fenómeno principalmente urbano que se sirvió de las florecientes rutas de comercio para expandirse. Sin embargo, las persecuciones que se produjeron al interior del Sacro Imperio Romano a partir de los sucesos de la Reforma radical anabaptista impulsó la dispersión de los grupos hacia los Países Bajos, Inglaterra y Prusia Occidental. Durante este período se encuentra el primer registro de la denominación “Menonita”, cuando en 1543-1544, Carlos V presionó a la condesa Ana de Oldenburg para que dejara de proteger a los anabaptistas en su región y que los castigara severamente. La condesa ignoró las presiones imperiales y fue excomulgada. Entonces, presionada nuevamente, emitió un decreto que dictaba que los anabaptistas debían dejar sus territorios, distinguiendo en este documento entre los anabaptistas violentos y los pacíficos seguidores de Menno Simons, llamándolos “Menonitas”¹¹¹.

Al interior de los Países Bajos, luego de un período de auge, los anabaptistas se vieron cercados por el avance del Calvinismo y en el sur por el resurgimiento del Catolicismo. En consecuencia, los territorios de la actual Polonia -desolados por los efectos de las guerras de los años previos a 1530- pasaron a ser el refugio por excelencia de los

¹⁰⁸Toda la información concerniente a la biografía de Menno Simons fue extraída de LOEWEN, H., NOLT, S., *Op. Cit.*, pp. 95-97 y HORSCH, J., BENDER, H., *Op. Cit.*, pp. 1-14.

¹⁰⁹GÖTZ, D., *Op. Cit.*, p. 13.

¹¹⁰LOEWEN, H., NOLT, S., *Op. Cit.*, p. 98.

¹¹¹*Íbid.*, p. 100.

anabaptistas holandeses, ya que la situación política y económica era propicia para su establecimiento, principalmente porque se necesitaban trabajadores para controlar las inundaciones del delta de los ríos Weichsel y Nogat, y reconstruir las ciudades. De este modo, los artesanos menonitas se establecieron en Danzig y Elbing¹¹².

No obstante los fundamentos comunes, desde su inicio el movimiento experimentó tensiones internas, principalmente por los debates que se generaban en torno a la aplicación de los fundamentos bíblicos a la vida cotidiana, lo que trajo como consecuencia que, hacia 1600 existiesen ya múltiples grupos Menonitas.

Los *Frisian Mennonites*, nativos de Friesland -localidad originaria de Menno Simons-, eran una comunidad en la que los ancianos ejercían un poder considerable: ellos elegían los ministros, bautizaban, administraban la Cena del Señor¹¹³ y dispensaban la disciplina de la iglesia, incluyendo las prohibiciones, el apartamiento y la abstinencia matrimonial¹¹⁴.

Los *Flemish Mennonites*, llegaron a Friesland desde Flandes, huyendo de las persecuciones. Eran más sofisticados y menos estrictos respecto a la disciplina de la iglesia que los *Frisians*. Dadas las dificultades que ambos grupos tuvieron para congeniar, los *Flemish*, crearon sus propias congregaciones y aceptaban personas de las otras comunidades que quisieran unirse a ellos¹¹⁵.

Los Menonitas Suizos y del Sur de Alemania que llegaron a Holanda huyendo también, compartían sus creencias con los grupos anteriores, sin embargo, diferían en el lenguaje y apariencia, por lo que a pesar de sus intentos, no pudieron afiliarse ni a los *Frisians* ni a los *Flemish* de modo que conformaron un grupo aparte¹¹⁶.

Por último, los *Waterlanders* eran los más abiertos al cambio, debían su nombre al hecho de que vivían en Amsterdam y sus alrededores. Se oponían al apartamiento y consideraban que la abstinencia matrimonial era muy severa. Este grupo, sin embargo, jamás adoptó el nombre de “Menonitas” y preferían ser llamados *Doopsgezinde*¹¹⁷.

Después de 1600, la situación comenzó a cambiar para los Menonitas, debido

¹¹²GÖTZ, D., *Op. Cit.*, pp. 14-15.

¹¹³Reunión que rememora la Última Cena.

¹¹⁴LOEWEN, H., NOLT, S., *Op. Cit.*, p. 104.

¹¹⁵*Íbid.*, pp. 104-105.

¹¹⁶*Íbid.*, pp. 105-106.

¹¹⁷Véase p. 2.

principalmente a que cesaron las persecuciones. En 1571 las autoridades holandesas dejaron de ejecutar anabaptistas y en 1614 las autoridades Suizas tomaron la misma resolución. También comenzaron las migraciones voluntarias, principalmente desde Holanda y norte de Alemania hacia lo que actualmente es Polonia y ya en 1700 habían ingresado al Imperio Ruso. Los Menonitas Suizos en cambio, migraron hacia el sur de Alemania o Norteamérica. Si bien la tolerancia no significaba que fuesen bienvenidos, durante este período los Menonitas y anabaptistas en general experimentan un período de expansión en todos los sentidos¹¹⁸.

Sin embargo, hacia el final del siglo XVII, Jacob Amman se pronunció en contra de la creciente aculturación que experimentaban algunos grupos en las zonas tolerantes, de modo que propuso un retorno hacia la separación del mundo y una disciplina más estricta. Si bien muchos fueron reacios a sus planteamientos, hubo un grupo completo, de Bernese Oberland que lo siguió. Así, en 1693 se separan las congregaciones Amish en Alsacia y Suiza, expandiéndose luego a Hesse, el Palatinado, Bavaria, la zona de Montbéliard-Belfort y Nuenburg. Posteriormente, hacia 1720, la mayoría emigró a Pennsylvania¹¹⁹.

La migración a Norteamérica fue organizada en 1710 por los Menonitas Holandeses, mediante una Comisión de ayuda extranjera para asistir a los Menonitas inmigrantes con dinero y disposiciones para los viajes, y para ese período un número importante de Menonitas suizos y alemanes habían decidido dejar Europa. La mayoría esperaba poder establecerse en la colonia gobernada por el cuáquero de origen inglés, William Penn, quien por su profesión de fe había sufrido persecuciones y por ello pretendía instalar en Pennsylvania un paraíso para minorías religiosas de todo tipo¹²⁰. De esta manera, la migración europea anabaptista tuvo gran afluencia y es en estas migraciones que encontramos a los antepasados de los miembros de la Hermandad Cristiana de Puerto Octay.

¹¹⁸ *Íbid.*, pp. 132-133.

¹¹⁹ GÖTZ, D., *Op. Cit.*, pp. 30-31.

¹²⁰ LOEWEN, H., NOLT, S., *Op. Cit.*, p. 144.

Capítulo III: Asentamiento en Chile de la Hermandad Cristiana de Puerto Octay.

La Hermandad Cristiana de Puerto Octay nació a partir de la Iglesia Menonita denominada Shippensburg Christian Fellowship en Estados Unidos, ya que hacia 1990 surgió en algunos de sus miembros la idea de expandirse hacia Latinoamérica mediante el establecimiento de una comunidad misionera. A partir de entonces comenzó un proceso de carácter exploratorio llevado a cabo por David Goodwin, Peter Hoover y Elisha Byler que viajaron América Central y del Sur, esperando encontrar un lugar en el cual desarrollar su motivación misionera.

Así, el 27 de abril de 1998 comenzaron un viaje que incluyó Costa Rica, Panamá, Colombia, Venezuela, Trinidad y Tobago, Guyana, Suriname y la isla de Barbados, retornando cada uno a su lugar de origen el 20 de Mayo. Luego de aquella experiencia, en 1999, un grupo se reunió en Toronto para realizar un nuevo viaje a Latinoamérica, el cual duró 10 días y se enfocó principalmente en Guyana. De aquel grupo hubo quienes optaron por establecerse en Guyana, pero los miembros de la Shippensburg Christian Fellowship decidieron seguir buscando, hasta encontrar un lugar cuyo clima fuese más adecuado para niños muy pequeños como era el caso de la familia Goodwin.

Después de exhaustivos análisis de las condiciones y características de los lugares, así como de la ubicación geográfica, decidieron realizar un tercer intento en Chile. Doce años después, David Goodwin relata que la elección estuvo basada principalmente en dos factores; en primer lugar, los impulsó el hecho de que no existía en Chile una comunidad menonita de carácter misionero y en segundo lugar, que el clima era adecuado y propiciaría el proceso de adaptación de las familias¹²¹.

Así, en Octubre de 1999, David Goodwin viajó a Chile para encontrarse con Peter

¹²¹ “We chose to come to Chile and we chose Chile for quite a few reasons, and maybe one of them was that we didn’t think that there were other people like us here. If you’re going to do a mission why would you do it where there is a lot of people that already are doing the same thing... so, that’s part of the reason we left... We started... we have a map of South America here, we actually explored a few of the other countries and then we had our children were very little, we can take the climate and culture on one hand to do with it, because moving to a tropical country or jungle with small children that aren’t used to could be... make the adjustment much harder, and the climate here is similar in a way, quite similar to America , emm... we were willing to go to other places too, and we chose Chile”, entrevista a David y Starla Goodwin, Anexos, p. 53.

Hoover y Byron Wadel y se aventuraron hacia el Sur del país en busca de un lugar donde establecerse. Finalmente, encontraron una antigua casona alemana en las afueras de Puerto Octay, la que acondicionaron con los elementos básicos para recibir a sus familias, a la que bautizaron con el nombre de “Camino al Cielo”. Diez días más tarde retornaban a Estados Unidos, donde terminaron de ajustar los detalles para el traslado del grupo de un total de 19 personas, que incluía la familia Hoover y Goodwin, junto a Byron Wadel, Stephanie Funk y Rhoda Hostetler. El grupo llegó a Chile el 2 de Diciembre de 1999 y se dedicaron las siguientes semanas a acondicionar la casa y ambientarse en el nuevo entorno.

En cuanto a la elección de Puerto Octay, David Goodwin señala que fijaron el foco de la búsqueda entre Santiago y Chiloé, y que el pueblo llamó su atención principalmente por los antecedentes que tenían de la zona producto de los seguidores del grupo de estudio bíblico Lamp and Light¹²².

Con el correr de los meses, entre trámites de inmigración y otras actividades, la convicción de que habían elegido el lugar correcto se fue acrecentando y comenzaron a buscar un lugar para establecerse en el pueblo mismo de Puerto Octay. Finalmente, la mayoría del grupo se mudó a una sector del pueblo llamado Villa el Lago.

Durante este período de asentamiento, el flujo de miembros de apoyo a la comunidad fue muy frecuente, ya que las familias establecidas en Chile constantemente necesitaban ayuda, tanto con los niños pequeños, como para implementar los proyectos que comenzaban a emprender. Dentro de estas personas destacan las familias Petrov, Ogburn, Hostetler y Wadel, ya que jugaron un rol especial y/o se quedaron por un período prolongado de tiempo. Durante este período también se acerca al grupo un joven chileno llamado Guillermo Grothe, quien fue bautizado en 2005 y que permanece junto a la comunidad hasta el día de hoy.

Con el correr del tiempo, los Goodwin mejoraron progresivamente su español, lo que les permitió expandir sus redes sociales, especialmente con los niños de los alrededores y algunos locales que los acompañaban en las Reuniones de Oración. En el proceso de

¹²² “Well, we actually loved it around quite a bit more the area... emm... we had some information from previous contacts with bible state courses that had quite a few people in this area studying the bible school course...that ...I guess another man in the organization sent us (02:05 --) and so...that would be one thing, but we looked between Chiloe and Santiago is kind of mostly around the (02:18 --) a good place to look...and Puerto Octay is where we found a place to stay”, Ídem.

adaptación la familia Hoover jugó un rol fundamental, ya que ellos habían participado de otras misiones con anterioridad, de modo que hablaban muy bien español¹²³.

De esta manera, hacia 2003, el grupo ya se encontraba claramente asentado, habían desarrollado vínculos con los locales y emprendieron proyectos que los acercaban a la comunidad. Uno de estos proyectos, - las “clases para niños”-, consistía en que los niños venían una vez a la semana y se les enseñaba Inglés e historias de la Biblia. Había otro grupo de niños que acompañaban a la familias en la cena, algunas veces con los Goodwin, otras con los Ogburn. Hubo también un tercer grupo sólo de niñas que se acercó por curiosidad y terminaron por establecer el- “grupo de tecito de niñas”-, con quienes Starla Goodwin inició una pequeña huerta donde a cada niña se le asignó un área que debía cultivar.

Los hombres de la comunidad iniciaron la exploración de campos laborales que fuesen compatibles con sus creencias y las actividades de la comunidad. Así fue como comenzaron a dedicarse a la carpintería, la construcción y la comercialización de libros cristianos.

A principios de 2006, Bertha Hostetler regresó a Chile con el propósito de visitar a Guillermo, con quien había desarrollado una amistad especial, que culminaría en su matrimonio en Septiembre de 2007. John Breneman también visitó Chile por varios meses con el objeto de conocer el país y la misión que se estaba llevando a cabo, para en Agosto de 2007 establecerse en Chile junto a su familia.

Este mismo año también comenzó la construcción de un lugar especial para las reuniones de la Iglesia, la que se encuentra a un costado de la casa de los Goodwin, también se emprendió un nuevo proyecto que consistió en un grupo de “clases para niños”, orientado a los niños del barrio.

Durante 2009, la comunidad emprendió nuevos proyectos; en primer lugar abrió una tienda de libros en una galería comercial en Osorno y comenzaron a acoger a niñas del Hogar El Alba de Osorno, durante el fin de semana. En Noviembre del mismo año, se

¹²³ “we came with another family, the Hoover family, who had lived in Mexico and in Costa Rica so the language was not a problem for them ‘cause they knew the language very well, they could speak with everybody and we can just a little Spanish that we learn from school”, *Idem*.

integra a una nueva familia a la comunidad: los Martin.

En 2010, se desarrollaron proyectos especiales destinados a a asistir a los damnificados por el terremoto que se había producido en Febrero de aquel año.

A finales de Febrero de 2012 los Goodwin dejaron Chile por un período más prolongado, de modo que John Breneman fue elegido como el nuevo pastor de la comunidad . Así, en la actualidad la comunidad está compuesta por tres familias: los Breneman, los Grothe y los Martin.



Familia Breneman: John, Melanie, Daniel (19), Alicia (17), Carissa (15), Andrew (12), Susanna (10), Lanita (8).



Familia Martin: Wendell, Marla, Lance (17), Colin (15), Cedric (13), Caitrin (10), Alaina (7).



Familia Grothe: Guillermo y Bertha, Sarah (3), Ariana (2) y Christy (1).

Capítulo IV: La Hermandad Cristiana de Puerto Octay y su relación con la sociedad chilena contemporánea.

En el presente capítulo analizaremos los resultados obtenidos en el trabajo de campo realizado con la Hermandad Cristiana de Puerto Octay, principalmente mediante las cuatro entrevistas realizadas durante el año 2012, en pos de ponderar los planteamientos vertidos por los propios miembros del grupo con los elementos de juicio entregados en los tres capítulos anteriores.

Es menester aclarar que el trabajo de campo fue realizado durante aproximadamente un año, asistiendo a las distintas actividades que desarrolla la Hermandad Cristiana de Puerto Octay, a saber, reuniones de oración, actividades con los niños del pueblo, grupos de estudio bíblico y, especialmente, participando muchos días de sus actividades cotidianas y compartiendo sus quehaceres domésticos.

En cuanto a las entrevistas, la primera fue realizada a David y Starla Goodwin en el mes de Febrero de 2012, ya que la familia dejaba el país por espacio de un año. Las tres entrevistas restantes fueron realizadas hacia el final del trabajo de campo, en Agosto de 2012, a John y Melanie Breneman, Wendell y Marla Martin, Guillermo Grothe y Bertha Hostetler, en base a una batería de veintinueve preguntas que se encuentra adjunta en los anexos del presente trabajo, junto a la transcripción íntegra de cada una de las entrevistas¹²⁴.

A continuación procederemos a analizar los resultados de dichas entrevistas enfocándonos principalmente a la caracterización del grupo por sus propios integrantes, algunos de sus planteamientos dogmáticos -a saber, la separación del mundo, el voto de paz, la no resistencia, la relevancia de la tradición y la educación en casa- y su misión en Chile en relación a sus motivaciones, objetivos y logros a la fecha. Para ello, nos adentraremos en primer lugar en la caracterización de los menonitas en general y particularmente de la Hermandad Cristiana de Puerto Octay en relación a lo planteado por sus miembros.

Al pedirle a los entrevistados que caracterizaran a los menonitas refiriéndose a sus rasgos principales, el elemento que cobra mayor relevancia es la decisión de seguir a Cristo

¹²⁴Las entrevistas fueron contestadas sólo por los padres; los hijos si bien estaban presentes mientras se realizaba la actividad, no participaron con opiniones propias.

mediante el apego a las Escrituras en todos los ámbitos de la vida, en pos de vivir de la manera más cristiana posible y ser dignos de ser llamados “*seguidores de Cristo*”. De esta manera, John Breneman señala como característica principal de su Iglesia el de seguir la Biblia¹²⁵, ya que ésta es considerada la verdad revelada que entrega los fundamentos de la fe cristiana y del modo de vida que sus seguidores deben llevar. Wendell Martin, por su parte, enfatiza la relevancia que tiene para los menonitas el apego a las Escrituras en relación a su modo de vida, indicando que en general éstos han intentado seguir a Jesús en todos los aspectos, no escogiendo lo que se quiere hacer, sino que aceptando todo lo que se desprende de la Biblia, entendida como la voluntad divina de Cristo¹²⁶. De esta manera, nos encontramos ante una comunidad que ha definido su modo de vida en todos los aspectos en base a las Sagradas Escrituras, concebidas como el medio de expresión de la voluntad divina. En consecuencia, definen su forma de vida principalmente como “*el modo de vivir simple*”¹²⁷, ya que “*la Biblia dice... no usar ropa ostentosa , peinados... o usar cosas modestas [...] , no mentir , no robar, ... tener una sola esposa ,[...] no convivir*”¹²⁸, reflejando que sus creencias religiosas determinan no sólo las características de su fe, sino cada aspecto, desde lo más insignificante y concreto hasta el sentido último de su existencia, para poder seguir a Cristo como es debido. Una buena muestra de ello es cómo Bertha Hostetler sintetiza la principal característica del menonismo como el “*modo de vivir de simpleza, no seguir los modos del mundo, que seamos modestos, más o menos buenos para trabajar, para hacer una buena vida que da gloria a Cristo... queque... a good reputation (sic), de buena reputación y que es... merezca ser llamada seguidora de Cristo*”¹²⁹.

Este modo de vida se relaciona intrínsecamente con lo que hemos mencionado con anterioridad respecto de la no resistencia, el voto de paz y el apartamiento del mundo, ya que estos planteamientos son parte de los elementos distintivos de los menonitas en

¹²⁵“*is the characteristic that our Church has desired to follow the Bible*”. Entrevista a John y Melanie Breneman, Anexo, p. 59.

¹²⁶“*they ... made an attempt , uhm , to follow Jesus in, in everything not, not try to pick and choose, kind of ... what , what you want to , uhm , what you want to follow and what you not, [...] if we understand from the Bible this is something that Jesus doesn't want us to do, then we try not to do it, if we understand that this is something that Jesus wants us to do, then we try to, try to do it!*”. Entrevista a Wendell y Marla Martin, Anexo, p. 79.

¹²⁷Entrevista a Guillermo Grtohe y Bertha Hostetler, Anexo, p. 95.

¹²⁸*Idem.*

¹²⁹*Idem.*

relación a otras vertientes del cristianismo. Wendell Martin subraya que los rasgos que marcan la diferencia son la no resistencia y la negación al mal, ya que Jesús indicó que cuando alguien hace algo en nuestra contra, debemos poner la otra mejilla y no resistirnos¹³⁰. Según Melanie Breneman, la doctrina de no conformidad consiste en no estar conforme con el mundo, y la no resistencia es más que no ir a la guerra, es no responder de forma violenta ante ninguna situación o acción de terceros¹³¹.

En cuanto al carácter de las *Iglesias Menonitas*, los entrevistados coinciden en la existencia de una multiplicidad de grupos que ostentan el apelativo, y que, sin embargo, pueden llegar a ser sumamente distintos entre sí, tanto en relación a su doctrina como a su modo de vida. John Breneman señala que hay muchos grupos distintos al interior de la Iglesia Menonita, que hoy no es un grupo unificado, sino un amalgama de grupos variados que operan independientemente unos de otros¹³². Esto da cuenta del carácter descentralizado de los Menonitas, ya que cada iglesia es independiente y libre de utilizar el apelativo independientemente del estilo de vida que lleven. Sin embargo, Wendell Martin identifica una raíz común a todos los grupos que con el paso de los siglos, se han ido diferenciando entre sí, generando un gran espectro de grupos, del cual el apelativo “Menonita” actuaría como una suerte de paraguas¹³³.

En cuanto a las características de los distintos grupos, John Breneman revela que hay quienes intentan vivir lo más apegados posible a lo que han identificado como *doctrina pura*, mientras que otros se dejan llevar por la influencia del mundo moderno y permiten que lo mundano y los intereses materiales modifiquen sus prioridades e manera que en la actualidad, nos encontramos con algunos grupos Menonitas que en su apariencia externa no

¹³⁰“that would set them [the mennonites] apart maybe from others [...]s would be, non resistance, not to evil, uhm, Jesus s aid that,, when someone does something.... against you that, to turn the other chick and not, not resist”, Entrevista a Wendell y Marla Martin, *Op. Cit.*, p. 79.

¹³¹“not being conformed to the world”, la no resistencia implica “ non resisting evil that’s done, emm... and it’s more than just not going to war but it involves that when my neighbor speaks badly about me, I don’t go and speak badly about him”, Entrevista a John y Melanie Breneman, *Op. Cit.*, p. 59.

¹³²“there’s many many different groups within Mennonite Church, it’s not all... today, it’s not all one, one group, there’s many different groups too, operate independently on the others.”, *Ibid*, p. 60.

¹³³“the Mennonites Church would’ve all have the same, same roots, but through the years... there it’s been, uhm, a huge, a huge spectrum, uhm, there is Mennonite, people who call themselves Mennonites, who... for instance don’t..., if you would see them, you wouldn’t know any difference... between them and any other evangelic, or, or even non Christians for that matter, as far of their appearance [...] I guess you would said that there is like an umbrella name that of Mennonites. Personally, I guess you will say I’m a Mennonite, but that’s to me, the name is really something that other people have placed on us”, Entrevista a Wendell y Marla Martin, *Op. Cit.*, p. 79.

se diferencian de las demás personas. Hay otros en cambio, -como los miembros de la Hermandad Cristiana de Puerto Octay- que de sólo verlos pueden ser identificados como Menonitas, sin que ello signifique que pertenezcan a las facciones más radicales que se agrupan en comunidades ostracistas con jerarquías y gobiernos propios, como es el caso de las comunidades existentes en Argentina, Bolivia y México. En consecuencia, la Iglesia Menonita no tiene una dirigencia equivalente al Papado católico, sino que es un grupo de personas que han decidido seguir los planteamientos de Menno Simons y, en consecuencia, han adoptado el apelativo de *Menonitas*¹³⁴. De manera que la adopción del nombre está más relacionada con la influencia del reformador Menno Simons, que con una comunidad de fieles establecida y homogénea. De todos modos, Wendell y Marla Martin consideran que el elemento común a todas las comunidades menonitas actuales es el voto de paz¹³⁵, contrariamente a lo que sucede con la idea de apartamiento del mundo, de modo que las mayores diferencias entre las distintas comunidades radican en el grado de aceptación que muestran respecto de la influencia de la modernidad, es decir, cuánto se puede ceder sin abandonar el apartamiento del mundo. Un ejemplo de ello es el caso de los Amish, quienes alguna vez formaron parte de los Menonitas, pero se escindieron en la medida que la tecnología avanzaba y ellos la rechazaban; querían seguir utilizando sus carruajes tirados por caballos en vez de automóviles y no querían utilizar electricidad, de manera que establecieron una frontera entre ellos y el resto del mundo, a fin de permanecer realmente apartados. Así también se encuentran grupos denominados *Menonitas liberales*, que han dejado de lado algunos de los planteamientos bíblicos al aceptar, por ejemplo, homosexuales en sus iglesias. Por todo esto, los miembros de esta comunidad rehuyen el

¹³⁴“We have some who try... to live very closely to what they believe is the pure Doctrine, and you have other who... follow the world of...allow, allow worldliness emm... material interests or whatever to change and so, that's what we have... we have some groups of Mennonites today who, if you saw them and you wouldn't have any idea they were Mennonites... and then there're others who, or like us, if you see them, and if you know anything about the Mennonites you... people recognize that's who we are and yet we don't live in a close to community with our own... governing... body... that sort of thing, and then you hear the reports that are coming on television right now, of the Mennonite Communities in Argentina or Bolivia or Mexico, there are much more closed to colonies of people and I think it's... it comes from the different.. the way it's been worked out of people endeavoring to keep the truth some... some allowing more things than others [...] the Mennonite Church does not have a Pope like the Catholic Church [...] Menno Simons was simply the man who wrote down a lot of the things that the Mennonites need, and later.. the people who believe in their teachings called themselves Mennonites, it's not like, it's not like there is a pope or a father or director, who is over all the Mennonites”, entrevista a John y Melanie Breneman, *Op. Cit.*, p.60.

¹³⁵ “That will be, I would say that will be the one thing that they still , they don't believe in going to war, and that's probably the one trade that, that they've kept”. Entrevista a Wendell y Marla Martin, *Op. Cit.*, p. 79.

apelativo, principalmente para evitar encasillamientos erróneos y prejuicios. De esta manera, se definen a sí mismos, como una “hermandad”, ya que se apoyan entre sí, trabajan en conjunto y cuidan de sus casas, sin embargo, enfatizan el hecho de que no son una grupo que vive en comunidad de bienes¹³⁶, sino simplemente un grupo que comparte su fe y su misión en Chile, brindándose ayuda mutua.

En relación a su vinculación con la Reforma Protestante, todos los entrevistados declaran que no se consideran protestantes, John Breneman señala que los Menonitas no son una comunidad protestante¹³⁷, y Wendell Martin asevera que los Anabaptistas no son realmente considerados parte de los protestantes, si bien reconocen un origen común y ciertos elementos con los reformadores protestantes, como por ejemplo, la salvación por la Fe en el caso luterano¹³⁸. Sin embargo, en relación al contexto chileno, que en el caso cristiano considera sólo dos alternativas dicotómicas: catolicismo y protestantismo/evangelismo, los miembros de la Hermandad Cristiana de Puerto Octay tienden a asociar su comunidad con el protestantismo antes que con el catolicismo. De esta manera, señalan que dado que no son católicos, podrían considerarse más cercanos al protestantismo¹³⁹, no obstante, enfatizan también las diferencias que poseen con los planteamientos de los reformadores, como en el caso de Calvino y la teoría de la Predestinación¹⁴⁰. Sin embargo, el elemento al que otorgan mayor relevancia al momento de diferenciarse del movimiento reformado es el hecho de las persecuciones que los

¹³⁶ “We are more a brotherhood, is more the word we would use for our Church Group. In the brotherhood, we support each other, we work together, we xx our houses or jobs, sometimes we work together in the same job... but it's not like a community like everybody shares the same house, the same money, and things like that...”, Entrevista a John y Melanie Breneman, *Op. Cit.*, p. 61.

¹³⁷ “A protestant community...No... I believe that we are... we are different, than the Protestant Church”, entrevista a John y Melanie Breneman, *Op. Cit.*, p. 61.

¹³⁸ “the Anabaptist movement is not really considered a protestant movement as much as a , as a , as another movement that came out of the reformation , uhm , but... a lot of, a lot of , salvation by faith for instance , that was Luther's big thing , salvation by faith, we believe in salvation by faith, so, in that sense, I would fell like, yeah, I would considerer myself more protestant than, than Catholic, but, but not really in a sense that most people would think about us as protestant”, entrevista a Wendell y Marla Martin, *Op. Cit.*, p. 81.

¹³⁹ “Uhm , in the sense that we are not Catholic , uhm in , in some ways , in some of the , some of the doctrine , uhm would be similar , I mean we would believe in to hold the spirit, and things like that , I would say that the protestant movement , the Anabaptist movement which is where the Mennonites came out of , have the same , has the same root as the protestant”, *Ídem.*

¹⁴⁰ “Calvin was strong on the , uhm , on the hold idea of , of pre destination , the fact , that , uhm..... , we don t really have a choice , God chooses some people to be saved , and some people he chooses not to , not be saved , I would feel that that view is an , an error , I feel that God has given each of us , every person in the world the same opportunity , to , to uhm , to be saved”, *Ídem.*

Anabaptistas sufrieron a manos de los protestantes¹⁴¹.

De esta manera, nos encontramos con que los miembros de la Hermandad Cristiana de Puerto Octay no se consideran protestantes, sino cristianos Anabaptistas, que si bien reconocen un origen histórico común en el fenómeno de la Reforma, se definen principalmente en base a la adhesión a los planteamientos de Menno Simons y la experiencia histórica de un movimiento que en primera instancia fue perseguido por sus creencias religiosas, y posteriormente segregado de las sociedades modernas debido a las imposiciones que atentan contra sus planteamientos dogmáticos.

En lo que respecta a la permanencia histórica de los elementos de la Fe Menonita, los entrevistados coinciden en que los principales elementos de cambio son debidos al contexto histórico, es decir, que a lo largo del tiempo las comunidades han tenido que ir adaptándose progresivamente a los cambios sociales, tanto a nivel material como a nivel cultural¹⁴². Guillermo Grothe declara que hay muchos cambios “*en el mundo[,] es que hay muchas cosas nuevas que te tienes que adaptar*”¹⁴³, sin embargo, Bertha, su esposa, señala a la vez los elementos de continuidad que ella percibe, a su juicio las prácticas, el modo de vestir, el modo de vivir ha cambiado un poco con el correr del tiempo, sin embargo, cree que los fundamentos se han mantenido relativamente intactos, por ejemplo, el compromiso matrimonial de por vida o el voto de paz¹⁴⁴. El matrimonio Breneman coincide con lo anterior y John resalta la permanencia en el tiempo de los fundamentos de la fe menonita como una característica especial que pocos grupos tienen¹⁴⁵. Melanie, por su parte, plantea

¹⁴¹ “*a lot of Protestant leaders ended up killing other Christians that you wouldn't believe the same (27:43 --) they would kill them [...] the groups we come from. And so, we don't really see ourselves as a part of the...of the protestant group as such... we consider ourselves separate, separate from that*”, entrevista a John y Melanie Breneman, *Op. Cit.*, p. 63.

¹⁴² “*(Wendell) our society has change drastically since that , I mean , our , our , the Anabaptist didn't have , uhm , didn't have to deal with....(Marla) Technology*”, entrevista a Wendell y Marla Martin, *Op. Cit.*, p. 82

¹⁴³ Entrevista a Guillermo Grothe y Bertha Hostetler, *Op. Cit.*, p. 99.

¹⁴⁴ “*I think that , that our practicing , the way that they practice dress , the way that their living style , el modo de vivir , yo creo que ha , ha cambiado un poco con los tiempos pero yo pienso que en el fondo , el fundamentación , el fundamental , el fundación de todo , es básicamente lo mismo , como que empezó , yo creo que si hubo mucho cambio con los años pero su creencia básica , básicamente es lo mismo , yo diría... como el... un solo esposo pa la vida , no ir a la guerra , cosas así se han mantenido así*”, *Íbid.*, p. 98.

¹⁴⁵ “*I think in certain aspects of it have been the same for a long time, as I look in the history of the Mennonite Church, I think they... kept a lot of their foundational faith... they kept it longer, than some other groups have*”, entrevista a John y Melanie Breneman, *Op. Cit.*, p. 64.

que la Fe Menonita logra sobreponerse al devenir mundano y en consecuencia mantiene firmes sus fundamentos¹⁴⁶.

En este contexto, los integrantes destacan el impacto que tiene el desarrollo de la tecnología en su modo de vida, ya que con cada avance se encuentran en la encrucijada de utilizarlo o no. La decisión suele ser definida en base al potencial uso cristiano del avance técnico, guiándose por lo que ellos creen que Cristo hubiese hecho en su lugar. A esto debemos sumar el hecho de que muchos de estos avances, tales como los aparatos electrónicos y el internet, contribuyen -potencialmente- a la expansión de los aspectos mundanos de la modernidad, y entonces amenazan los fundamentos de la Fe Menonita, tales como la sencillez y el apartamiento del mundo. De esta manera, se puede apreciar la amenaza y desafío constante que representa la Modernidad para el grupo, ya que el avance vertiginoso de la modernización y el retroceso de los valores y prácticas tradicionales, van cercando los espacios sociales para que sus planteamientos pervivan y se difundan.

En consecuencia, nos dispusimos a profundizar con los entrevistados, la relevancia que para ellos tiene la tradición. Wendell declara que las tradiciones son buenas, siempre y cuando estén basadas en algo que sea importante y por ello todas las familias las tienen y al practicarlas cada año, los individuos han de sentirse seguros. No hay nada malo con la tradición señala, e indica que para él las tradiciones que son importantes de mantener son: el modo de vida, la educación, el modo de vestirse. Y son importantes en la medida que tienen un significado, porque de otra manera pueden morir¹⁴⁷, porque si la tradición deja de servir un propósito ya no sería importante y se convertiría en una tradición muerta. En

¹⁴⁶ *“the... practice of the Mennonite Church tends to keep finding itself becoming more than the world and you see those things that affects everything, some of the things that I think they have kept is I think pretty... most of us Mennonites would still very strongly believe in the Trinity of Father, God and the Holy Spirit. Most of the Mennonites will also still believe in some form of Non-Resistance”*, Idem.

¹⁴⁷ *“Traditions ... traditions are good! If they are not , if they have a base in something that’s important , I mean everyone kind of have traditions , I mean every family , I mean when you get together when your family for instance at Christmas , there are certain traditions that you will do every year and you feel kind of safe , I mean you can.... , I can’t wait to go and be with my family because we make “empanadas” on , de “18 de Septiembre” , you know that’s a tradition , there is nothing wrong with the tradition , uhm , so, uhm , I guess to me the traditions that are important to keep would be tradition that , as you said the way of life , education and the way we dress , to me need to be based or founded in , in something that has meaning , uhm , traditions can become dead , they can , they can , they can become dead”*, entrevista a Wendell y Marla Martin, *Op. Cit.*, p. 87. Llama poderosamente la atención el que Wendell para ejemplificar la importancia de las tradiciones se refiera a la costumbre chilena de comer empanadas en la celebración de la Independencia el día 18 de Septiembre.

consecuencia, las tradiciones requieren de un fundamento para que sean tradiciones con sentido. Por ejemplo, él piensa que la forma de vestirse de su esposa sirve el propósito de vestir sencillo y recatado, de modo que no lo hacen únicamente porque es como siempre se ha hecho, sino por el propósito que cumple en sus vidas¹⁴⁸.

Dado que los miembros de la Hermandad Cristiana de Puerto Octay visten a la usanza norteamericana propia del siglo XIX, John Breneman señala que se visten de esta manera porque quieren seguir la Biblia, sin embargo reconoce que no todos los que siguen las Escrituras han de vestirse como ellos, y que por tanto la forma específica en que ellos lo hacen se debe a una tradición. Lo importante es que cumple el objetivo, vestirse de manera simple y glorificar a Dios¹⁴⁹. En cuanto a la posibilidad de que las tradiciones mueran, Melanie declara que ellos creen que hay peligro en ambos sentidos; no se puede tener tradición sin principios, porque entonces las personas hacen lo que hacen únicamente porque es lo que sus padres hicieron sin comprender las motivaciones para ello, de modo que terminará siendo una tradición vacía, potencialmente descartable¹⁵⁰. De esta manera, una tradición con sentido y propósito, implementada de la manera correcta, los ayuda a vivir siguiendo a Dios.

Siguiendo con las tradiciones relevantes para el grupo, preguntamos por qué es importante enseñar a los niños en casa, a lo que John Breneman responde que el grupo considera que es responsabilidad de los padres enseñar y cuidar de sus hijos de la forma que Dios ha indicado como correcta y las escuelas públicas tienen una tendencia educativa

¹⁴⁸ “I guess to me the traditions that are important to me , would be traditions that , that have a basis , uhm, to do that , my wife dresses the way she does because I want to have , I want her to dress modestly , I don't want her to be showing her body off to other man , and so , you can look on and say what's a tradition , it's just the way they do things but to me it has a purpose , it's not that I'm just doing it because that's always the way we've done it”, *Ibid.*, p. 74.

¹⁴⁹ “the main reason for why we dress the way we do is because we want to follow the Bible, of course there are people who follow the Bible and don't dress the way we do, and a... in the exact way that we dress, some of that maybe tradition, but goal, I think the goal is to have dress that is according to the Bible, we don't want to be following the fashion to the world, we don't wanna be dressing immodestly, we don't wanna be dressing through rich clothing or drawing attention to ourselves, our vow is to dress simply and to...and to emm... bring glory to God”, entrevista a John y Melanie Breneman, *Idem*.

¹⁵⁰ “We feel like there is danger in both sides... you can't have... tradition without the principle... people are just... doing this because their parents did and they don't understand why and they don't... and a lot of times what it ends up with a... they end up with a... emm... an emptiness, a lot of times end up... eventually just throwing away all the traditions that they were practicing... because emm... they didn't have a purpose or a reason, deeper than the tradition itself for doing it”, *Ídem*.

que no se condice con esto¹⁵¹.

En cuanto al origen de la enseñanza en casa, Wendell relata que es algo reciente, que surgió hace aproximadamente veinte años atrás, cuando algunas familias tomaron una decisión radical para su ámbito y comenzaron a educar a sus hijos en casa. Él cree que la responsabilidad de educar a los hijos se puede cumplir de distintos modos, ya que si hubiese una buena escuela cristiana a la que él pudiese enviarlos, estaría cumpliendo debidamente con el sentido cristiano que debe tener la educación. Puntualiza también que su padre asistió a una escuela pública y él mismo a una escuela cristiana, esto fue posible porque hace cincuenta años la brecha entre las costumbres de la sociedad en general y las costumbres menonitas era mucho menor, es decir, los valores comunes en la sociedad eran muy similares a los de los Menonitas, de modo que lo que se enseñaba en las escuelas no se contradecía con la Fe y la tradición menonita. Sin embargo, sobrevinieron los años 1960 y en Estados Unidos la sociedad comenzó a liberalizarse; con la revolución de la píldora anticonceptiva, los jóvenes comenzaron a distanciarse de lo que, hasta entonces, habían sido los fundamentos de la sociedad. En consecuencia, los cristianos comenzaron a alejarse más y más, siendo uno de los mejores ejemplos la transición educación pública-educación cristiana-educación en casa¹⁵².

Por su parte, Melanie Breneman relata que cuando ella comenzó a enseñar a sus hijos en casa, alguien le dijo que debía enfrentarse al siguiente dilema; tener a los niños en

¹⁵¹ “we believe is our responsibility as parents for one to teach our children... to teach them in the way that says the Lord and what is right and also to give what is protection for them and also what isn't according to God's orders and what God wants to teach them. Public schools have other teaching different or influence than we want to teach our children”, *Íbid.*, p. 72.

¹⁵² “Probably about 20 years ago , some of the families decided to start homeschooling , and that was a radical idea at that point uhm , to , to take your children , uhm , if we read the Bible it pretty much tells as that , it's my responsibility to , to care for my children , even , even maybe in their education . I think we can do that in different ways, I think we can do that. Uhm , if I have available a good Christian school , I think as a parent I'm doing that job by been careful where , where I send them and what influence , it's been many man y years , my father for instance , went to public school , he went to public school , the community school , but we are talking , many years ago when , when the difference , one thing that's happened for instance the Mennonites , people like us , and the community , fifty years ago ,were a lot closer [...] [so] fifty , sixty , seventy five years agothe society , at least it was this way in the United States , the society wasn't as far distanced , in some of the things that we believe , as far as morality than were it is now , as time went on , after the sixties , the sixties rock and roll , uhm , drugs , all that stuff , in a , in a raped time , in about one generation , all of the sudden you have this gap now , society moved , you know , free love ,free sex , free everything... uhm , at that point , Mennonite , not only Mennonites , but other conservative Christians as well , started to say , wait a minute , do I want my children , to be a part , to go to school and be under that influence every day , you know , miniskirts , and , and drugs”, entrevista a Wendell y Marla Martin, *Op. Cit.*, p. 87.

la casa y hacerse cargo de su enseñanza, al tiempo que ellos le ayudaban en los quehaceres domésticos o enviarlos a la escuela, con lo que tendría mucho tiempo durante el día, sin ayuda en los quehaceres domésticos y con responsabilidades de la escuela que escapaban de sus manos¹⁵³. De modo que además de una cuestión de carácter formativo, se trataba de una decisión familiar en relación a un modo de vida.

Marla Martin, expresa que no tiene remordimientos de su experiencia escolar en una escuela cristiana, y que si tuviese una a la cual enviar a sus hijos, lo haría¹⁵⁴.

De esta manera nos encontramos con que la decisión de educar a los hijos en casa es una tradición nueva, asociada directamente al devenir de la sociedad contemporánea, que ha modificado sus fundamentos y principios dando paso a una sociedad liberalizada, en la que los niños y adolescentes tienen acceso a una cultura sumamente diferente de la que conocieron sus padres y abuelos, generando una brecha entre una generación y otra, a la que los miembros de la Hermandad Cristiana de Puerto Octay no quieren que sus hijos sean expuestos. En consecuencia, podríamos plantear que la educación en casa es una reacción a la influencia de la Modernidad y los cambios culturales que ésta trae aparejados, aunque el referente directo para ello son los cambios que ha experimentado la sociedad norteamericana e incluso la chilena.

En relación a la visión que la comunidad tiene de la sociedad chilena contemporánea, destaca principalmente la preocupación por la ruptura de la base familiar y el alejamiento de la palabra del Señor. David Goodwin señala que hay muchas familias que no están compuestas por padre, madre e hijos, sino que en muchos casos se trata de madres solteras o divorciadas y muchos hermanos que comparten sólo un padre, no ambos¹⁵⁵. Por

¹⁵³ *“but it’s like somebody told me when I was a young homeschooling mother, with small children, that when you make that decision, you decide - you decide what you deal with, so if you send... or you can have your children at home they’re - they’re at home to help you ... as you were for making (--) each day... you can incorporate daily life into school and, when they get finished with all, you go on to the next thing, where in school there is a lot of time, if you have a child that is fast, they get done and they don’t have something to do... there’s a lot of empty time, but when they go to school, they may bring homework and so when they have them in Christian schools, you decide what you want to deal with, I guess”, entrevista a John y Melanie Breneman, Op. Cit., p. 73.*

¹⁵⁴ *“I have no regrets from my school experience , if I , if I knew that I could send my children to a Christian school like I had , I wouldn't have a problem with that”, entrevista a Wendell y Marla Martin, Op. Cit., p. 86.*

¹⁵⁵ *“I could say “family breakdown”, there are just many families that ...of all the neighbors we know there are not many many families that a mother and father, the same mother and father they’ve been together with*

otra parte, da cuenta de la pérdida de algunas tradiciones por parte de los jóvenes, ya que suelen estar más interesados en aparatos electrónicos que en relacionarse con las personas a su alrededor¹⁵⁶.

Los Breneman, señalan que en la sociedad se ve cada vez menos respeto por Dios, por la autoridad, por la moralidad; la gente obedece a sus propias reglas y decide por cuenta propia lo que está bien y lo que está mal sin que en ello medie Dios ni la religión. Es menester destacar que reconocen en este proceso la influencia de la tecnología, especialmente del Internet.

Como consecuencia de la situación en la que la sociedad contemporánea se encuentra inmersa, la Hermandad Cristiana de Puerto Octay pretende dar el ejemplo de un modo de vida distinto, de esta manera, David Goodwin indica que el objetivo de su asentamiento en Chile es establecer contacto con otras personas en pos de presentarles el Evangelio y la voluntad de Dios, por lo que más que realizar un trabajo puerta a puerta, lo que intentan es trabajar con las personas, conversar con ellas, ayudarlas en caso de necesidad¹⁵⁷. John Breneman, por su parte caracteriza la misión como una luz en la oscuridad, que podría impulsar a las demás personas a acercarse a la senda del Señor al ver el modo de vida que llevan en la Hermandad, es decir, mediante el ejemplo promover un acercamiento a la Biblia, a Dios y a una forma cristiana de vivir¹⁵⁸.

Así, nos encontramos ante una comunidad que se ha visto impulsada a mantenerse progresivamente al margen de la sociedad contemporánea producto del vertiginoso devenir de la Modernidad y la modernización que han modificado los fundamentos de la sociedad,

their own children”, entrevista a David y Starla Goodwin, *Op. Cit.*, p. 55.

¹⁵⁶ “I’m afraid it’s getting lost here because I see that young people are much more interested in little electronic gadgets and cell phones and I think that the generation it’s not going to be near to many people”, *Idem*.

¹⁵⁷ “Well, to... form emm, a group of people to or not form...to reach out... to present the gospel of Jesus to people and with the idea of course of also... also...having a congregation for other people, so, we try to do that not as much as by knocking on doors perhaps but working with people and talking and using the time we have with friendship”, *Íbid.*, p. 54.

¹⁵⁸ “the light shines brighter where there is darkness, in a larger group of Christians or Mennonites, they see each other but their light isn’t shining [...]. Our desire is that our lives would be an encouragement to other people to follow Christ too, another reason for living the way that we do is we believe our desire is to follow the Bible, our desire is also to encourage others to follow the Bible, and so, living in a new area with another manners, we will be an encouragement to others... err... to seek emm... what the Bible says what God wants with their lives”, entrevista a John y Melanie Breneman, *Op. Cit.*, p. 61.

alejándola del camino del Señor. En consecuencia, los miembros de la Hermandad Cristiana de Puerto Octay buscan alejarse de las influencias negativas del contexto histórico en el que se encuentran y llevar un modo de vida acorde con su Fe y doctrinas, erigiéndose como una comunidad ejemplar para la sociedad chilena contemporánea, tratando de influir en la sociedad de aquellas ciudades donde se asientan, con un modelo de vida basado en la observancia de los preceptos evangélicos, sin otra pretensión que dar un testimonio de su fe en el servicio del Señor Jesús.

Conclusiones

A partir de la investigación realizada, presentada sucintamente a través del presente informe, pudimos establecer las características generales de la Hermandad Cristiana de Puerto Octay, su origen histórico ligado al fenómeno de la Reforma Protestante, las motivaciones para su establecimiento en Chile, los principales objetivos de su misión y la evaluación que hacen de ésta a la fecha.

En cuanto al desarrollo de la investigación es menester señalar que la absoluta ausencia de bibliografía relacionada con el menonismo dificultó considerablemente el tratamiento de los fundamentos teóricos necesarios para la comprensión tanto del grupo como de su historia particular.

Otro impedimento digno de consideración fue la distancia existente entre el asentamiento de la comunidad y la casa de estudios bajo la cual se amparó la investigación. No obstante, alcanzamos los objetivos planteados, recabando la información necesaria para presentar el primer trabajo de carácter historiográfico sobre Menonitas en Chile.

En lo relativo a los resultados obtenidos, queremos destacar la caracterización de los menonitas como un conjunto sumamente variado de comunidades que provienen de un mismo tronco histórico-religioso y que conservan ciertos elementos comunes tales como la no resistencia y el bautismo de adultos en confesión de fe, sin embargo, aplican de modo muy diverso la doctrina emanada de la Biblia a su modo de vida, generando un amplio espectro de comunidades que identifican como menonitas pero que pueden llegar a ser muy disímiles unas de otras. El principal aspecto que varía de un grupo a otro es el grado de apartamiento del mundo, mediado por el grado de aceptación e incorporación de la tecnología a su modo de vida. En consecuencia, se hace imposible hablar de “los menonitas” en términos genéricos, sino que debe ser siempre en relación a un grupo específico.

Así también es necesario destacar que los miembros de la Hermandad Cristiana de Puerto Octay, contrariamente a lo que se podría deducir a partir del análisis histórico del movimiento menonita, no se consideran protestantes, amparados en el argumento histórico de las diferencias entre el movimiento anabaptista y los movimientos protestantes, y la persecución que sufrieron sus antepasados a manos de los protestantes.

De esta manera, respecto del caso específico de la Hermandad Cristiana de Puerto

Octay, hemos de mencionar que rehúyen el apelativo “menonita”, ya que consideran que se presta para malas interpretaciones, prejuicios y encasillamientos que prefieren evitar.

En cuanto a su modo de vida, destacan la sencillez y humildad como elementos transversales a todas sus prácticas. Esto se refleja en sus hogares que están alhajados con lo indispensable, en el espacio en el cual se realiza la reunión de oración, en su vestimenta y en su forma de enfrentar la vida en general.

Otro elemento fundamental es la valoración de la tradición como una práctica asociada a un fundamento que le otorga sentido y que cumple el rol de asistir a los sujetos en su modo de vida apegado a la doctrina bíblica.

Teniendo en consideración lo anterior, es comprensible la apreciación generalizada del grupo respecto de la sociedad chilena contemporánea como una población que se ha alejado del camino del Señor, que ha perdido parte importante de sus valores y que ha sucumbido a la influencia de la Modernidad. Esto se ve reflejado especialmente en el quiebre de la base familiar, en la vida licenciosa y excesiva que muchos llevan, evidente principalmente en el materialismo, alcoholismo y drogadicción.

De esta manera, la motivación misionera de la comunidad es la de erigirse como una luz de ejemplo brillando en la oscuridad, cuyo objetivo es acercar a cuantos sujetos sea posible al camino del Señor, ya sea mediante una simple relación de amistad y/o mediante la prédica del evangelio.

Teniendo aquellos elementos en consideración podemos comprender que a pesar de que la misión no ha logrado captar muchos adeptos a lo largo estos doce años, su objetivo sí se ha cumplido ya que han podido establecerse y vivir de un modo que ellos consideran como ejemplar, a la vez que han logrado establecer vínculos estables y profundos con la comunidad local.

Ahora, a pesar del vínculo que la Hermandad Cristiana de Puerto Octay establece con la sociedad en pos de encauzar su motivación misionera, la comunidad se mantiene al margen de ella en todos los aspectos en los que la amenaza de la modernidad atenta contra los fundamentos de su Fe. Un claro ejemplo de esto es la opción por educar a los niños en casa, ya que esta no es una tradición de larga data sino una reacción ante la liberalización de la sociedad y la educación pública. Consecuentemente, podríamos plantear que el grado de marginación de la Hermandad Cristiana de Puerto Octay se relaciona estrechamente con

el planteamiento menonita de no conformidad con el mundo, ya que por las características de la sociedad en la que se encuentran inmersos se ven impulsados a rechazar las influencias mundanas y refugiarse en la doctrina bíblica y las tradiciones que de ella se desprenden.

Por último, quisiéramos puntualizar que, a nuestro modo de ver, el presente trabajo debe ser considerado como la puerta de entrada a un fenómeno sumamente complejo e interesante como es el establecimiento de comunidades de carácter menonita en nuestro país, ya que sin duda quedan muchísimos aspectos por descubrir y analizar, tanto respecto de la comunidad como de su relación con la sociedad chilena contemporánea.

En consecuencia el valor historiográfico de esta investigación reside en su contribución a la caracterización del escenario religioso en el Chile actual, tanto como para enriquecer el estudio del cristianismo a nivel nacional, que suele ser analizado en base a la dicotomía Iglesia Católica-Iglesia Evangélica, sin considerar la amplia gama de grupos religiosos que intentan generar un cambio social desde sus creencias y su Fe.

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Anexos

I: Pauta de Entrevista

1. Establezca los rasgos generales que caracterizan a los menonitas.
2. ¿Es posible hablar de una Iglesia menonita o sólo de comunidades menonitas?
3. ¿Qué elementos diferencia a los menonitas de cualquier otro grupo cristiano?
4. ¿Cuántas comunidades menonitas existen en América del sur y cuáles son sus diferencias?
5. ¿Se consideran los menonitas una comunidad de carácter protestante?
Sí – No- Por qué (Fundamente el por qué de su respuesta)
6. ¿Qué elementos de la doctrina protestante original se mantienen en la práctica religiosa de esta comunidad menonita? ¿De cuál de los tres?
7. ¿Se han mantenido inalterables en el tiempo los fundamentos de la fe menonita?
8. ¿Existen diferencias en la práctica religiosa menonita de la comunidad de Puerto Octay respecto de su comunidad de origen en USA?
9. ¿Qué elementos o situaciones de la sociedad chilena actual dificultan la práctica del menonismo en Chile?
10. ¿Qué formas de comportamiento y conducta de la sociedad chilena atentan contra la doctrina de esta comunidad?
11. ¿Es posible proyectar una expansión del menonismo en la sociedad chilena actual?
Sí – No – Por qué.
12. ¿Cuál es el objetivo de esta comunidad al establecerse en Chile?
13. ¿Por qué privilegiar su establecimiento en Puerto Octay y no otra ciudad, localidad o lugar?
14. ¿Se han sentido discriminados de alguna manera en la práctica de su religión en Chile, país donde hay un neto predominio católico y una multiplicidad de corrientes evangélicas?
15. ¿De qué manera el menonismo se identifica con la denominación Iglesia Evangélica o Protestante de Chile?
16. Desde el tiempo de su establecimiento en Puerto Octay, ¿ha habido chilenos que se hayan integrado a esta comunidad? Si los hay, ¿por qué se integraron?
17. Las personas que se han integrado a esta comunidad, ¿han asimilado totalmente los rituales, usos y costumbres de ella?
18. ¿Cuál considera que es su principal aporte a la sociedad chilena?
19. ¿De qué manera es la enseñanza de la doctrina por parte de esta comunidad?
¿Permite mantener viva su fe?
20. ¿Por qué esta comunidad opta por educar a sus niños/as en casa?
21. ¿Por qué razón es trascendental para esta comunidad mantener las tradiciones de su modo de vida, educación y vestuario?
22. ¿Qué roles le están designados y desempeñan los hombres y las mujeres (adultos) en esta comunidad?
23. ¿Qué roles están asignados y desempeñan los adolescentes en esta comunidad?
24. ¿Qué roles están asignados y desempeñan los niños y niñas en esta comunidad?
25. ¿Cuál es la opinión de esta comunidad en relación al alcohol, sexo y drogas?
26. En el ámbito de las relaciones afectivas, ¿cómo se establece el compromiso matrimonial al interior de esta comunidad?

27. ¿Está facultado el matrimonio de miembros de la comunidad con personas que no pertenezcan a ella?
28. En el ámbito de una sociedad eminentemente consumista como la chilena, ¿qué importancia le otorga esta comunidad al dinero y a la posesión de bienes?
29. ¿Qué mensaje les gustaría enviar a la sociedad chilena y cómo lo harían?

II: Entrevista Familia Goodwin

Realizada en Febrero de 2012.

Participantes: David Goodwin, Starla Goodwin y Sofía Toledo (Entrevistador).

Entrevistador: How long ago did you come to Chile?

David: We came in 1999 at the end, in December. Twelve years now.

Entrevistador: Did you choose to come to Chile, if you did, why did you choose to Chile?

David: We chose to come to Chile and we chose Chile for quite a few reasons, and maybe one of them was that we didn't think that there were other people like us here. If you're going to do a mission why would you do it where there is a lot of people that already are doing the same thing... so, that's part of the reason we left... We started... we have a map of South America here, we actually explored a few of the other countries and then we had our children were very little .(01:00--) we can take the climate and culture on one hand to do with it, because moving to a tropical country or jungle with small children that aren't used to could be... make the adjustment much harder, and the climate here is similar in a way, quite similar to America (01:20 --) ... ehm... we were willing to go to other places too, and we chose Chile.

Entrevistador: Why did choose Puerto Octay?

David: Well, we actually loved it around quite a bit more the area... ehm... we had some information from previous contacts with bible state courses that had quite a few people in this area studying the bible school course...that ...I guess another man in the organization sent us (02:05 --) and so...that would be one thing, but we looked between Chiloe and Santiago is kind of mostly around the (02:18 --) a good place to look...and Puerto Octay is where we found a place to stay.

Entrevistador: Can you describe your arriving to Chile?

David: aha, I came here before...so...I had a good idea what it... I come for a visit for a week and a half, I didn't know very much, but probably my wife had more impressions at arriving

Starla: (02:50 --)... in a van to...

David: Puerto varas and then to Quilante

Starla: I went to bed and then I don't rem... I remember the – the view... was one of the first things (03:00--) Volcán Osorno.. it was special.

Entrevistador: Was it hard for you and the rest of the community, to adjust here in Puerto Octay?

David: ehm... our family, we came with another family, the Hoover family, who had lived in Mexico and in Costa Rica so the language was not a problem for them 'cause they knew the language very well, they could speak with everybody and we can just a little Spanish that we learn from school (03:47 --), so we learn all our Spanish really speaking it here, and if you come

Starla: It's hard to make friends if you can't talk the language.

David: little by little..

Starla at the back: yeah, little by little.

David: I have some very good friends here. We feel very at home here, basically.

Entrevistador: so, all of your children were born in the United States?

David: All of them were born there but the two youngest were nine months older when they came.

David: So they were pretty small.

Entrevistador: I thought you came on your own...

David: No, there was another, another family, that was a really big help in all the things we had to do at the beginning, learning the language and pretty much... He was a very interesting person and knew a lot of stuff about different parts of the... actually he wrote a textbook on South American Social Studies, so he knew lots about the country and immigration and those kind of things that are quite similar to other countries and he was the one that was very good at making all the contacts and things we needed to do for immigration.

Entrevistador: Among these years, did you have any kind of legal issues or something?

David: No, I did...I know people have asked us about the education, I think was the police, somewhere on the line, one of the police officers asked me just kind of as a friendly question and I explained them what we're doing, no, but we don't have any trouble.

Other people, they're live in Chile say "they couldn't do it" "the law wouldn't allow them to do it" but it's an exception for us. There is a homeschooled association of some kind in Chile and according to them it's not against the law because the law says the parents have the responsibility to make sure their children have an education, or send them to school or educate themselves.

Starla at the back: But most of them assume they have to send them to school

David: Now I think there is more choice, but here in middle school people have more choice a lot of the parents here, send their children to Osorno or other places to school.

So, we feel sending our children to school here is probably a good education for them. It's not that we don't believe in education, the problem we have with public education is the things that many other parents here complain about, the bad attitude students have... emm, the disrespect to the teachers and authorities and then also many other things that we talk we don't agree with too, so...

Entrevistador: when you came, what was your idea for this mission, your main objective.

David: Well, to... form emm, a group of people to or not form...to reach out... to present the gospel of Jesus to people and with the idea of course of also... also...having a congregation for other people, so, we try to do that not as much as by knocking on doors perhaps but working with people and talking and using the time we have with friendship and so on to.. to.. emm.. talk about what God wants us to do for to live and we also have the objective to work in the economy here rather than... there are missionaries that receive their pay from a missionary organization and we really don't, we have some help and we (09:02--) try to receive our living for the work we do here.

So, one of our objectives was to form our working community with ourselves and with other people.

Entrevistador: Do you think you have accomplished that objective?

David: Well, I'm sure we've been disappointed in some of the results but at the same time I don't know that I... it's hard to say what one can expect before you've tried it, so as it meant something, so... has resulted similar to what we expected and maybe other things

haven't.

I believe we need to have patience too of the(09:53 --) in the long term no group of people or... or... or emm... church group can just exist for a few years and do very much. It takes a long term commitment to make anything like that work.

I don't feel our mission here it's meant to be my vision, it's a corporate thing, so if things turn out differently what I think they should, well then I'd look it and see if I think it's better or worse.. could be better!

Entrevistador: what's your opinion about the Chilean society?

David: Well, Santiago to me seems like many of the cities in the United States, and in many ways the culture and attitudes it's not that much different, where is... if you get more into what it's called campesino, the country, United States it's kind of more ...hom...hom... what's the word?? Homogenous. Most of the people in the country have cars and they're easily in the city where here the campesinos often stay... away from the whole, wake or more than away from any towns... they're much more self sufficient. And the culture at least in Puerto Octay, it's where everybody still have the woodstove the (12:39 --) In America there're lots of people don't even know how to start a fire, or if they have to make a fire in the stove they don't know how to do it. Maybe in Santiago that happens too, but around here, it's almost a joke if somebody doesn't know how to start a fire or...

Starla: it's like if the ladies didn't know how to chop (12:57 --) round here

David: and everybody... And we've learned, we like to learn these things, make our own threads with wool with just a little stick and knit the sweaters and lots of skills that in the United States people have to open a book and "oh, let's go back to the country"... and I'm afraid it's getting lost here because I see that young people are much more interested in little electronic gadgets and cell phones and I think that the generation it's not going to be near to many people...and then another thing about the culture... I think people here probably ... possibly is more interested in learning from somebody from outside and in United States if you have a foreign person, people'd think "Well, they don't really know very much", while in here it looks like, in Chile.. people'd think maybe people from outside the country have good ideas, but emm... and another thing that we've noticed is many people our age can hardly read, I know that's different with the younger people, but in the... in the... Again, I wouldn't find that much in Santiago or the cities, but in the country, many people of forty or fifty years old and about, barely learned to read when they were in the school... the younger generation, just about it... I think that most of them.. I think there's a few are lazy students, that probably don't read very well and they're done, but ..

Starla: One thing I like about the Chilean society is the way children call all the adults "tía or tío"... it's a term of respect, and in America... they don't do that at all.

David: it's hard to understand... And another thing about the culture here we've noticed with this the tío and tía... a lot of people say "he is my tío", mean.., talking about family, and it's used a lot more loose than... in the United States an uncle would be my parent's brother ancestor, while here a tío might be...

Starla: a neighbor

David: Oh yeah, or nephews or cousins, brothers, something like that. But that's o.k., and it's also pretty relates to the, I could say "family breakdown", there are just many families that ...of all the neighbors we know there are not many many families that a mother and father, the same mother and father they've been together with their own children (.....) That's in the United States too, just a.. where we're living now, we're more close to people I think that where we lived in the United States, people stare at themselves more than... We

lived in a little village there too for quite a while but it didn't (...) as well as (---) because here (--) (--) come out of their houses and talk to each other more, so I think that's one thing that's good. Chile is probably more... in my opinion, is much more subdued culture than other parts of Latin America, at least of more tropical parts I've visited in Venezuela, Colombia and Costa Rica, and as soon as you go outside on the streets there is loud music and people laughing and it's just much more...

Entrevistador: Noisy

David: Much more noisy!

Starla: The chilenos are very "acceptinal", somehow or another, they don't react as loud as...

Entrevistador: And you lived in a city in the United States?

David: we've lived in quite a lot there, and (--) we lived in, couple times in small village, I guess a little bit so much different to Puerto Octay, but smaller.

Entrevistador: And the rest of the time you live in the countryside?

David: yeah...

Entrevistador: And... So why did you, when you came here you chose to live in a village and not in the countryside?

David: We love it around of the country, but we concluded it soon that if we're gonna have a very meaningful contact with people would better be in a town or a city or... because as soon as you... as soon like I said, if... the campesinos here often don't come to town for a week, and when we lived in the campo we did, when we first arrived we found a house a little bit out of town... And to talk to any neighbor you had to go somewhere, get up on a bus and... and...if you're going to have church services or meet with people... here we are close to neighborhoods and people, so is very important to us to... If our mission were to be farmers, living in the country would be ok, but ...

(interrupción)

Entrevistador: So, we were talking about... ahh you living in the countryside... not living in the countryside!

David: So we probably chose to be in a town and we felt a small town might be better than a city too, because, actually and feel that's good, because in Osorno, the neighborhoods are more like cities in the United States. It's hard to find neighborhoods where everybody talks with each other as much people move around in - within Osorno more.. and they don't know their neighbors... it's just... and I've noticed that to come out of their house to work and have talked to some of the people in the town and they don't really even know who the neighbor is. Where here nearly everybody knows and they know all about the families

David: They are related to each other and they know all the stories, and gossips and... That could be bad, but at the same time it's ...

Starla: When we go away, our neighbors will watch -watch our house for us

David: Yeah, and even without... I mean the, just ... the way they... I mean just like good neighbors can, so... there are some other cities here, I think a few miles away somebody broke in and the neighbors... well, the neighbors not robbed themselves but somebody broke in and they look the other way as they didn't want to be involved.

Entrevistador. you both were raised the way, the same way you are living now?

David: No, but I'd say both of us (---) but... I grew up in a community that was more... a lot more closed or... more like a county, and actually it was a community where...where everybody worked in the same... same shops and jobs and everybody had an income the idea was to share everything... I grew up and I decided not to stay there when I ... was in

the early twenties and I found a place and I decided I'd like to (--) live in a group I was visiting with was like... and I decided to join them so actually join the group that she was with and we're very similar to that, I guess we're not exactly the same as them either, so...

Entrevistador: But you are also Menonite

David: No, I belong to a group that was part of... some of the (--) associate the group called Hutterites, if you have ever heard of them, and they would be... that group is quite similar to Menonites but they have their colonies and they work in groups, rather than individual families working for (--) the whole colony...

Entrevistador: What's the name of the group?

David: Hutterites

David. Like I said it's very, it has many similar praise and a... We certainly grew up not being... we went to the local school, high school and so on so we had contact with a lot of people but we live very separately too, so...

Entrevistador: And you became a Pastor just here? In Puerto Octay?

David: Right... We're ... I was given the commission to... to be the leader pastor when we started our... when we moved here. So it came with the help and the blessing of the group we were with, in Shippensburg, Pennsylvania, that's the name of the Church we came from. And we still have most of our back and forth (25:58 --) ahh people or visitors from the States... but we've had a lot of other visitors too, it's just that's kind of our home church if you'd like to.

Entrevistador: I see

David: Oh, this is our home, but it's where we came from... we're still connected.

the other reason we use that name is 'cause some people would tell me "what you are" and we say "We're Christians", "But what group you belong to?" emm... and we say what we believe

But in Shippensburg too, we also don't... I didn't ... It was kind of a group, (27:05 ---) try to drop the name Menonite, but, how do you do that? It's not, we're not really embarrassed about it, because we think there's a lot of good things but then when stories come out, like the one from the reporter in Bolivia (27:20 --) I'd rather not have the name Menonite. It's not a name we...

Starla: (27:24 --) the name Christian

David: We call ourselves Christians, or Christian fellowship or Hermandad or ... emm...Iglesia

Entrevistador: but I meant about the way you live, because you live differently from the rest of the people I've known, so I was... my question is about emm... w...

David: I understand, what does it mean to live the way we live

Entrevistador: yeah, to live the way you do, why you do it **in way**, It's... you think it's... I think it's something you like your children to live in this way too...

David: Yes

Entrevistador: So, Why do you think it's important for them to keep this tradition.

David: Well, because we... we believe... obviously we have traditions that you can't open the Bible and say "this gives us this tradition or this tradition", we believe our traditions should have biblical basis... So, (28:28 --) maybe the way we dress has to do with... the bible teaches that a man or women shouldn't dress like a man (28:36 --) and they should dress decently and modestly and so on, and we see in the world there is always a new style, it also talks about not to do a lot of fancy things with your hair or... and (28:48 -) the Bible teaches us that directly and (28:50 --) Christians talk about it too, they get more details, like

putting on.. people put make up on their face to make themselves different or dye their hair. Well, to me there is a great sense 'bout do people do it, it's because they're trying to look different (29:04 --) God made them. So, some of those things we believe, we're called... maybe we're called ourselves "plain people" that's the word that's used a lot in the United States, at least...

Starla: meaning *sencillo* or...

David: If you understand the word "plain people", it just means...

Starla: "not fancy"

David: "Not fancy"

Starla: Simple

David: And a... So that, other feel it's important ... I don't think we have the only right way of doing it, there might me other good traditions too. But those are things we believe we teach to our children as things that are right and true and I believe it has a lot to do with the fabric society, we see broken homes and lots of problems with... with... children that aren't ... very few children have what we've called a nuclear family, like we've been saying, with a mother and father, that have been together since they were married, have their own children. A small percentage of the families aren't like that anymore (sic) and I think that's a... a... a sad thing for society, that's why the next generation grows up with often anger and disrespect for their parents and the others so... those are similar things that I think.. and as I think about it hopefully our children, as they grow up decide for themselves, they can see "Well, if they do this, what's the result. We believe this" Reaping and (30:30 --) the consequences for emm... decisions, so if we... we decide to just abandon our good traditions and do something else... What'd the result be? I (30:52 --) after what happens when people abandon their traditions and they, seems to me they are in a sadder state... than they were... But that's... that's not to say the traditions are so important. I think they are important as long as they help us follow the Lord, follow crisis we should... So, that's how I look at it.

Starla: I think sort of it's like we're following God or following something else, and I'm following God, everything we're doing in following God... What kind of clothes God wants us to wear, what kind of music does he want us to listen to, what kind of family do you believe he wants us to have... If we think about serving God or following God we make our decisions and live, maybe not exactly like... We're but looking at...a-a.. in the decisions we make we try to decide... If we're gonna have a computer (31:48 --) the children playing computer games all day, because that won't help them serve God, but I mean, they could use the computer to do useful things, that'll... that'll... be doing it, emm... but what God would want to do or how God would want to be... So, their ques... the children questions should be "What are our family's traditions or what my parents do?" necessarily, but "what does God want me to do right now with the technology or stuffs that surround me? I mean, "either he wants me use it nor be useful or it's just something to make feel good or get something more from myself", which hopefully they don't wanna do. (32:37 --) sometimes, I mean, they have to learn...

III: Entrevista Familia Breneman

Realizada en Agosto de 2012.

Participantes: John Breneman, Melanie Breneman, Sofía Toledo (Entrevistador).

Respuesta pregunta n°1:

John: Of the Mennonites... Church. There are various different characteristics of the Mennonites. Emm... My desire, I mean is the characteristics that our Church has desired to follow the Bible... or the Bible teaches, then our that desire and inner characteristics in the Mennonite Church has stand out from other Churches... by their desire to... to keep that... and so one of theirs is open seen of course is our dress, dressing different than...than the world dressing, different than... than people even in other Churches... and, for me, the main reason for that is that we want to dress modestly, and we want to dress simply, and we want to dress in a way regularly to God and not distract attention to ourselves.. emm... by dressing with clothes and things that are fancy or... or that type of thing... The emm... another main characteristic of Mennonite Church is that of... seeking to... emm... not participate in, in war... not participate in anything violent, not participate in jobs that require violence or force emm... to anybody... Would be another one... I think the...

Melanie: emm... To sum up, those two we called them the Doctrines with non conformity which is that not being conformed to the world, emm... we were based on scriptures Romans, 12:1 and 2, would be 1 that talks about not to being conformed to this world, not being transformed by the words (03:09 --). The other term that we used is “Non Resistance”, to speak of our non resisting evil that’s done, emm... and it’s more than just not going to war but it involves that when my neighbor speaks badly about me, I don’t go and speak badly about him but I xx to show him off, it comes into the... the very... basic part of life, do you understand? Emm... And another thing that I think about is that we – we...the Mennonite Church... emm... we practice the baptism on the belief, not on a baby, not on a small child, just because the choice of the parents, but we like to... we only baptize to a person someone when they have expressed to personal faith in Christ and accept Him as our savior and... experience a transformation of the heart and then... that helps people that become a part of the Mennonite Church, will be through that act of the baptism and... and... expressing the desire to be... part of the... emm

John: And a personal choice, it’s not...

Melanie: It’s their personal choice

John: their choice...

Melanie: It’s their majority and understanding... I mean, yeah...

John: smaller children will make that decision but it’s more in their innocence or their... they don’t fully understand the concept yet, until they’re older, from ages from 10 to 16... about...

Melanie: Or maybe more...

John: Sometimes older...

Melanie: It depends, some children mature younger than others, so... they wait to they’re older.

John: yeah, it is... That the child will sense their guilt (sic) for their sin before God and they feel the Holy Spirit that speak to them and calls to them to repent of their sins, to understand their sinfulness, to repel of their sins and trust in Jesus as their savior. But it means it’s their choice it’s not something that we.. require them to do. It has to be a

personal decision. Er... There are other churches that will believe that too, but there are a lot of churches too... just, just... it's just kind of... when the child comes to its own age, to expect him to do it... and even within the Mennonite Church there would be one or two they do it that way too, but that's... not... I would say, it's not we as a general, what we would believe... There are people within the Mennonite Church that come to that point where (06:19 --) our culture practice and they do it instead of a faith in God... I think that can happen... within our Mennonite Churches too... That's not our desire, our desire is to see our children to make a personal decision because they sense God are calling their lives and they want to follow God... with all their life.

Respuesta pregunta n°2:

John: Well, it's hard to say there's many many different groups within Mennonite Church, it's not all... today, it's not all one, one group, there's many different groups too, operate independently on the others.

Entrevistador: So the way you live and the way that you think might be very different to another community that also has the name "Mennonite"

John: Right...

Entrevistador: why is that possible?

Melanie: I think what it happens is that... I think you see it in any denomination, you see it in the Catholics, you see it in Protestants, Evangelicals, emm.. and you see it the Mennonites too, where you have some who try... to live very closely to what they believe is the pure Doctrine, and you have other who... follow the world of...allow, allow worldliness emm... material interests or whatever to change and so, that's what we have... we have some groups of Mennonites today who, if you saw them and you wouldn't have any idea they were Mennonites... and then there're others who, or like us, if you see them, and if you know anything about the Mennonites you... people recognize that's who we are and yet we don't live in a close to community with our own... governing... body... that sort of thing, and then you hear the reports that are coming on television right now, of the Mennonite Communities in Argentina or Bolivia or Mexico, there are much more closed to colonies of people and I think it's... it comes from the different.. the way it's been worked out of people endeavoring to keep the truth some... some allowing more thing than others... some... emm... the Mennonite Church does not have a Pope like the Catholic Church, that is one... person dictating to all the Catholics the men in our Church does not have that... Menno Simon I think is we talked about before, was simply the man who wrote down a lot of the things that the Mennonites need, and later... the people who believe in their teachings called themselves Mennonites, it's not like, it's not like there is a hope or a father or director, who is over all the Mennonites, that makes sense.

The difference was coming aware each role aligned what is separation from the world... how much can they do and still live separately from the world... The Amish and us were one time more together as one group, and when they separated, the Amish still wanted to keep their horse and buggies, and not have electricity and things... to stay more separate from the world where they drew a line of separation... but there is that is difference, there is also groups (sic) of, we were called very liberal, *Mennonites*, in a longer even follow the teachings of the Bible, there are people who still try to use the name Mennonite, but would say they accept homosexual, homosexuals in their Church... Which classes is not all fall in the teaching of the Bible or teaching to the Mennonites, they still want to call themselves... Mennonites... (11:51 --) which a lot of Church groups would have other Church groups to have big variety too, (11:58 --) someone liberal... It's the same way in the Mennonite

Church.

Entrevistador: So, Would you say that some Mennonite Communities are more conservative or more or less conservative just because how much contact they have with the rest of the world or those are separate things?

John: No, not the contact with the world, we'd see, is more their way of life being different from the world, and that is also different between different groups, some groups will have more contact with the world than others, (12:41 --) their community... we don't necessarily... somebody use the word "community" but I think is different than what you understand it to be... We are more a brotherhood, is more the word we would use for our Church Group. In the brotherhood, we support each other, we work together, we xx our houses or jobs, sometimes we work together in the same job... but it's not like a community like everybody shares the same house, the same money, and things like that...

Melanie: There are some Mennonites who live that way...

John: There some who live that way...

Melanie: But that's not how we live, so...

John: And the majority of the Mennonites don't live that way...

Melanie: It's difficult... And we can't tell you how we practice here but you're going to take from that, you know? You can't take what we say here and say "this is how all Mennonites live", because you'll find it...

John: How do we choose to live the way we do?

Melanie: Why do we not... stay in the *campo* or the country side?

John: In our group where there is a larger community or a larger group of Mennonites?

John: Er... Well, one reason we'd say... the light shines brighter where there is darkness, in a larger group of Christians or Mennonites, they see each other but their light isn't xx shining xx witness to many people... Our desire is that our lives would be an encouragement to other people to follow Christ too, another reason for living the way that we do is we believe our desire is to follow the Bible, our desire is also to encourage others to follow the Bible, and so, living in a new area with another manners, we will be an encouragement to others... err... to seek emm... what the Bible says what God wants with their lives, there is an aspect that many people look at us as being... a lot different, but if you look back 50 or 100 years, our way of life is a lot more similar to where it was then... xx non Christian xxx another churches, it's with time people are rapidly changing... their way of life, and we feel like it's this changing of direction it's not, not good... it's leading to a... the families are falling apart, there is not good strong families, there are also problems in relationships and things like that. It's our desire to help people err... to xxx over with God and what His will is with their lives, so they can... live the way God wants them to...

Entrevistador: and that's was your goal when you came to live here

John: Yes... yes, we didn't come here looking for... to make some money or... we could have made more money if we stayed living where we were in the States... Our desire is to come and be a witness of Christ and to encourage others... to follow Christ in their lives too.

Entrevistador: And would you say that you have accomplished that goal?

John: We feel that we are planting seed... we don't certainly know what the up coming be in years to come... We feel that we are endeavoring to follow what God wants us to do, at this point in our lives...some, some people look more at numbers, for example they they really try to go to Church and they feel there is not a success if they don't see 100 people

that come and be a part of their Church... But we look at that and as often xx they get a 100 people to come, but maybe they got people to use emm... a worldly way to get that people to come...with a loud music and things like that, people come... or maybe the preacher's a good speaker, so the people come 'cause they *wanna* hear him, xx not coming because they *wanna* change their lives and follow – follow God, they are just coming because it's exciting to have this group of people together, our desire is to encourage people to follow God completely! With all their life and might not be many people that come, and we are here to say either and saying(18:40 --) there aren't people in other churches serving God too, I mean there are others who are sincerely following God too, and they don't live the same way that we do... But we do it XX a lot in the Church that you are just... going to Church out of habit, going to Church to establish a good social time, and not really out of because they love God and not because they want to follow God...with all their life...

Entrevistador: Ok, Melanie, do you want to add something?

Mrs. Brennamam: Emm, I was just thinking in XX question of why we came here and your question if we feel we have done what we came here from... Emm... I remember, sometime I go starling night we were talking for she went back to the States and... we were talking about some of the... sometimes when you are endeavoring to share the gospel, the Bible tells us that there may be few responses or that people may not always accept what, what you have to say about... I think that we get the conclusion, the two of us together that... if as a result of our being here, someone else has been motivated or encouraged to walk closer to God, then we've accomplished our purpose, it's not so much our goal isn't... we would like to see people joining our Church, but our goal is it that as much as just to encourage people to walk closer with God, and to have a personal relationship with Him and live the way God wants them to live, and so, in that, I feel like I can say yes, we are accomplishing it because we are seeing that happen. We are seeing that happen in various individuals, and... so I would yes, it's been accomplished, but it's something that's being accomplished, and it's something that it's going to need to keep on for...for years of time and only... only in eternity we'll really fully see what was accomplished.

Respuesta pregunta n°3:

John: One (21:55 --) and the Catholics it's that we don't worship images, we don't worship Mary,...

Entrevistador: Saints...

John: Saints, we don't pry to the Saints...various things like that...

Melanie: But we do believe in eternity.

John: Right...

Melanie: Uhum... Emm... We do believe in Jesus Christ coming and dying and we do believe in the Holy Spirit. In those ways we are...

John: Emm...

Melanie: Emm... One thing that I think, again, we can answer for ourselves, I can't answer for all the Mennonites... We can answer for ourselves. One thing that I see, here, we are talking about here, in Chile, and a lot of other Christian (22:53 --) we view our Christianity or our faith as something that is involved in every part of our life, not just when we *wanna* go to Church. It's not just that I go to Church and now I have this really good experience and then tomorrow I go home and I live however I want to live. We, we've... we believe that all of our life is to be lived every day, is to be lived for God, and - and in a conscience emm... in a conscience awareness of His presence in us, and I think that may be some other people who did practice that in the xx when I see the large group of – of people, I see that

lacking in a lot of - of people that who xx are at Church and someone different from who we are at home...

John: In the Mennonite Church, we have some of that too...

Melanie: Right, some people...

Respuesta pregunta n°4:

John: I don't know how many. Here in Chile there's not many at all, but in some other South American countries, there is quite a few churches in some other countries... how many? I don't really know...

Melanie: What... as for as what are the differences, ok, there are some who are some who are called "Old Colony Mennonites", they live in the cross communities, they have their own government, they're very conservative, but sadly a lot of them have lost their conservative in tradition, but a lot of them have lost personal relationship with Jesus Christ.

John: They haven't lost their xx though... the dress

Melanie: They have lost... they have lost their relationship with Jesus Christ...

John: Right, right, but the dress...

Melanie: They're still practicing...

Entrevistador: Tradition

Melanie: Tradition. Emm... Then here in Chile, there are some of who we would feel our... some of this, that I think you encounter of them before in Concepción, Valdivia, Puerto Montt, who'd use the name Mennonite, but you wouldn't find them to be any different. Emm... Groups similar to us, we are aware of ourselves here... possibly a group similar in Coyhaique, but it could be (25:43 --) I'm not aware of any more in Chile, but in Uruguay there's a group starting, in Argentina there is a couple... groups, emm... in Central America there is a lot. In Brasil there is some starting... in Perú there might be... half a dozen at least... Paraguay has something...

John: Some groups...

Melanie: So, and, but... the range from... a very close colony type groups to the ones that you wouldn't know the difference from anybody else, to varying degrees of...in between...

Respuesta pregunta n°5:

John: No... I believe that we are... we are different, than the Protestant Church. The Protestant movement I think came out of the reformation where they... actually, I'd see, some of the Protestant leaders may be in the next question, Calvin, Luther, Zwingli, I think some of them have a vision to change, I think they were xx God's picking and so we need to change, with the desire to follow God, with their lives, but in time, they started more to trying please the people, or trying have power over the people, and in the end, emm... a lot of Protestant leaders ended up killing other Christians that you wouldn't believe the same (27:43 --) they would kill them...off too, which actually ended up being of the other Mennonites, Anabaptism... groups we come from. And so, we don't really see ourselves as a part of the...of the protestant group as such... we consider ourselves separate, separate from that...

Melanie: Mennonite Churches suffered at the hands upon three of those Reformers...

John: Not here in Chile... there are two groups, Protestants and Catholics, and you have to fit on one of those groups...and we feel we don't really... fit in either of those groups...

Melanie: Well, originally I think Protestants did come from those who were protesting against the Catholic Church, and so in that sense, we have left the Catholic Church many, many years ago, and so in that sense we would be Protestant by nature, but we don't, we don't, we don't answer ourselves there because we're like...

John: like mainstream Protestants

Melanie: Emm...

Melanie: We do not, we do not...

John: ... follow them, so the main point is what we talked about before, we don't go to war, we don't fight, emm...as they would do... And we aren't involved with the government; they'd keep the government and the Church, Church and the State as one, working together. We see ourselves as not a part of this world, not a part of the State, or the government. We don't participate...

Melanie: Since we live in the government, in the world, we respect and obey the government, as long as it doesn't conflict with God's vows

John: Right... we don't see our part is being trying to be president or trying to be an office to change the world, in that way we see our part is being a part of the Church and proclaiming Christ in that way... xx Protestants, so I'd believe that they need to be a part of the government, to try to change the government for good, so that'd be a big difference, between us and Protestants...

Respuesta pregunta n°6:

John: There would be some of their beliefs inspires faith...salvation is faith, in Christ, and some of them would... it xx in the Protestant churches a little bit, or they would believe in that...

Entrevistador: So you don't feel like you don't identify yourselves with those Protestants but there are also some things in common between you and them?

John: Yes... We have in common some things from the Catholics too... such as believing in eternity, in the Father, the Son and the Holy Spirit, and some of those beliefs they are the same as the Catholics...

Respuesta pregunta n°7:

John: I think in certain aspects of it have been the same for a long time, as I look in the history of the Mennonite Church, I think they... kept a lot of their foundational faith... they kept it longer, than some other groups have, they also see in many ways, that they have lost it too... Back when the older Mennonite church started, they were very much prosecuted, if you decided to become a Mennonite and speak, you knew your life was in danger... especially for a pastor, of a Church, so usually you became that, you were hunted, and the Church, the State was out to kill you, so as soon as one man's killed, they – they make another person the pastor, and you knew that that you fate would be to die to, and so the decision to become a Mennonite was based on "Is this really what I *wanna* do?" (sic) "If I do this I may die" so this people were making a very serious commitment to follow Christ, and so in the first, I don't know how many years was it, the Church grew, very fast, I remember... remember... I remember I... the Church grew quite depth but then it came a time when they stop prosecuting the Church, and – and the Mennonite Church became more involved with the world. It started earning more money, started becoming richer, and after that it stopped growing, it didn't grow like it did before, and so I think there's in aspect of the Mennonite Church today even a lot Mennonite Churches don't have that original faith of, of... selling all and being fully dedicated to God, there is a line in the Mennonite Church or a part of the Church just out of tradition, "So my parents did, so I'm *gonna* do it too!" (sic) And... our desire is that our children don't do that, we *wanna* they follow our faith (sic) but we want them to do it because they want to serve God... Not they to do it because they... our especial relationship with God... is our desire. And so I think there are aspects Mennonite Church has lost their xx faith, but there are aspects Mennonite

Church is still trying to hang on to that and trying to keep that faith alive... emm... today.

Melanie: Yeah, I think like - like xxx the same, we have... the... the... practice of the Mennonite Church tends to keep finding itself becoming more than the world and you see those things that affects everything, some of the things that I think they have kept is I think pretty... most of us Mennonites would still very strongly believe in the Trinity of Father, God and the Holy Spirit. Most of the Mennonites will also still believe in some form of Non-Resistance or... emm...

John: That it's a part of... the world is...

Melanie: But even in most of them also have a view of some kind of separation from the government. I think there're some that don't, but I think a lot of them have xxx that have been kept, the Non- Conformity of how much do you live from the world is one that is probably more widespread.

John: That's been most...

Melanie: That's been most...

And another thing that – that the Mennonites tend to have, that maybe a little bit stronger or strong point is that... is that in... they don't always succeed, but trying to keep the family... in unite, as the family is very important. And have provisions that the young people... yeah can to be providing for them hopefully they stay with the group is... I guess I cannot speak for everybody but it's one of the group, one of the big concerns... The family is a paraxx issue. And some of that is we don't... like for us one way that we do that in facts like we will encourage mothers to stay at home, and keep the family demandings, supporting... It kind of affects all of us... Emm... Education, not sending them to public education, but you provide it in private schools or homeschooling, emm... It affects all of those things...

John: Another aspect that were... Mennonite Church has kept the difference in dress, their look's different from the world, and I think in a lot of ways that has help the Church for us to keep us more conservative in other beliefs, like once a group of Mennonites, since they drop their conservative dress, the difference in dress and they start changing rapidly, xx time in other beliefs... emm... That's why is accepting other sins as we are seen specific sins in the Bible, they start justifying and saying they're ok, such as adultery, homosexuals, and many different types of things the Bible passes as sin, then the Church starts accepting, and saying it's ok.

Entrevistador: Ok, I think that answers my question. Ahhh... there are differences between the way you practice your faith and the way you live here than the way the Church that you came from the US does?

John: Err... I'm sure there are some differences... with the family, I think trying pretty much the same way... we did, than there in the States, (29:26--) within the Church in the States, some families reach out more other families, to live (39:39 --) to themselves, our desire as a family has always been to include others, to xxx the children, to spend time with others, as a way of witnessing for the Lord and...

Melanie: One thing that is easier to do here is was always our goal, it's easier to do here than but if you were to visit were we came from in the United States, I think you will notice it's that we live more simply here, there's somehow because we are in another culture, it's somewhere... but it is because it is our goal and in the United States... emm... affluence and... affluence and materialism

John: es como crecer la riqueza, te va controlando cuando casi no te das cuenta que está ahí y lo tienes

Entrevistador: greed, it's like greedy

John: Si, si.

Melanie: And it's very much affecting the Church in the United States.

John: In the Church for the most parts, (41:57 --) come from, doesn't want to be a part of that... It happens gradually... 'cause little by little you – you change... you keep getting a little more a little more a little more, and when something gradually changes, you don't see what you were before, so you keep getting more and more... Yeah, but it happens gradually...

Melanie: You have a family of 6 people, and you need to go to Church; it's five minutes away, and it needs three cars to get there because you don't all get there in the same car, I don't know whether to go to Church at the same time in. I'm not trying to be critical, I'm just saying it's so easy to become a part of that lifestyle, but that I think if you want to go and visit you will notice that as a difference, I think you will notice...

John: That we live different

Melanie: Between our community here as we live and between where we came from, there, then you will notice that... because we would, we would all living more simply here than there. That's what it stands up to my mind. As far as the way we dress, you probably wouldn't notice the difference, you probably wouldn't, but the way... yeah... I think.

Entrevistador: So, in some way it's easier here for you to live the way you think you have to.

Melanie: It's not so much the way we have to but the way we feel God wants us to.

Melanie: And xx that it is easier for us here, because err... to teach our children the values that we want them to have because back there, the bulimia and the... it is so strong, the pressure is so strong, and so so extreme the cell phones and the texting, and the internet and the emm... the fast pace of life of the young people always want to have fun and go, and we can keep more easily keep the family unit I think here...

John: Within the Church...

Melanie: Within the Church, I'm talking about within the Church. I think, and I think (44:38 --) to go and you would see the difference.

Respuesta pregunta n°9:

Melanie: I would say that one thing that is possibly the most difficult, not for us to practice personally, but to encourage other people come and become a part with us? Is because many of the Evangelicals or Protestants churches, have come up with ways to explain why we don't need to live like the Bible says, here or here... wherever... And we believe the Bible teaches that we should not conform to the world, we should wear in such ways in our lives, that we should that... we believe that the Bible teaches we should wear the veiling, in 1 Corinthians 11, but we have, there's a lot of people here who are Christians, I believe, or whose fathers are Christians but who have heard a lot of explanations that make excuses for why we don't have to take our religious faith, our personal relationship with Christ, why it's enough just to have Christ and it doesn't mean to make a difference from anybody else and I think that that is one of the biggest things, probably. For me personally anyway, that I would... run into...

Entrevistador: like...you can have this personal relationship but you don't have to live the same way...

Melanie: Right! It doesn't have to change, it doesn't have to change the way you live all that matter is the heart. And I think that's a very common view, not just here in Chile, it's in the States too... it's... but that's why we will see a lot of here, especially because back in

the States, we will be all to find a lot more groups similar to us for here in Chile there's not, so we are the only people and so – so it's this... that's probably one of the... things that somebody... if somebody decides that they want to begin... to wear a dress or a longer skirt, they feel the Chileans are going to feel alone...until more begin to do it... Do you understand what I mean? We feel it, but because we're *extranjeros*, foreigners...

John: yeah... another aspect xx in the churches are very committed to... their families, maybe their families always been to a certain Church, maybe they see things within the Church that aren't right, and are things that ought to be changed, but they... are not going to do anything about it...because it's where the family always went, their parents went, so... they stay...

Melanie: ... plane idea...

John: Yeah... They'll stay until they may lose their children do the same... the same thing, but our encouragement would be that we aren't here to necessarily pop people out of other churches, but if they are in a Church where they can't teach their children, in the way they feel God wants them to they can't be really an example to them, maybe it's important to them to go somewhere else, where they can protect their children and teach the children.

Melanie: I... one thing, because we are not... emm... we practice separation of Church and State and so, we are not State recognized Church, we have a group we meet, we have our pastor among ourselves, but our pastor doesn't receive aid from the State, like in most of Evangelicals (50:25 --) they receive benefits, I'm not sure exactly how does the system work, but...

Entrevistador: You don't have a *figura juridical*

Melanie: No, right, yeah, correct. And so those pastors, the way I understand it now, if they refuse to receive a homosexual into their Church, they may go to prison, or they may be fined or something...

John: It's their right, isn't

Melanie: Or lose their right to be the pastor, we're... I think that because we're not a part of that, and we are just a group of believers who meet together, I... my idea is that... the homosexuals are not going to want to come to be a part of our Church because we – we will understand we are against that, so I... I think that it won't affect us, but it could, I... you don't know because things change, and things could... it could become an issue.

John: yeah...

Melanie: The only one thing people would telling us we were going to get fined because we don't put up a flag on the holidays... but nobody... we've never won a fine, so I... we don't in the States, we don't, we... that's something we don't do, because if you have sources and as people would telling us we were going to get a fine for that, but...we never did so far...we didn't have Church in the mornings when they have... when the voting is... we, we don't. We try to respect that. We had it in the evenings, after that time was off.

Daniel: But it's not because you are citizens, we don't put out flag in the States either, (52:43---) not because we're from another country that we don't do it here...

Melanie: Right, we won't... Yeah, we don't even in the United States. We don't involve ourselves with a... some of them more than others...

John: We believe that we are part of the Heavenly Kingdom, our home is in heaven, at the end of this world...

Melanie: I don't think...

John: we are here for now but...

Melanie: I don't think you'll find any of our children neither *alguien* for the United States

over Chile, I mean it's not... it's not...

John: but sometimes...

Melanie: In some families you would, but I'm talking about our family, because we're endeavoring to teach our children this... this separation... follow us all to all our life we are here but our citizenship is in Heaven, that's what we're seeking... As far as the society here being... speaking especially here, well... in all, especially here in the South, people tend to be emm... untrusting and skeptical about what is different and they're kind of... it seems that now that we've been here quite a number of years, people are beginning to trust a little bit more emm... In Santiago there is such a big mix of all kinds of people that actually when we go out there, we almost find it more... and people really look at us as different, but other people are very different too... so, you almost find open, sort of... rather here is a little...

Entrevistador: rather over here, everyone is more alike, between each other.

Melanie: Yeah... and so they're watching more...

John: and here Puerto Octay is a small group of people too, so... people know each other...

Entrevistador: Ahh, I think, yeah... yeah you're right. But I still want to ask something. There are any ways of living of the Chilean people you are against?

John: Other way if there is people here, in Chile, live which we feel is very different ... From the way we feel the God will want them to live...

Melanie: God wants us to live

John: wants us to live... Yes... as it is here in Chile it's in the United States, it's in a lot of the world. We very firmly believe that God has created us and has a purpose for each of our lives, and so... we see the society is changing and trying to xx what a lot of people more people would believe in the past... than they're doing now. Society is changing trying to say that things happen by chance to a delusion, that we don't need God anymore, we can explain everything by a delusion, and the problem that come, we see coming with that, that is they don't have a responsibility to God... anymore. Now we can do what we want, we can be our own God, emm... If we want to say stealing is ok, we can say it's ok, I can steal and there's nothing wrong with it, and so we feel that that is going away from God and what God wants... pretty soon you will have it a world that has no... no boundaries...

Melanie: No morals

John: No morals... Right

Melanie: And we see it in children, very much, you see, you see each generation is getting more and more the father and the children, rather than the children living in the street now it's almost like they don't have morals, they don't have... If they lie they lie, if they steal they steal, they can... even if someone who has done a lot for them, someone who has helped them, they're able, if they have an opportunity,

John: To steal from you

Melanie: they won't hesitate... to take what they can and I... yeah, it's a degeneration of morals... all around...

Daniel: It's actually happening the opposite what evolution is trying to say, because a lot of people are normally returning to animals instead of going from animals... Some of the... the way people act and behave especially as you're watching the children, they, if they want something, they try to get it, they'll do whatever they can to get it, just like an animal does. If an animal has the desire for something, they'll try to get, they will fight for it if they have to. And our children are always uncontrollable... it's getting worst. I don't know where... leaders and people come from the future...

Melanie: This is... I wouldn't say this is only the Chilean society, it's it's the way the world is. There is one thing we have been told at different times, emm... here in Puerto Octay especially the alcoholism is very, very bad, and there's, there's... sometimes we try to talk with different people about it, sometimes people who are selling the alcohol to this people they know are going to drink, and the answer that we get is "well, that's, that's, that's how *chilenos* are! *Chilenos* are gonna drink, they're gonna..." that's the Chilean society, that's just the way they're gonna be (sic)

John: If I don't sell them alcohol, somebody else will

Melanie: Yeah, so I better make the money because they'll go and buy to someone else... And that attitude, that would be one thing, that we would find ourselves not in agreement with we have some discussions sometimes with people because we say that. We feel that is something that the power of Jesus Christ can change in this community, and the community could be better if all of these people who have that problem. It's not just, I think it isn't Osorno, it's in all of Chile, but this part of Chile is... and this town does have a name for very much...drunkenness.

John: Another area we are very much against is all the violence children are watching, on T.V., (01:38--) violence on the buses, are writing the buses, the movies that they have it's very, very violent... shooting and killing, blowing stuffs up and that's what the children are being taught. (01:48 -) one time down here, at the library they were watching very violent, and she looked at it, and just tear things, exploding and banging and carrying on. And I said something to the librarian about it, you know? "This is... Isn't that the trash?" and I said it in English, the trash in the United States is very violent ... Oh, but we aren't violent people! And he recognized it was a violent movie, but we aren't violent. But how long can you keep watching violence like that, and without becoming violent? The children really not, they'll just be watching, parents may think we are not violent, we're just watching it, but the children growing up and they get older, they're going to start thinking it's normal, emm... so far here in Chile I don't think it's happening that much, but there are more norms against guns, in the States it happens more often. That they watch all these violent things and then they lose concept of what is real and what isn't, until the people run out guns and starting to shoot people in public places. I think a lot of that is the result of watching those violent movies. Wouldn't they see it happening?

Melanie: But again it's not just the States...

John: That's not just the States... But I think Chile is receiving a lot of this trashy movies from the States, and nowhere are watching them than here, and so they don't, Chileans, I think in some ways are proud that they don't have their shooting like the State does, but if they're going to teach the young people through the same movies, I think the next generation is able to do the same thing. Emm... here in Chile the (01:02:39--) because there is more rules for guns here (sic) than what we have in the States and a lot of these movies are teaching resistance against the authority, are teaching young people that if I don't like what authority tells me to do I'm gonna shoot him, I'm gonna fight against them... isn't it? And so what we try to teach is you need to respect you authority, you obey your authorities, that's all that we believe that God says. And so... I guess our fear is that in the future there is going to end up being more violence and things... It's like what you eat, if you eat good healthy food, your body is healthy, more healthy. If you you're going to eat all junk food, you're gonna eat or drink poison, it's gonna kill you, right? So a lot of those violent movies it's like drinking poison in your body. It's killing people's ability to think, clearly.

Respuesta pregunta n°11:

Melanie: I would say that's possible, but we can't, we can't project how or how fast, because it is (01:04:22--) a work of God...but yeah, that's the goal!

John: Yeah, we think that is possible here, it's possible even in any culture, if people are willing to seek God and what he wants, and our goal here isn't just *solamente* isn't just to have a big and growing Church, if we could be encouraging people in other churches, to follow God, completely, is our desire too; I mean, yes, we will be happy if people come and join our Church and believe and do the same as we do, but they may not be a large number of people who do that.

Respuesta pregunta n°14

Melanie: both... but it depends sometimes... it's interesting because sometimes like when we go out to a book sale (we go out to sell books) ...

John: Yeah, también

Melanie: ...sometimes people come and they like our books, and when they say "You're Catholics, right?" and we say "No" they put the books down and they walk away.

Melanie: And I feel... or... sometimes, emm... sometimes they open our Bibles, the Bibles that we sell and look through and they say "Oh, this Bible has the word *Jehová*, you're Testigos de *Jehová*!" and they walk away. We are not Testigos de *Jehová*, but they have ideas... and so a lot of it is probably strong, most the Catholics, emm... they would be some... but some Evangelicals... Do Evangelicals discriminate as much ...?

John: Well there is a Church... not necessarily to our face, but I think there are some that are... some would be against... what we stand for...because there is a Church... group, right here in Puerto Octay, but we teach more the aspect of doing a lot of fund things, having very "world", the music... and things to attract young the people to come, instead of asking the young people to... to change their lives, it's more like the Church is changing to make them feel comfortable. And so our way of teaching, that it's important to live pure and holy life, and to change the way of life, they not necessary like, and so they would... would try encourage people not listen to us... not to... But we find that there are a lot of, a lot of Christians here that are happy to see what we have too, they like our books, they like the content of our books, the conserve teaching of our books, they like it even they aren't quite the same as us, they still see, and I mean a lot of them really like the books, have the really desire in their hearts of follow the Lord too, so they like the a...a lot of the main teachings that we have.

Melanie: Just the other day we were in town and you heard, we were in *Lider*, and he came down the aisle, and so when I was leaving going out to one end, there was people in the middle and he came around behind them, and he heard them say "There go Mennonites"

John: but not in a bad way...

Melanie: Nooo, It was just...

John: They knew who we were...

Melanie: They knew who we were.... It wasn't necessarily in a bad way, it's just you don't know everybody... I guess that... these Mennonites, you're not sure where are they from... not necessarily...

John: we feel... the worst about it...because of our dress, people sometimes associate us to... What's his name?

Melanie: Paul Schäffer

John: Paul Schäffer

Melanie: So, that's been a discrimination that we have needed to live down... and we need to live above that...

Entrevistador: I think, the girls, for example, if you live more in the countryside, more than ... the town. But if you live in the countryside like more people, more woman (sic) use the veil like in the common life... Not because any (--) association or ... it's practicality

Respuesta pregunta n°15:

John: It is, yeah. It is a (--) difficult for us to answer, especially when we're selling books, people come and ask, are you Catholics, are you Evangelical? And it is difficult to answer, for most part we feel like we... identify more with Evangelicals, as far as... a lot of our beliefs or some of our beliefs are more like the Catholics and other are like that either, so...it's a little bit to answer people sometimes with a short answer of who we are and how to a...

Melanie: the... we use the same Bible... that Evangelicals Church uses, not the Catholic, and so that one, that one immediately identify us right away with the Evangelical Church, because we use the Bible they do.

Melanie: It's not very different

Entrevistador: But, but, I mean the content is the same from the Catholic...

Melanie: Except that the Catholic has the apocryphal which we don't have... it's true, but, when you have a very strict (--) Catholic, you're going to know the difference. Some people come and they don't know the difference as well, and it's... yeah, so that would identify us with the Evangelicals...

Daniel: (--) is with their (--) ministry, most people who buy (--) are Evangelicals. Evangelicals are the ones to like our literature and buy the Bible and the books and the...

Melanie: But some Catholics too

Daniel: A few Catholics...

Melanie: Some Catholics

John: and so we would be more in that way, more like the Evangelicals, our desire to evangelize, our desire to have a personal relationship with God, there would be some within the Catholic Church that I would feel could have a personal relationship with God, but the most part, we feel like a lot of the ones of the Catholic Church is more out of form, they go to Church because their parents did it some years ago, or...and worship the same and things like that... and so in that aspect we are more like the Evangelicals would be... the desire of having a personal relationship with God, salvation through Christ, not through our works, emm... relation through faith with Christ, the... some of the things we said before identifies us also as very different from them too, in some of our beliefs...

Respuesta pregunta n°16:

Melanie: Do you know we have Guillermo?

Entrevistador: yes

John: he is one... For exactly why, maybe you'd have to ask him... Why he joined this...

Melanie: And (--) and Verónica came quite regularly, you know?

Melanie: (--) Veronica looks like one of us

John: There have been at least one couple (--) that feel that the way we practice things, and the way we live, the way we teach the Bible it's more like God would want, emm... But they weren't interested at this point as for making a change, to follow the... what say... I think they see the value of some of the way we do some of the things we do... but not necessarily willing to make a sacrifice to follow and live the way we do.

Melanie: I know I can't answer for Guillermo, but I think you sometimes have the opportunity to ask him, that would be... maybe don't have to ask him all these questions, but maybe that's the answer to this question, you can ask him specifically this question...

Emm... but in relating with Veronica, and their process of ... becoming, they are not yet members of the Church but in the process of coming... emm... it would be because in their studying the Bible, they feel like they're finding a Church to be the closest to what the Bible teaches, and that's what they do...

Entrevistador: Emm... The people that have joined you, Have they fully committed with the way you live?

Entrevistador: Yes, in all your ways

John: *Si...* I would say pretty much so...I wouldn't say exactly... when you integrate someone from a different lifestyle it can be hard for everything to be exactly the same...

Melanie: But we try not to... we try not to... require someone to change something that isn't a biblical thing, like if you want to eat... if I have to (--) it works best for us to... when we eat three meals a day, and if the *Chilenos* want to eat four meals a day, do you understand what I mean? That's a good example, I mean if I want to feed my family cereal, that are made from oatmeal or granola cereal for breakfast, because I think is a healthy breakfast for them to have granola and yoghurt, but if the *chilenos* want to have bread and coffee, that's ok, do you follow what I say? There are some things that we are going to do because we're Americans that have nothing to do with the fact that we're Mennonites! Or maybe they do it because...

So I'm not sure what you mean when you say uses and customs. Emm...*Ha asimilado totalmente este otro igual, "usos y costumbres"* I'm not exactly sure what are you including there, maybe you don't have an idea there either, it's hard to say.

Melanie: We're moving towards that direction... Guillermo and Bertha they don't have a television, he married a woman who... she is not *chilena*, but she dresses like you do, because you know, she's not very classy style, she wears a veil, they will...she doesn't right to Christian music... emm... (--) and Veronica they don't have their television anymore...that was their... that is their choice! We don't obligate people to do things, we want them to do it on their own...

Entrevistador: Will

Melanie: Will. Emm...

Daniel: But we don't obligate people to change, but yet if they want to be part or members of the Church, there are some requirements such as television and things like that, we wouldn't want members to have, but it's not... we don't obligate somebody to change... but in the case of (--) and Veronica, they not... they haven't necessarily asked to become members yet, but some of that it's because they know us, they know how to turns things in, and they're gradually changing, and working towards that, but if somebody, just came to us and ask "I want to be a member of your Church" there would be some things that you have to make sure they'll change.

Respuesta pregunta n°19:

John: Well, one way that we do it is through Bible studies... Emm...With people interested in learning the Bible studies...Within the Church, through our preaching, the Sunday school class, through our Church service we teach what the Bible says, and things like that... we try to have times... structured times where we teach the doctrines of the Bible, we teach what the Bible says, emm... to learn that we also in our home, we, as parents, teach our children, we have times of family devotional time, when we read the Bible, all together... (--) the Bible sings together, and we're able in that way, teach our children...

Melanie: And as parents we try to be open, we try to keep an open relationship with our children, whenever they have a question or they have something that don't understand, or

they have a problem that they would... can bring it to us... or we try to be sensitive with the struggling assets that we ask... we try to keep it open.. the relationship with them...

John: And also through our teaching our children at home for school too, we're able to teach them... more the doctrine that we believe too... in that way...

John: And as for us, the other part of keeping our faith alive, I think a lot of that is we as parents need to have it alive in our lives, and should be an example to them, so they, our children into the Church, can see that and follow our example by our lives...

Melanie: Perhaps we did... maybe we did... Now we teach what parents teach to their children... and do their preaching at home and the Bible studies in home so... ok, I believe we did... I just supposed we did it... ok...

Entrevistador: Ok, so... number 20? Why did you choose to teach your children at home.

John: Why do we teach our children in our house? Because emm...we believe is our responsibility as parents for one to teach our children... to teach them in the way that says the Lord and what is right and also to give what is protection for them and also what isn't according to God's orders and what God wants to teach them. Public schools have other teaching different or influence than we want to teach our children... and some other reasons too...

Melanie: Some... some men in our community have... have Christian schools... that are true separated and... we will not say that will never be a possibility here but at this point in time it's not fittable to work it out, it's not like we feel that have to teach our children...

Entrevistador: At home?

Melanie: At home... but we do feel... like... if it is possible... that... it's best for the children to have a Christian education rather than a secondary one that is teaching against (ruidos de fondo) and, but we also will be if something happens that the government require our children to go to school or something like that, God is able to do strengthening times but only have the option to do something different.

Entrevistador: Wendell told me that... he...that this God's calling it was like kind of new thing...

John: In the States?

Entrevistador: Yes, he told me that his dad I think, had gone to a public school and he had gone to a Christian school and that they had chosen to keep children out of school because things have changed too much in a little time so the school, the public school wasn't anymore, like the right place they feel to send their kids every day, so... do you agree with that?

John: Yeah... we would agree that the influence of the public schools, right? it's not good...

John: That's right... influence is worst in the public schools than forty years ago.

Melanie: I think... yeah... I think that with my, my parents... my parents went... my parents didn't go to public schools, they went to Christian schools... they wouldn't have been the same ages when those parents emm... but your father went to public school, not your mother, though, she went to (06:25--I think that's what they call, but a.. the... we both went to Christian schools...

John: Well... my brother went to public school and high school and the Christian school

Melanie: When we were starting homeschools it was relatively new, we didn't send our children to school one year...emm... but what I found is that it was a Christian school, we sent our children to a Christian school... but it's like somebody told me when I was a young homeschooling mother, with small children, that when you make that decision, you decide - you decide what you deal with, so if you send... or you can have your children at

home they're - they're at home to help you ... as you were for making (--) each day... you can incorporate daily life into school and, when they get finished with all, you go on to the next thing, where in school there is a lot of time, if you have a child that is fast, they get done and they don't have something to do... there's a lot of empty time, but when they go to school, they may bring home homework and so when they have them in Christian schools, you decide what you want to deal with, I guess...but for now we feel that our best option, is definitely to teach our children at home emm...we are getting examines libres, so if anyone has any question about the education of our children, I can know that we are doing it legally

John: Even sex or scores... as a father you're perverting your children but bring them up in the nature and in the nation of the Lord... bring them up or teach them emm... in the ways of the Lord they are responsibility as parents, so... we send them away to a public school it's find out that they try to teach them, that there is no God and that are against of what God teaches or oaths teaches... specially as children it can be hard for them to discern the difference ...when they get older, they're more ready to... to face these things...

Respuesta pregunta n°21:

John: Er... the main reason for why we dress the way we do is because we want to follow the Bible, of course there are people who follow the Bible and don't dress the way we do... (09:35 --) and a... in the exact way that we dress, some of that maybe tradition, but goal, I think the goal is to have dress that is according to the Bible, we don't want to be following the fashion to the world, we don't *wanna* be dressing immodestly, we don't *wanna* be dressing through rich clothing or drawing attention to ourselves, our vow is to dress simply and to...and to emm... bring glory to God... with what we do... not seeking to draw attention to ourselves, although our different dressing in a way does draw attention because it's different...

But I think in reality if you go back a number of years the way we dress is more the way people used to dress, world keeps changing very fast... and what they were, things they do, so our goal is not just to follow these fast changing... things... to dress more simply.

Entrevistador: And why do women cover their hair?

John: Well, they cover their hair because... first you got into (10:47 --) him...emm... teaches... the emm... the order of the authority which is another que... the next question, I think... but emm... then Paul teaches that when a man praise or prophesies, he should not have his hair covered, but when a lady, if she praise or prophesies she should have her hair covered... and so... the way he describes it there it says if a woman does not have her hair covered then it'd be better that her hair was cut off, and so we believe by that it's merely teaching that is more than just the hair... It's the hair and the covering... the Paul's teaching should be warned. A lot of Christians... err...look at it and say was just the hair it's the covering, which we believe the hair is part of the covering but also another covering too... And the Paul's teaching there's in I Corinthians Chapter 11... and also as far as back on the First Part about living separate from the world, the way we dress Romans 12, 1 and 2... err... saying "*I beseech you therefore, brothers, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable under God, which is your reasonable service. And be not conformed to this world, but being transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God*". Our desire is not you just follow the things of the world, but to be renewed in our minds and faithfully to God... in all that we do

I would say... the main thing in trying to keep the traditions in some of the ways that we

dress is to keep modesty and to follow the covering, the teach of the Law by the covering, emm, because some of the... the teens, like when the people drop some of the traditional things that we do, they look different and... then they lose a lot of its principles like modesty and – and following what the Bible says. It's not that we (14:15 --) the traditions as... that what make us holy or makes us God... is more like they're helping us to live (14:22 a 27 --)

Melanie: We feel like there is danger in both sides... you can't have... tradition without the principle... people are just... doing this because their parents did and they don't understand why and they don't... and a lot of times what it ends up with a... they end up with a... emm... an emptiness, a lot of times end up... eventually just throwing away all the traditions that they were practicing... because emm... they didn't have a purpose or a reason, deeper than the tradition itself for doing it, but then there's also the thing of emm... some people say traditions don't matter which we will feel that the traditions that we want to keep we want to make sure that all have a principle based on – in the Bible, and if we see the traditions that supporting those principles then we encourage our children to keep them because they can be a safer to keep in faith, to keep in their personal relationship with Christ, but we also want to be willing to drop traditions... sometimes these traditions not necessary come from the Bible... emm...that... don't have to be continued, they can be just... lay aside and it doesn't really matter, do you understand?

Respuesta pregunta n°22:

John: we believe that we all need to be submissive to God, God's only created us and we need to follow him, but then the man has far his role of leadership, the men is, is the leader over their women, especially in the home, the husband is the leader at home, and encourage the men or the leaders of the Church, but we're also strongly believe that the men need to lead with love, we're not just dictators emm that demand things of our wives or the ladies of the church that aren't reasonable either... we need to - to lead just as any group of people needs a leader, right? You can't have a group of people getting pretty much done if they don't have a leader, somebody to lead doesn't mean that the leader is necessarily better than everybody else, but you need somebody to lead... and so it is, the men who believe are created to be - be the leaders, but isn't their place to listen to the ladies here, at times where they have their influence things but to the men should be the leaders, the ones who preach, the one who teach the men.. emm... the ladies teach other ladies or teach the children, the ladies don't have part on preaching or teaching emm in the church, (--)

Melanie: The women, I think a lot... we encourage the women to... keep the home and if it's possible not to work outside of their home... Granted there are going to be times when necessity demands a fulltime away work for some time away from the home to help, but in all that'd be part of the role of encouraging women ... to be at home and taking care of the home, taking care of the children...

Respuesta pregunta n°23:

John: Right, the teenagers we see them as they should be living good examples, they should also have to be submissive to the elders, to the older ones. To their God they should submit themselves, to the older and also says everyone should subject yourself one to another and be clothed with humility and so.. the leaders, that is part of the other question a little bit, but the leaders should always be humble, we have a leader... be as leader at home, or leader at church, it's not... not to look at us position of... above everybody else or proud to be (21:17-) but it's a mean to serving, to serve my family, to serve the church, err... in these times we need to lead out our goal is to be at service, to do what I can to help. It's not that I

use my position to... throw out my authority and give what I want, it's more about working together, on what we do...

Melanie: The teenager on the other (21:45 -) also help emm... with children's classes and (21:55 --) some classes, they may help other women in the... the girls may help other women in the church, emm.. here in our situation the young men help with this book selling emm... Ministry kind of things, they have devotion (22:15--) at Sunday schools, emm... they're involved in the church but not in the same with... in the same kind of emm... responsibility... bigger...to them... we do – we do like the teenagers to be involved in the Ministry out ((22:30 -) of the church.

Entrevistador: Ok... emm... question 23... ah! 24. The same but with kids.

John: Yeah, the children... they again they should be submissive to the older, especially to their parents, onto their home, living in their homes, especially should be submissive to what their parents teach them and – and tell them to do And we believe that children emm... can also help even in you see in our home even when they're younger we teach them to work, to be a part of in... depending on their age, in the Lord we don't get a lot of work to... but as they grow older they have more and more responsibilities... and we believe that they are happiest that way when they can feel a part, they have their jobs, they learn to work, so when they get older they can a...know how to work when it's time for them to go out and work... for money. In the home it's more easy to work as (sic)... the Bible teaches that if you don't work you shouldn't eat and it's a part of the home, emm... help with the dishes, to set the table and as they get older, help to clean, more responsibilities that when they are small...

Entrevistador: Like the girls... Ok, and Melanie, do you want to add something to the role of the children?

Melanie: I think you saw it today...

Entrevistador: Ok,

John: Part of their time is in school too... as you see... studying and their schoolwork.

Respuesta pregunta n° 25:

John: We certainly believe that God has created each of us, has created everybody in the world and that God has given us his word as a means to teaching us how to live, just like when you buy a new car you get a book that comes with the car telling you how to take care of the car, and if somebody doesn't want to follow that book it's their choice, they can throw the book away and they can dump sugar into the oil gears and salt into the water gears if they want to, but their cars ain't going to last very long (sic) if they do that, and so we believe that God is the one that created us he's given us his word, which is in essence, like the man you're for us to.. to follow and know how to live, and so we believe it is important to follow what the Bible says, it is important to take care of our bodies for us alcohol and drugs and all things that destroy our bodies and a... to... we believe that is not right to use these things, we believe we should be taking care of our bodies emm... so we can use them for God's honor and glory, and especially our relations, sexual relationships, we believe sexual relationships before marriage or outside the marriage are all wrong or sin and should not be emm... The Bible teaches those who do those things are worthy of death, all of us as we were sinners emm... without Christ without salvation and we're all worthy of death but if we repent our little sins, God is willing and ready to forgive us and to emm... to give us eternal life, but if we don't repent of our sins we believe the result of that is death or eternal punishment in hell, (28:50 --) we believe it's important not to... not to do those things and if someone has, there is an important jury (28:58--) of them and seek the

Father God's way...(--)

Respuesta pregunta n° 26

John: We emm... it's not we have a written policy on that, but normally the process among us would be it's the responsibility of the young men if he is interested in a young lady, interested in seeking a relationship with her... er... our encouragement to him would be to seek counsel of his parents and coun... also talk to the parents of the young lady, (30:05 --) after, that, and...if possible, it depends on the situation... if their parents aren't Christians or... yeah, it can make a difference... but basically it's to seek counsel of an older brother and be praying about, seeking what God will is... and then after that if everything is... feels clear, feels to go ahead, for the counsel of everybody, he can go ahead and perhaps to ask the young lady to spend some time with her emm... with normally... with other people, at Church services or... in the home, of her home or his home, emm... in a (30:49 --) some places together at times, but normally always in places where they can be seen by others, not just emm... by themselves where they can't be spending all the time or nobody else could enter...

Melanie: Nor travel, they cannot be in vehicles together...

John: Right, nothing that's hollow or a bedroom...or things like that 'cause we encourage a high standard of purity emm and then with time if he feels definitely this is Lord's will for his life and emm... he can ask her to marry him... and after that... when they...if she say yes then they can proceed with plans and the things for their wedding...

Respuesta pregunta n° 27:

John: Yeah, er... I mean if it somebody from outside, it can be with somebody from outside if it's somebody that believes the same that we do, I mean it's not that it has to be someone just from our group here... But our desire, counsel would be that when somebody is seeking someone to marry, they would seek somebody of similar faith, because in any relationship if you, if one person believes one thing and somebody else something else – other, it's hard to work together... it's much better to have the same faith... we believe especially in marriage relationships, it's like being yoked together, and so it's important that you seek somebody who is a believer, someone else who is Christian and not somebody who is an unbeliever and... xxx with that somebody who believes very similar to what we do as far as practicing the Bible, the way we live, and things too... But it doesn't have to somebody who grew up... with that teaching... older... other life... it can be anybody who decides to... to be a part of our church or part of our... err... and it's sincere in the faith with Christ, sincere in the work with God... Could marry with somebody like that too...

Melanie: It can be a Chilean, it can be a Chinese... They can be... they can be...African-Americans... We don't... we believe that the important thing is that... they share the same belief in God and the same practices I have... I have a brother in law who... is... a native American... a native Canadian... a native American ... from Canada... Emm... but we do encourage that they think ahead of time about their family because... if a white girl marries a black man and when they have children that aren't neither black nor white and sometimes... it's something to think about. It's not something that we feel makes you that you can't marry, but it's something that we think should considered. Even in my sister's case, there has been some... some struggle... that they've had as a couple with emm... inter racial... racial things. The other thing is when someone marries someone from a very different culture... You are going to have more adjustments... and so...we would definitely not say that you can't be, but we would also say that is something that they should think carefully about... and that is a process of courtship "*noviazgo*" in that would be the time

when we would encourage them to talk about these things, to work with these things, to think carefully and consider some of these differences that could come about... But you can ask people the same... race, who grew up in very different situations... they can also have very big... Differences. Emm... another one of my sisters is married a man who was not a proper Christian though, so he didn't grow up.. he grew up in a... difficult situation and was not raised by his parents and so that has given them some... adjustments that they have had to face... because of the difference in their xxx even when they both are Americans...

Respuesta pregunta n° 28:

John: Yeah, our belief would be that... when we need to use money to buy food and to buy things that we need and that we need to work to earn money so that we have to buy the things that we need but our goal would be not... not to have extra, not to have a lot of extra... or that... or to be lasting or desiring the things... a lot of the expensive things of the world. Our goal is to... earn and have what we need, to live efficiently, but not to have... not to be loving these things, because we believe things of this world are going to pass away, it's the spiritual things that are more important. Our desire to follow God, to live life so to bring honor and glory to him it's what we want to be our primary focus... in our lives.

Respuesta pregunta n° 29:

John: And how are we going to do it? Well I think the main message we want to be given to *chilenos* and to everybody, no matter where we are is our desire to help people know God has created them and... but that we are all separate from God because of our sins. God created all of us together, with sin we were separated, but God, who is a loving God, created a way in which we can be saved, and that way we can be saved is through Jesus Christ, John 3:16 says "*For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*" We believe that God send Jesus into the world to die on the cross, to a... die in our place, we deserved to die because of our sins, he died for us, and so now we're asking him to forgive us, and pour our faith in him and accept this free gift of salvation and we can be saved from this... eternal death, but then we also believe emm... that any people like to stop (40:33 ---) my faith in Christ, now I am saved, now I can go and live my life the way I want to. We believe that if we are truly saved, and pour our faith in Christ, then we will have the sincere desire to follow God, in all areas of our lives! We seek to follow Him, to live for Him, and live life pure and holy. Well I think that is what the main message is to. We want to give, as Christians, we can live pure and holy lives, by the power of God working through us, we can live pure and holy lives and that God has answers to our problems and His word emm... God has given us His word, to read, to study, and if we pour our faith in God, God is here to help us through our problems, is here to guide us in life, is here to help us to live life... er.. pure and holy, even in the meds of the world, that is becoming more and more unholy in its way of living emm... we can become.. we can live pure and holy lives by the power of God... not the word perfect in itself, but we can be... can be... perfect through Christ, what He's done for us and how are we going to arrive to that, how are we going to do that? Emm... What is our way of living, we want to live an example to others and we also... anybody is welcome to come to our Church services and listen as we teach the Bible, what the Bible says, we emm... end up tracks with Christian messages on, we also have as you've seen the Book Ministry, the books available (sic), we don't have money to just give house of books, but here you can buy the books, we try to have books at good prices, here you can buy the books and read, books that... teach what the Bible says, books

that... encourage emm Christians to live... pure and holy lives, to live life with high standards and... also books that would... because our goal would be anybody who isn't saved would be to encouraged and to become saved to trust in Jesus our savior and anyone who is saved our encouragement to them would be to study God's word and seek to follow God in every days of our lives...

Entrevistador: Ok

Melanie: Another thing about how we did, the Bible says be ready always to give an answer to every man who ask to read - to read the faith of life and...so we believe that it's important that... wherever we are ready to... to answer, to give – give answers for what we believe, we teach our children the same emm... We try to teach them in such a way, they can answer wisely the questions that are asked by other people... rather than just say “well, that's what my parents did or... that's just...” so they should have a reason...emm... and we also... another way we endeavor to show (43:57 --) to people around us is by becoming a (44:01 --) in the lives of other people, I think you've seen us through your time with us that we... we are just living in a little... island by ourselves but we involve ourselves with other people and children classes, inviting people over for meals and visiting them in their homes emm... because we believe that when people really feel... If people are going to feel Christ's love... through us they are going to feel it by the love we share to them and then Christ is going to see us.

IV: Entrevista Familia Martin

Realizada en Agosto de 2012.

Participantes: Wendell Martin, Marla Martin, Sofia Toledo (Entrevistador).

Respuesta pregunta n°1:

Wendell: Uhm That's a little bit hard uhm I would say that ... the , the trade that , the trades that would set them apart maybe from others, maybe other groups..., would be , probably one of the main , uhm , points would be , non resistance , not to evil , uhm , Jesus said that , when someone does something.... against you that , to turn the other chick and not , not resist , uhm , I would said probably over all , when..... people had , have heard of the Mennonites that will probably be the over writing , character..., characteristic that , that people would think of , uhm ,..... Mennonite it's such a broad term , it's so , so large , that it's a little hard to pin point exactly , uhm , you know what characteristics , but I would say that , uhm , and I would say that , generally , they ... maid an attempt , uhm , to follow Jesus in , in everything not , not try to pick and choose , kind of ... what , what you want to , uhm , what you want to ... to follow and what you not , but if the Bible , if we understand from the Bible this is something that Jesus doesn't want us to do , than we try not to do it , if we understand that this is something that Jesus wants us to do , than we try to , try do it !

Respuesta pregunta n°2:

Wendell: It's possible to speak of a , of a Mennonites Church and at large , uhm , it's , as I said it's very broad , uhm , the Mennonites Church would've all have the same , same roots , but through the years ... there it's been , uhm , a huge , a huge spectrum , uhm , there is Mennonite , people who call themselves Mennonites , who ,for instance don't..... , if you would see them , you wouldn't know any difference ... between them and , and any other evangelic , or or even non Christians for that matter as far of their appearance and things like that , uhm , and so , yes there is , I guess you would said that there is like an umbrella name that of Mennonites , personally , I guess you will say I'm a Mennonites , but that's to me , the name is , is really something that other people have placed on us. Obviously I was born , I was born , my parents where Mennonites , and so , uhm , but they also try to teach me that it's not just tradition , it's not just something that we are doing , because that's the way , they try to teach me , we do what we do , and , and , and by pointing me to Jesus and by pointing me to the Bible , and saying , we are doing what we are doing , because , because of what Jesus wants us to do , not because we are Mennonites , or not because we are following our religion , us , us , us such , I have many relatives who , who , go to Mennonites Churches , but , really they live, almost , I would say the same , the same as, as Evangelics or unfortunately in some cases , basically the same as the world lives , but , they go to Church on Sunday , it's call the Mennonite Church , but through the years they've lost a lot of the characteristics that I fell separates the Mennonites apart from ,for example the evangelicals ...

Marla: They will all keep the non resistance thing

Wendell: That will be , I would say that will be the one thing that they still , they don't believe in going to war , and that's probably the one trade that , that they've kept , even despite of the fact that , in spite of the fact , even of the other things that they put away , and so on , they still kept that specially not going to war , now , my opinion , the way I believe it's that "non resistance" is a lot more , it certainly involves not going to war and

killing other other human beings , but I think it also what Jesus teach us is even , even more “profundo” , or deeper than that , where ... , uhm , and it , and it’s easy for me to say I’ve not been test it in this area , very har.. , very hard , but uhm, you know , i’ve been test it in small ways , someone does something against me that I fell it was very unfair , what’s my reaction ?? Do I , uhm , it’s my reaction to want to get even ? or it’s my reaction to show them love in spite of them doing bad to me ! , uhm , but it certainly involves not going to war and not , not participating in the military and things like that , I would say the Mennonites Church at large even the..., what do we call the liberal Mennonite Churches , still , that’s one thing that they still now it sort of change to more of a pacifistic type of approach where you were maybe have protest and the liberal Churches it will be more , you will protest more and so on ... to me that’s also some of a formal resistance , uhm , and I fell as those a better responses , it’s simply to pray , pray for are leaders , pray for those who are in authority and a , not participate in you know , in taking other human being lives and not been involve in the whole process , uhm , in the whole, for instance , working , working in a factory , or ,or something more making instruments of war , uhm , not to been involve in that so

Respuesta pregunta n°4:

Marla: No

Wendell: No , no ... , yeah , the Mennonites .. , the communities , I’m , I’m honestly not real familiar with , with the other , other Mennonites communities that are in South America , I know there are some “like minded” , people that will be “like minded” as we are , but there is also , uhm , there is also large colonies , large groups of , of , Mennonites , that would , would live in a more as a commune , very apart from the society around them , uhm , and so they ... have their own , uhm , their own community inside , almost like their own country inside a country ... and that ...

Marla: The language even, don't they ?

Wendell: Yeah, and that , yeah , but ... I , I really don't know too much about the other , the other colonies that exist !

Entrevistador: Why did you choose to live in a town among other people that are not mennonites and that might live in a very different way?

Wendell: well ... the Bible says that , that we are to be.... in the world , we are in the world , but we are not out the world , so in other words , God put us here to be in the world but not to necessary be apart of everything that the world involves , uhm , and so , I , I feel like , how can , if our job is , if I fell like Jesus is good news , and it’s good news to the people around , around us , if I go off and set myself apart as a part of a little community how can I affect , how can I have any impact? , how can I make relationships with , with people if I , if I don't interact with them , so , yes in some scenes it makes it more difficult , uhm , but in some ways from what I’ve seen my observation is , that , uhm , to follow Jesus it costs , there is a price , and , I think to follow Jesus truly , is , will costs wherever you are , because it costs , not only costs , uhm , it costs my , me giving up some of my own personal desires , the desires of my flesh , we have the same desires that every human being has , there is desires of our flesh ,of our , deseos of “nuestra carne” , I mean there not all bad ... we all desire to eat and all those things , uhm , but

Marla: And we desire an easy and comfortable life too

Wendell: Yeah ! we desire an easy and comfortable life , she doesn't like when she goes to town and everyone stares , and everyone stares at her , she doesn't like that , she doesn't feel comfortable with that , and yet , I feel like , it’s important that we , that we not only speak

to people but we also show people by our lives , how we live that there is an answer to some of the problems that , you know , it not all , it's not all easy in the world either , people that live in the world and don't think about God , also have many, many problems that come , uhm , I mean , the whole drug and alcohol , you know , out of (--) babies , all that it's a result of , of sin , is a results of taking our own way instead of taking all the way of Jesus , and the way of Jesus says , yes so I have a desire , I have sexual desires like everyone else does , but God has a purposes and a plan for that , he has a way , way for us to do that , and that to marriage, and , and so there for I can ,uhm , I have to deny myself of the instant gratification to do it right , right away , and do it Gods way and , and so , that's why I feel like we need to be , we need not to be set apart somewhere but to be out where people can actually see , can actually see our lives

Respuesta pregunta n°5:

Wendell: Uhm , in the sense that we are not Catholic , uhm in , in some ways , in some of the , some of the doctrine , uhm would be similar , I mean we would believe in to hold the spirit , and things like that , I would say that the protestant movement , the Anabaptist movement which is where the Mennonites came out of , have the same , has the same root as the protestant , as the protestant , it's just that Calvin , Luther and Zwingli, uhm they saw some , what they saw as errors in the Catholic Church some things that were wrong , they were reformers and they reform and inform , but they reform up in to a certain point , and that they , uhm , and the Anabaptist saw that , they where inspire and , and , influence by , by Calvin , Luther and Zwingli, but they said , you need to go all the way , uhm , you know , we need to , we need to follow the complete Bible , we need to follow Jesus in , in every area , and not just go to a certain part , point , and stop there , or pick and choose , uhm what you want , and so there for , the Anabaptist movement is not really considered a protestant movement as much as a , as a , as another movement that came out of the reformation ,uhm , but ... a lot of , a lot of , salvation by faith for instance , that was Luther's big thing , salvation by faith , we believe in salvation by faith , uhm , so , in that sense , I would fell like , yeah , I would considerer myself more protestant than , than Catholic , but , but not really in a sense that most people would think about us as protestant.

Respuesta pregunta n° 6:

Wendell: Like I said, I think there are some things that we have in common , uhm for instance , Calvin , Calvin was strong on the , uhm , on the hold idea of , of pre destination , the fact , that , uhm..... , we don t really have a choice , God chooses some people to be saved , and some people he chooses not to , not be saved , I would feel that that view is an , an error , I feel that God has given each of us , every person in the world the same opportunity , to , to uhm , to be saved , uhm , so we are very different from Calvin in that , Luther , Luther went , uhm , went so far , the idea of salvation by faith was great , but , but he kept some things , like uhm , baptism and so on , that I would feel , we feel that we need to have a believers baptism , where we understand , when we make the commitment that we are going to fall on Jesus we understand what we are going , we seal that commitment by baptism not the fact that we get baptize and that somehow does something for us , uhm , even though baptism it's very important ! Zwingli probably would have , would've have the most , because he was a Swiss reformer and a , the Anabaptist movement had its roots in Switzerland and so probably Zwingli had the most effect on , on the Anabaptist , but unfortunately he as well and in the end was persecuting and killing....

Entrevistador: Anabaptists...

Wendell: Anabaptists , so , obviously somewhere on the line are , you know , the whole idea of non resistance obviously he didn't had , so , now I would say , they probably , to be fair , they probably had an influence and probably some elements that we will still have but , but it , I would do Anabaptism as , as something that's a little bit different , than all three , well they are considered radicals because , they.... they went all the way , they try to , obviously they are not perfect and they make mistakes , Anabaptists , there's Anabaptists that make , you know , lots of mistakes as well , as well as Mennonites and all that, they were human beings , they were all subject to their , uhm , to their witnesses and so on , and so , but I would say probably ... which elements of doctrine , uhm , you know , it will be a little bit difficult to just list them right now , but I would say for instance salvation by faith , uhm , in faith , uhm , would be something that we would probably would have its protestant roots in , in what , uhm ... most of the , most of the Anabaptists leaders , the early Anabaptists leaders , where highly , highly influence by , by their Calvin , Luther and Zwingli, but they , they would always say but , why , why are we going so far , and not , and here are some other things that Jesus said , that we should do, or not be doing and we are , we are just ignoring them, uhm so , their , their , they were trying , as best thing to follow in, in every aspect ..

Respuesta pregunta n°7:

Wendell: Well , there again it's a little bit hard to pinpoint , our society has change drastically since that , I mean , our , our , the Anabaptist didn't have , uhm , didn't have to deal with....

Marla: Technology

Wendell: Technology, we do , we have to deal with technology , technology is good but we have to understand you know whatever , uhm ,..... as I was saying earlier , there is , there is , many , many Mennonites in name that call themselves Mennonites , that I think have straight very far , from what the original Anabaptist would've , or Mennonites would've stood for , uhm , I don't know , all I can go on , is what , what I've read , as far as what they believed , I would say for myself , uhm , I just sort of fell like if , if our focus is not the Anabaptist , one of our focus is , remains on Jesus , it kind of brings things together , uhm ,if , if , you can have people from all over , and if they are looking the same goal and they are following the same goal , it brings people together , if everyone is looking even in a natural sense if we have , if we are out in the forests and , and there is , a , a for instance a , saying there was a cruse or some kind of landmark at the top of the mountain and we are in different place of the forest but we are all looking at that landmark , and we are all walking towards that landmark , what's gonna happen is the people , and so , I feel likethat ...a lot of people have gotten their focus off of Jesus , maybe put it on their Mennonite faith , or Mennonite background , or Mennonite traditions and , and what happens is this person goes on this direction , this person goes in this direction , and this person goes on another direction and , yeah , they've lost some of the foundations witch , I think the original foundation was , let's look at Jesus and follow him , and that's we are trying , we are trying to do

Respuesta pregunta n°8:

Wendell: If there would be, they would be very, very slight , uhm uhm , I can't think of whole lot of differences, uhm from our , from our Church in , in the united states to here...

Marla: If there would be as because we want to adapt as much we can to the culture here....

Wendell: Right ! ..uhm , for instance it was , it was always , in almost all situations even not

only Mennonite Churches but in other evangelicals Churches to meet to have their services your “reuniones” in the morning , here is very, very common to , to have services in the , for instance Sunday afternoon , to me that is a non issue, I don't , I don't mind having my services , I think in the past they've tried , try to have afternoon services , to see if it will help, if it's too early , for what the people are used to , than , we will try to have it in the , in the afternoon , I don't think it makes much difference as far as , the amount of people that , that wanted to come , visit Churches or whatever , but that will be one issue that will be a very practil.... , a very little thing really , that will maybe be , could be an example the kind of differences that we are talking about , but I would say fundamentally , uhm not right know , john's , john's were part of , of the Church that I , I was a part of for a short time , they lived in another city under a different Mennonite Church , the flavor is a little bit different ... , it may not always be exactly, exactly the same , down to the (--) details but I would say the fundamentals , the bosses are pretty much the same !

Respuesta pregunta n°9:

Wendell: I can't think of anything in Chile that makes, that will be any more difficult that it is the states ... uhm Chile seems to be free, in some , in some ways , uhm for instance it's a lot more common to go to the plaza in Osorno and hear someone preaching the gospel than it is in unites states , I almost never hear it and if you did that in the states people would look at you strange ,.... here is more common , so I would say even in some ways there may be a little more understanding or, or whatever probably the only , the only difference , uhm , that we , that I will feel that I don't know , it's really not necessary a “chileno” society thing , would be the fact that we are the only ones , almost the only ones here in Chile , and so we are very strange , when people see us they cannot understand , in the united states there are , there is parts of the united states where you also , they are unknown basically , but , but pretty much is gather throughout the unites states communities of , of , not communities as ,as they have here in south America , but a town where a group of people have a Church and they just live in the community among the other people and whatever..... and it's I have a sister in Washington State some , you know , ... all, all around , uhm , and so maybe it will be a little ... people will have a little better grasp in the United States of maybe who we are , than here it's , it's , are Catholic , are you mormons , you know, there is no idea really of who we are ! And , and that will be the only thing that would , but as far as felling any pressure , felling any , I , I can't say that I do..

Respuesta pregunta n°10:

Wendell : Uhm there again I can't specifically say it will be in “chileno” society , any more than any other prosper society , uhm , uhm ,... there is a current ,there is a current in the world that's going to a certain direction and I fell it's a current that's, that's taking people down to a lower, and lower, and lower standard of , of living.... uhm

Marla: Not materially!

Wendell: Not materially , but as morally and , and spiritually it seems like less and less , less and less respect for God , less for less respect for authority , less and less respect for morality , we make up our own rules , uhm , I decide what's right and wrong , and , and , you know , Gods out of the picture ! That's sort of as the world gone , and specially with technology , uhm , and the internet , you know , it used to be that ,you know , even Chile I think it would've been more isolated from Hollywood for instance... but now with , with , with television and , and the internet and everything it's all , it's worldwide kind of , it's everywhere and it's , and it's ...there is current that goes this way and as Christians I think

we are trying to go against the current and so , that's difficult and that costs in any society , uhm , and I don't think , I don't know if there is any place in the world that a Christian could go to scape that , it's , are nat, are, are ,are natural tendencies as human beings it seem that is always a downhill , a downhill , uhm , a downhill that uhm , slide as far as , without God and , and I think as , as God gets push out of the picture , that's what happens , happens to the society , so I think it's not necessarily "chileno" society , it's society in general , uhm , that, that would be , that would go against some of the things that we think are important ...

Respuesta pregunta n°11:

Wendell: There again , uhm , to me it's not important if Mennonites grow in "chileno" society , I guess what I'm interested in it's to see people truly truly following Jesus and follow him all the way , uhm , again uhm , I'm really not interested necessarily spreading my religion , uhm , to others , uhm as much as I am getting people to , like I said look at that common Jesus , but I do believe by the same time that a person who does go all the , all the way with Jesus is *gonna* make certain decisions in his life , I , .. I, .. I believe , for instance in our way of dressing , now, I are they going to dress exactly the same as , as my wife does ?? .. no ...but I think a person that is truly following Jesus that's reading his Bible and they read that a women needs to be modestly dressed , I think if they are following Jesus and that they are going to be modestly dressed and , and so , uhm , that to me is more important than , that they would dress like the Mennonites dressed , another words , the principal of modesty is more important than the dress in a particular ,in a particular way ,uhm , but what happens a lot of times is , we have some folks that lived in the State of Vermont , of the liberal state borders , uhm , actually their daughter is married to her brother , they where Christians , evangelical Christians and they started studying the Bible , on their own , alone , without any other influence , outside influence and , and , they came to a lot of the same conclusions that we hold important , but on their own , without , without anyone really telling them , they simple study their Bible and , and they realize , yes we do need to dress modestly and so the made attempts on their own, and then when they started thinking , is there anyone else that think like we do , are we crazy ?? and so then they started searching and started look and they found the Mennonite people and they said : wow they believe almost like we do ! And , uhm , you know , eventually because they were all by themselves , alone ,they came and , and move to Pennsylvania and join , join up with our Church , so they would have fellowship or whatever ,but and that's the kind of thing I would like to see happen here in Chile , not that we come and bring a particular traditional or brand or whatever , but I would like to see people get their eyes in Jesus and really be interested in follow him all the way , and , and uhm , maybe in the end they'll be called Mennonites , because of the things they do , but to me the name itself it's not important thing ...

Respuesta pregunta n°12:

Wendell : Yeah , well I would say my goal was to , there was already a group of people here , and ,uhm , excuse me , uhm and , we have felt , we felt liked , uhm , we felt the called , we sense the called in our , in our hearts , maybe God was calling us to leave our comfortable situation and , and , uhm , when there was a need to have another family here to support the other families that were here , uhm we felt like God was calling us is not been easy , it's not been easy for our family , it's not been easy of us , really , because , not because.... we love Chile , we love Chile , we love the country of Chile , the people hereeverything , but when your pull out your home , your away from home , and both of us came from very

close families , we did a lot of things together , and so that part was difficult to put ourselves away from , away from that and live here a lot more , a lot more away from that , but my goal , my goal was to just simply plug in to the , to the mission that was here , and be a help , whatever , however we could be a help , as far as actually establishing the community in the beginning I remember Dave Goodwin , was a part of our Church before and I , I went to some of the meetings when they were talking about feeling a need to , to go cross cultural , to a different culture , to a different country and share the gospel and another part , and trough a whole lot of circumstances I ended up here in Chile , uhm but

Respuesta pregunta n° 14:

Wendell: I´ve not felt discriminated against, no , I´ve not ! Uhm ... The only , the only thing we´ve ever heard it´s more , , sort of a left over ... I don't know if you´ve heard about Paul Schaeffer ??

Entrevistador: Yes!

Wendell: I mean people sometimes look on and ,and , and say that´s who we are , and sometimes there is a drunk fellow that when he´s drunk he always , if he sees me , he always calls me up *Paul Schaeffer* , but that to me , I understand that , I don't feel that´s a , I don't feel that´s a....

Entrevistador: discrimination?

Wendell : A discrimination , no , so I don't feel that at all , in fact we feel very , for the most part very , very welcome , and very , people are very friendly and very

Entrevistador: But you said that people used to stare at you when you go to Osorno? or is it here?

Marla: Well, they look! I think, maybe I feel

Wendell: She´s probably sensitive to it !

Marla: Yeah! Probably

Wendell: I don't fell, I don´t think about it as much but I don't cause much of attention as she does

Marla: I just see people... You know !

Wendell : Uhm , but that´s not , I wouldn't , I still don't fell would be discrimination , in a sense , it´s curiosity

Marla: Yeah!

Wendell : I´m guilty of that too , I mean if I see a guy with a mohawk and purple hair , I do the same thing , hopefully we are doing for a better reason than that , but , uhm , I don´t , hopefully it´s not discrimination .

Respuesta pregunta n°15:

Wendell: Uhm I would say it would depend on , we have some very good friends , who are part of the conservative evangelical Church , in a lot of ways , in a lot of ways I, I appreciate them very much , I certainly wouldn't say they are to Christians , in that sense , yes, there is something that connects, my spirit connects with their spirit because we share a lot of same , same believes, there is a few things that they don't practice that we do , like the , for instance the bailing for their ladies , and , and , a few things like that , you know , I have to be responsible for what I feel as the God wants us to do , I obviously we do it because we feel that it´s important to do , but the same (--) in God is the judge overall and , and , and Im *gonna* let that in his hands , what to do , but I do sense a common , I do sense a common spirit with some of them , but like I say there are some differences and barriers , probably with some more then others , but , in that sense yes , I would feel with someone a

little bit of a connection there .

Respuesta pregunta n°18:

Wendell: It's hard for me to answer , because someone else , someone from the "chileno" society might have to answer that , I guess my desire , one of the things that I just see on real , real need, need for here , and I'm sure I've been a very poor example , we've been a poor example of this , but the family unit ,..... I see it's been very broken a part , the neighbors around as , I, I only know of a few homes where is the same father , and same mother , and same children , it's just lots of broken relationships , a lot of adultery , a lot of , uhm , you know , sad situations that pull families apart, pull children apart , uhm , whatever , if there would be one thing that I would like to have our families lives show it's that it is possible by Gods help , by , by , through Jesus , to , to get married, to have a loving relationship with my wife for , until we die , one of us dies , for life , uhm , and to , show that how family should work together , uhm , as I said we are very very imperfect uhm , our family very imperfect , we , sometimes we struggle to get along , sometimes my children struggle to get along , but , but in spite of all that, I just hope that my , that we can show , maybe some or our neighbors and friends here , that there is hope , to have an intact family , in , if , if , if we are going to follow Jesus .

Respuesta pregunta n°19:

Wendell: Mostly the doctrine would be taught , uhm..... , I , I rarely sit down with my children and t , and ,and talk of doctrine , uhm , but as , as they grow older and as situations arise , uhm , why do , you know , they start to ask questions , why do we do this ?? , why do we believe the way we believe here ?? , and then we take those opportunities , try to take those opportunities to , to teach them ,the way , the reason why we do what we do the doctrine , uhm , I would say probably in our Church services it would be more specifically sometimes , sometimes the message ,the ceremony tends to be maybe a little more doctrinal , uhm , and sometimes there are maybe a little bit more practical , how do you put it in to practice , uhm I think we need both , I think we need the doctrine , I think we need to have a foundation for instance the doctrine of non resistance , uhm , but at the same time we can't be practical with that and say , ok it's one thing to say we don't believe , we believe in , in non resistance , it's another thing to say , ok how do we work this thing out in practical (45:20 --) and sometimes , uhm , you know things happen as , a you , in a family , in that way we are able to , to say we believe that it's not wrong , that it's wrong to , to fight back , uhm , because Jesus said that , and , here is.... a case where.... we can , we can show love instead of hatred , so I see it sort of working together , I think the best way to teach doctrine it's by example and by using , uhm , you know to taking advantage of the opportunities that come along each day , rather than giving a book of doctrine , and say read this ! This is what we believe in baptism , this is what we believe on this , that's not really gonna affect them too much , that's not , that's not going to affect, it's not the best way to learn , so I would say the doctrine it's more taught little by little ...

Marla: Just in everyday living ...

Wendell: In everyday living

Entrevistador: And how does that helps you to keep your faith alive?

Wendell: Well, it helps to keep it , when your teaching something or trying to teach something by , just sort of by head knowledge, ok, since like me , me cramming? , if I'm studying for an exam , and I cram a bunch of facts in my mind and then I go out and I never use it , three years , four years from now , I'm not going to remember any of that , and it's , it's gonna be , and it's the same way with , with that , so I , I feel if we are teaching our

doctrine by example , uhm , by as the situations in practical way , that helps us keep our faith alive , because it's something that we are we are putting in to practice , and using in our daily , daily life .

Respuesta pregunta n°20:

Wendell: Home school the kids?? Uhm good question ! Uhm , her and I , Marla and I , both when to a christian school , uhm , I had a very good school experience.

Marla: Me too!

Wendell: I have no ...

Marla: I like school!

Wendell: I have no I have no regrets from my school experience , if I , if I knew that I could send my children to a Christian school like I had , I wouldn't have a problem with that , uhm , it's just that , uhm , sort of as goes , the community , the school kind of takes on that same , uhm , if there is problems , spiritual problems in , in the , in the community , than , they come out and do the school as well , and trough that whole thing , the whole idea of teaching our children at home , uhm , started , how many years ago ??

Marla: 20 ??

Wendell: Probably about 20 years ago , some of the families decided to , and that was a radial idea at that point uhm , to , to take your children , uhm , if we read the Bible it pretty much tells as that , it's my responsibility to , to care for my children , even , even maybe in their education . I think we can do that in different ways, I think we can do that. Uhm , if I have available a good Christian school , I think as a parent I'm doing that job by been careful where , where I send them and what influence , it's been many man y years , my father for instance , went to public school , he went to public school , the community school , but we are talking , many years ago when , when the difference , one thing that's happened for instance the Mennonites , people like us , and the community , fifty years ago ,were a lot closer in their , even , even in the way , for instance a friend , a good friend of mine , went to public school , his quite a bit old , older that my father , but he's a good friend ,and he went to public school , their public school class could sing very well and it was when television was very know , and , and , some , their teacher wanted them to go to television and sing , and some of the parents of the children , that were not Mennonites , that weren't even , they weren't not Mennonites , but they were opposed to their children being on television , because they weren't sure of the influences and so on , so that illustrates that you know , fifty , sixty , seventy five years agothe society , at least it was this way in the united states , the society wasn't as far distanced , in some of the things that we believe , as far as morality than were it is now , as time went on , after the sixties , the sixties rock and roll , uhm , drugs , all that stuff , , in a , in a raped time , in about one generation , all of the sudden you have this gap now , society moved , you know , free love ,free sex , free everything... uhm , at that point , Mennonite , not only Mennonites , but other conservative Christians as well , started to say , wait a minute , do I want my children , to be a part , to go to school and be under that influence every day , you know , miniskirts , and , and drugs

...

Marla: Evolution

Wendell: Evolution ,and all that stuff came in to the the schools , they quit ,they used to start every day at school with a prayer, than someone sued and the government they said , no we can't have any prayer in school anymore , and they took prayer out of schools and all that , and at that point conservative Christians started to say , we want something different for our children , we don't want to put them in that influence every day and every day , you

can , if your under that influence all the time , it just ,it just pulls at you , and wares away at you ! And so the first thing that happen was the Christian school movement , where a lot of Mennonite Churches started their own schools , uhm Christian schools , an than I would say about 20 years ago the whole idea of , of teaching your children at home , and there again , that was not only Mennonite complain people , that movement was actually started by , by other , other Christians , evangelicals Christians in the united states to say , wait a minute , I think it's even better than a Christian school yet , it's to actually have our children at home , where we can be with them every day and teach them our values , and not have someone else be putting in values , in to them ... uhm , but like I said , to me , I'm not , I'm not , I don't think that's it's the only way that is possible , I think it will possible to send my children to school , in the case here , we started , all of our children have been taught at home and when we came to Chile it just made sense to continue because for one thing they didn't know the language...So it will be very difficult , but more than that I , from what I see in the schools , the influences , I wouldn't like my children to be under that , that bad influence all the time...

Respuesta pregunta n°21:

Wendell: Traditions ... traditions are good! If they are not , if they have a base in something that's important , I mean everyone kind of have traditions , I mean every family , I mean when you get together when your family for instance at Christmas , there are certain traditions that you will do every year and you fell kind of safe , I mean you can.... , I can't wait to go and be with my family because we make "empanadas" on , de "18 de Septiembre" , you know that's a tradition , there is nothing wrong with the tradition , uhm , so, uhm , I guess to me the traditions that are important to keep would be tradition that , as you said the way of life , education and the way we dress , to me need to be based or founded in , in something that has meaning , uhm , traditions can become dead , they can , they can , they can become dead the tendency that happens and it happens in a lot of Mennonite Churches , is that we do something that originally , was based in , uhm , originally had a purpose , as time when on , and society changes , it no longer had a purpose , but people continued , continued doing it , because we always have done it this way , and , uhm , I don't know if this example , if you understand this , by ill give you an example , my wife wares this kind of velvet that hangs like this , but , uhm , theres a lot of Mennonites in the united states will wear a cup , more like a cup , ok,! , of course the purpose for that it's to , it to cover , to cover the head , cover the hair , years ago , many many years ago , they used to be tight , in the front , with a little ribbon, and they will tight them on, ok ? , but then as time when on uhm , the ladies started to pin them on , and the tight wasn't necessary , it's kind of uncomfortable , to tight this thing on , oh it's under there ! But there is a lot of Mennonite Churches that still require that they still have this ribbons attached , but they don't tight them anymore , they just stick down the back , to me that's a dead tradition , it's a tradition that no longer has value , it's from another time ,and it's not important and it serves no purpose and to me that's a tradition that's dead , now if you're gonna still use it and is still useful , yes ,that's one thing , and uhm , I guess to me the traditions that are important to me , would be traditions that , that have a bases , uhm, to do that , my wife dresses the way she does because I want to have , I want her to dress modestly , I don't want her to be showing her body off to other man , and so , you can look on and say what's a tradition , it's just the way they do things but to me it has a purpose , it's not that I'm just doing it because that's always the way we've done it , and I think that's the way it needs to be in all areas, education that varies from , from , from different

situations , I don't have a problem with education , uhm , even college education if it's founded in a purpose , if someone has a purpose , my wife's brother is a nurse , a registered nurse... , the level that's closest to the doctor ,and to do that , he had to , to be in school for about 5 , 4 or 5 years , of college , but he had a particular goal in mind , and it was for a particular purpose too , to be whatever , I think he had his place , uhm , as far as the others , way of life , uhm , everything that we do each day , our way of life , I think we need to look and say , does it serve a purposes , uhm , you know , there are so many Mennonites in the united states , you know , that don't drive automobile , they drive horse and carriage , and there again that stands from a , from earlier time when everyone drove horse and carriage , and then the automobile , autos came on the scene and then they say , wait ! , that's to , to modern or whatever , and so they continued with their , uhm , and , I'm gonna let that with them , to me I feel like the automobile is something we can use in the right way , uhm , and ,and so that , uhm , yeah that's , that's how we maintain the tradition , not for traditions sake but

Entrevistador: For a purpose

Wendell: Yeah! , for a purpose , they have a purpose , and I think in some ways that help us , as a family , you know our families grow older and so on to explain to them why we live the way we do as well ...

Respuesta pregunta n°22:

Wendell : Uhm.... , according to what the Bible says , God maid men as to be the head , so I believe the men , the father in the home , should be the leader in the home , many people today take the wrong idea of that and say somehow that if we say that the women it's to be submissive to the men, that somehow the men it's dominating and he is , uhm , I don't view that way at all , I don't think you do either , but it's only , it's only in , it's not important , it doesn't mean that i'm more important than she is , she is just as important as I am in all ways , spiritually and so on...But God made the man to be the leader , that means he takes the lead and the wife it's to be in a supporting role , she says yes , and she helps , she helps me as the Bible says , helps me , and , and so ,uhm , I see it as man and woman are in Jesus , as far as Christians exactly , exactly the same , as far as worth , that doesn't mean that that a woman is any less valuable in fact , uhm , she feels her place that I can't do , there is something about a woman , a mother , that can meet the needs of her children better than I can , in some ways , uhm, but I still , God calls me to be the leader , uhm , in other words when we need to make a decision , her and I make decisions together , but I'm the one in the end that's responsible , God it's giving me the responsibility to see that's it's taken out , it's a little bit the same way in the Church , we believe the Bible teaches that , uhm , that the men should be the one that publicly teaching , for instance teach preaching and so on that the man should be the one that's doing that, the Bible says that the wife is supposed to learn with her husband at home , that doesn't mean , I think there is , a very much of a place for , the Bible also talks about that the older women teaching the younger one it's not that they have a teaching role , it's just that the woman it's not to , to take authority that should belong to the men , as God set it up , and takes that away and it's lording it over the men , and like I said that's it's one thing that in the world today that is very misunderstood and it actually , it makes people mad or upset , because they fell like we are saying that a woman is a second late , the men it's the big shot , the boss , and the lady...., no is not that way at all , uhm , it's just that the Bible compares it to a human body , and it says that Jesus it's the head , and then his Christians make up the rest of the body , well , what good it's ahead without a body ?? , I mean we can cut our head off here and what happens it dies , I mean

it's all connected , all has to work together , uhm , and we can't say that one part , but someone have to be the head finally , someone has too , two people can't be in the same position , and God , God set the order up , it's God , Jesus and then man ! And it , does that means that Jesus is any less important than God ?? no , the trinity their all one in the same, uhm, but it's in headship , uhm, and it's a little bit , something that it's maybe little bit hard , hard to understand but I think the thing that I want to make clear is , it's not ,that I'm putting a different importance on , that she is any less of a person , any less of whatever , no , I feel like we are equal , we are equal in that , it's simply that someone , someone has to be the leader finally , and God has chosen , man has to take that role , he needs to be leader n the house , in the home , in the Church , and I fell that's the way we need to live our lives that way.

Respuesta pregunta n°23:

Wendell: uhm... well... teenagers is the age where , it's a difficult age , as anyone who's ever went through that knows , but , uhm ,basically I would feel as though it's a time of .. sort of , it's during this time that I feel like God begins to , to work in , in their heart , uhm , I fell like little , little children are innocent , they are innocent before God , even though they do wrong things , they don't understand necessarily , clearly , they understand right and wrong but they don't understand the need to for Jesus , for a savior , someone to help them in their , in their , , in their , uhm , in their sins , and , as they reach the teenage years , as they mature , than , all of the sudden , uhm God , I think it's at that point when God starts to say , they start to understand that , yeah I can , you know , I want to do what's write but I can't because I keep , I don't have the power to , I keep doing the wrong thing , and I keep doing the wrong thing , and so , uhm, I think it's important for us , for we as parents , for as parent to , and this time it's a time that were we need to be really there for our children and when they ask us questions or whatever , but I fell as long as they are living in my house they responsibility , as they mature we start giving them more responsibilities , but their responsibility it's to , it's to live, basically obeying , in obedience to the wishes of their parents , not being rebellious , uhm and so on , that will be the responsibility , that will be the role , will be simply to , as they grow , uhm , our , our prayer and desire would be that they would , would , at this point when they start , they decided if they want to follow Jesus as well .

Respuesta pregunta n°24:

Wendell: I've already touched on that!! uhm , the Bible says children obey your parents , I think , I think basically when our children are small , uhm , they follow God the best they know by obeying their parents , they know , a child doesn't have to be very old , and , and we can tell , we are sort of their conscious when they are small , and we tell them , don't touch the stove it's hot , uhm , because they are innocent , They don't know that , and we don't want them , I don't want my children to learn everything by experience , I mean , I could tell my children and not , warn my children not to touch the stove , and they could learn by experience if I touch it will get burn , but we can protect our children from a lot of harm , we don't let them get a sharp knife out of the drawer and play with it because , uhm , we know it's *gonna* , in other words , we are sort of their conscious , or sort of their guide as they are young so , I say their role as small children will be simple to learn to obey , and if they learn to obey their parents , then when they reach the teenage years , when they are older and you start part of the thing of teenagers you wanna start making your own decisions , I don't what to whatever , but if they've learn to submit to authority , uhm , to obey their parents when they are little , than when they reach that age I think it's going to

be a help to them , to *wanna* , to *wanna* know , so I would say that their role in the community would be , uhm , to learn to obey , to obey their parents when they are small and are role as parent it's to love them to death !

Respuesta pregunta n°25:

Wendell: Well , basically those three , the three things, alcohol , drugs and uhm , are all thing that we would , uhm , by all means try to avoid ,..... for instance the thing of alcohol , uhm , it's pretty hard to make a case from the Bible that it's absolutely a hundred percent wrong to drink alcohol , uhm , it's pretty clear that , the Bible says that Jesus, almost , uhm , sounds as that at weddings they would've drink some wine , uhm ,but because of the , specially I really think of it here in Chile the problems that I see , uhm , cause by alcohol , the drunkenness , the misery or whatever that's cause by , uhm , in homes and so on , uhm , I just feel like it's something that some people maybe can , can drink a little and it doesn't affect them , but there is a lots of people start to drink a little and then they can't stop, and so why, and the Bible also says that we are supposed to stay away from the appearance of evil..... , well , to me , most of what goes along with drinking , isn't , I can't , I can't envision Jesus at a , at a fiesta down and a few beers , I mean I just can't , from what I know of him I don't think he would do that , to me it has an appearance of evil and the Bible says just avoid it , and so why would I put myself in to ,in to a temptation, that may cause me to fall , may cause misery to my family not to mention the money that it's wasted and spent and when people don't have it to spend it in the first place , so that would be alcohol drugs , recreational drugs , uhm , I would view as being , again it would fall in to the same class maybe just a little bit worse in the fact that , it's an escape , it's an escape from the people that are in involved in recreational drugs seem to be , be people that are trying to escape , uhm

Marla: Reality...

Wendell: Escaping the reality of their life, they are miserable, so will take this drug get this momentary high and then I'm back in it , and it's ,it's an awful thing to , to start why be involve in that uhm.... pre marital sex relationships , we are all humans we have the same tendencies , the same temptations and desires that anyone else does , a I mention , mention before I believe that Jesus teach us clearly that all has its place but in his way and that it's through marriage , through matrimony and so , I think t that to go ahead of that is , is , to have that before your married it's doing something that's forbidden , is something that has its place but , uhm , in the right way , and it's a wonderful thing , it's a wonderful thing in its place , uhm , in the marriage relationship , but outside of that it becomes something that Satan uses , I think the devil twist that an it I don't know of any , I can really think of any good that I ever known that come out of pre marital sexual relationships , uhm , I mean if you look at it realistically , and you look at it truthfully , what is see happening a lot of times , seeing this happen over and over again is people live together are involve in that and they they finally decided to get married and within a short time the divorce , and it's , and it's , and it's uhm , because it's not , it's not done in the way that God set it up , God set it up that it needs to be with a , with a commitment for life one to another and if we try to do it any other way it just doesn't , it doesn't function , because it going against the whole way God created us to be.

Respuesta pregunta n°26:

Wendell: Well , there again there will be differences in , in how , how people approach , approach that within our communities , some will have more of a , little more , uhm , tight control over that , uhm , but I just give you how it was in our case , we both grew up in the

same Church but I , I didn't really have any interest in her until , I don't know , sixteen or seventeen years old , I started having interest in her , I was working for her dad in his shop , and , that helps ! But , but we really didn't , we kind of both knew that we had feelings of love for each other , but , we didn't persuade it anyway , uhm , other than kind of just to acknowledge that we both knew , up until she was about almost , when you were eighteen ?
Marla: When are you talking about ? When you ask the first time??

Wendell: Yeah !

Marla: Eighteen

Wendell: When she was about eighteen I finally when to her dad and said I have interest in your daughter but he felt that she was still too young , and so he said , well can you wait six months more , until she gets just a little bit older , and I didn't have any choice but to wait , so , so I waited , but in , in between those time it wasn't like I was going around her parents back or anything like that , uhm , we still liked each other

Marla: We would talk at Church but with other people, you know , not ...

Wendell : and then , about that time , she decided to go for a year and volunteer her time at an old people's home and it was in another state , about three or four ours away , and , she was going to be working with a whole bunch of other Christian young people ! And I was a little scared , I didn't know what was going to happened , so we started to write , we wrote letters back and forth , while she was away , she was away for a whole year and I will go visit her once a month , one every , two times a month maybe ...

Marla: Not very often !

Wendell: Yeah! Uhm , and , I would go and spend the weekend , mostly we would be together with other people , with other young people or whatever , sometimes we had an hour , a couple of ours alone , where we would just have a time alone to talk , privately and so on , but we try to make it a commitment to keep our relationship , not physically , hands off , and keep it strictly on a conversational basis , and I , I didn't even kiss her till after we are married so if that... it's not that I didn't feel like , not , but , uhm , we did that , I'm not saying it's a sin , will be a sin to do that but I know myself and I don't think it would've stop at that , it's just difficult it's like a fire that once is gone , it's powerful and it just goes and so , in our experience and what I would try to promote my children it would be to have a hands off relationship after , after a year , uhm , after you came back then we did get engaged but I wasn't financially prepared at that point to start up a home and to buy a house , to have a place to live so we waited another

Marla: Year !

Wendell: Year almost till we finally were married but during that time we did for the most , try to keep it not a physical relationship , but try to grow in a relationship , in our friendship , in our love for each other , you know , more deep , I mean it is easy to get cough up in the physical part of it and that it's a part of our marriage relationship and that it's an important part but , uhm , but if that's all it is , I mean what's gonna happen when you start getting older and that whole thing it's starts to..... fall away , and there is nothing left , and so our desire was to , to build up that part before we are married and then we have a good base to go on after words and after we where , after we were engaged , then , yeah we got married and then things went from there ! But , uhm , So that's why I would like it to do it from my children , there is other Church other parents who don't , don't hold , uhm , a very strong line they say , man what's so wrong ? What's the use of? , you know , what's the point of saying they can give each other a good night kiss or whatever and unfortunately there is been also some , some pretty nasty results that come out of that , like children born out of

wedlock , and so on , I mean it just happen , and there again is one of those things a hard thing to maybe do but it protect us by avoiding it , by not starting down the road to begin with , you can , you can avoid , getting , getting on you witness , getting carried away and going further than you thought you would , I know for me it would've been easy to say I go so far and then no further , it just doesn't ,it doesn't work , in most cases it doesn't work.

Respuesta pregunta n° 27:

Wendell: It's because is a question , is a question that we get a lot here , could one of your children married a , married a person , uhm , that isn't from your Church ? , uhm , again I just like to say , sometimes I hardly even think for instance chileno or American , sometimes if you become friends with people , you know ,what's important, I mean obviously there are some differences in culture and so on , uhm , to me it's not important the race , to me it's not important their country that they're from , uhm whatever , I guess to me what would be important is obviously I'm living my life for a particular reason there are some things that I , some decisions that I , that I ,that we make for a particular reason and so , to me that will be the important thing when for instance my children come and say , I'm not gonna say what race is she ? or from what country is she ??, but I want to know what's her relationship with Jesus ?? , is she a firm Christian ?? ,is she a person that's interest in following the lord ?? , obviously if my son would come in with a girl who , who, for instance it's all painted up , has extremely tight jeans , dress immodestly , am I going to be happy ? about that? , probably not , I would hope that he would choose something a little more , hopefully my whole point in teaching my children is that , that they take , have the same vision that I have , about what it means to follow Jesus , and , and so I wouldn't be necessarily is not, is not , like I said the country ,it's not the race, it's not any of those things , to me are not criteria , it would be more how is the person living ? , is she a person that , uhm , it's living out her Christian life in a , in a real way , uhm , my wife has ...

Marla: Three years of

Wendell: No ! , brother is married to , to a , a girl who was raised in the city , without Christian parents , John and Melanie ? you may of seen pictures of jenny ??

Entrevistador: Yeah !

Wendell : Jenny , like her brother , she was not a Mennonite , wasn't raised a Mennonite , it was throughout John and Melanie's influenced that she find the lord , she is a very sweet , very , I don't know a model Christian I would say , and , no I don't have a problem with that ! Not one bit !.....My sister married a , a young man

Marla: Here !

Entrevistador: Thank you !

Wendell: That's her , Jenny !

Entrevistador: You seen Christian and she's approached and at the end she lived for a while with John and Melanie because she wanted to became Mennonite with all the , with everything

Marla: That's my brother!

Entrevistador: I didn't knew we was your brother, you wanted to skip that part!

Wendell: Bueno ! Uhm , My brother in law married my sister , was not raised at all that way , and he came , his parents still are not , what I would call Mennonite , they , but he was impressed with some of the things he saw , he ended up coming to our community for a while , he lived there , eventually he join our Church , and not because it was Mennonite , but because he felt like that's what , he really appreciate and wanted to be a part of the Church that we felt was serving God and my sister married him and they have a wonderful

relationship as far as I know..... uhm , so , yeah ! I don't know if that answers that or not
....

Respuesta pregunta n°28:

Wendell: goods! , that a very, very good question , this is one , this is one that if you look at the Mennonite Church in general I don't think they've done very well in this , unfortunately I see a lot in this are , I see a lot of people that are even Mennonites , people that are supposedly really serious about being a Christian , following the same rode as everyone else has , nice cars , nice houses , uhm , pic vacations , everything , everything , you know more ,and more, and more , and more , I don't believe that's what Jesus teaches , Jesus teaches , I think he says that if we ever , if we ever , if we have food , clothes and shelter we should be content with that , I do believe that we need to live , I mean every society we live in , if I compare myself for instance to the people in Haiti , I'm rich ! You know , and so I think we do have to find our place within , within the society , but I think Christians should be concern about the amount of , the amount that his consuming , I think we shouldn't be the people that have to have , the Bible , Jesus said that whatever you treasure is , that's where your heart it's going to be , and so , if I have all my treasure in this earth , than how can I say that my heart it's in heaven or anywhere else , It's one area , I would say , our Church in the united states it's very unique in this I don't know if we put it in to practice very well , but we have try to make it an issue to say that we should not accumulate a lot on this earth , for instance to save a big amount of money for retirement , we believe that we should help one another with this kind of things , we believe that we shouldn't , you know we shouldn't have to have the best of everything , uhm , and that you should be careful on how you , God has given as lots of good things and we are responsible to be a good stuart , como se dice ?? mayor ??

Entrevistador: Mayordomo , steward.

Wendell: Steward! Of those things and , and so , again that I think everyone has to sort of find that place themselves , to buy a lot of things on credit , I mean it's crazy ,people buy everything , they want to have it and they want to have it now , they don't want to wait for , they don't want to work for , so that's something we need to really be careful , yeah so I think money is useful is necessary , we need it to live we need to function but I think as Christians we should try to be content with our needs , if we have plenty of food to eat and good clothe to wear , and a place to live what more really do we need other than that , and once you start getting beyond that than it becomes more like my wants , things that I just want , my desires , and not things that are necessary

Enrique: But Jesus does talks about if we have extras to give it to the poor, to those around as , and the when you might think will come to a time , where uhm , more children get sick and you have a big hospital what are you going to do , that's when your community comes in, your Church and everybody works together and God blesses as he sees you following his commands in the Bible, he blesses

Wendell: And he says that Jesus said in his ceremony that , the birds , God cares for the birds they don't go out and build big barns and whatever , they go out and they gather their seeds for the day and God takes care of them , and he said as human being we have more value than the birds and so if God take care of the birds why do we think that his gonna let the children go out without their needs , I think we are responsible too , to me it's not wrong to make a lot of money but it will be wrong to keep a lot of money in other words I have more than I what I need for my needs than as a Christian my responsibility is , there is many, many needs around , I mean there is no end to the needs , that you can help other

people, and I think first of all that people that are closest to me my brothers in the Church or whatever , if , it's not right for me , say I have ,there is another family in the Church that has a larger family than I do , and they can't , they can't hardly have enough to , they have a need maybe they need to have put an additional to their house and they don't have the money to do that , and I , I have a good business and I have more than I need , than I think the right thing to do it's to help them with the extra that I have and give until , until it hurts , until it hurts me , and share with them and if everyone works together that way it's really amazing , our Church , we don't have medical insurance , medical insurance , in the states medical expenses are very, very high , way worst than here , and I had a uncle with open heart surgery and it was just , it was incredible , hundreds of thousands of dollars in medical bills , and by everyone working together , I don't know how but the money was there , and we were able to pay all the bills by everyone working together

Marla: and other Churches helped too !

Wendell: Yeah other Churches here ! Wow! there is a need oh ! Yeah we want to help , and so they , you know , you get a check in the mail that you don't really know where it came from but , someone felt the need to share , I really appreciate , it is a good , it is a good question because unfortunately there is a lot of Christians that don't , I don't think they think about it , and I don't want to say , sound like that we have it all perfectly figure it out , but , it think it is important that we be careful how we , how we use the world resources , not waist things , I think with should be as Christians , we should also be , uhm , uhm I don't think we should make a God out of the earth , some people make a God out of , out of the earth ,some people almost make God out of the earth and we have to protected and whatever , but I do think we should , we should uhm , how do you say respected and we should do our best not to destroy things unnecessary just to make more money quickly or whatever , I think we need to think about all those things , so

V: Entrevista Familia Grothe

Realizada en Agosto de 2012.

Participantes: Guillermo Grothe, Bertha Hostetler, Sofía Toledo (Entrevistador).

Respuesta pregunta n°1:

Guillermo : Ya a ver,... si lo vemos como rasgos ¿Qué puede caracterizar más a los menonitas?... el modo de vestir de la mujeres?... una , rasgos físicos , ya ? pero de personas: es la simpleza... el modo de vivir simple..., ya ? Si lo anotaron en los “*rienemás*” (sic), lo anotaron en los (01:45 --) ... simpleza, la simpleza de la vida , no necesitas tener... cosas de marca , no es necesario ,puedes comer simple , también bueno , no es malo por las grasas saturadas y el colesterol alto...

Pero si lo vemos desde otro punto de vista... una de las características más grande es poder seguir a Cristo, o sea... tratar de seguirlo lo más fiel que sea posible, o sea... a lo que dice la Biblia...

Ya que esa es la idea general... o sea , la Biblia dice... no usar ropa... o... ostentosa , peinados ... o usar cosas modestas mejor dicho, ya ? ,que esa es la cosa principal , no mentir , no robar, ... tener una sola esposa , ya ? , no pololear , o sea me refiero, no convivir , discúlpenme , porque pololear , evidentemente , todos tenemos que pololear , me equivoque, pero no convivir ... ya ? La idea es casarse... si no pasaría a hacer un pecado, o sea mejor dicho seria una fornicación...

Bertha: Está bien, lo que dijiste está bien...

Guillermo: Sí, pero tu no...

Entrevistador: Do you want to add anything?

Bertha : No está bien lo que dije de la... del modo de vivir de simpleza, no seguir los modos del mundo, que seamos modestos, más o menos buenos para trabajar, para hacer una buena vida que da gloria a Cristo... queque... a “good reputation” , de buena reputación ... y que es... merezca ser llamada seguidora de Cristo , o sea , más que la simpleza , no sé si me entiendes...

Respuesta pregunta n°2:

Guillermo : Este va a ser más fácil porque tiene... ya, este un tema muy amplio , tu pregunta es muy amplia

El tema menonita empieza con una persona , ya ? en 1500 y tantos... pero de ahí hay una raíz muy grande , o sea es una sola , no es una sola persona, ya? es un movimiento que empieza a decir , “oye ¿pero porque solamente la iglesia católica y la iglesia luterana leen la Biblia ? nosotros no la podemos tener” , recuerda que en ese tiempo la... la imprenta... eran muy pocos que podían tenerlas ... o sea no estaba la imprenta todavía , ya ? Eran muy pocas personas, y solamente los monjes podían escribirlas y se tardaban cuánto? un año más o menos... a lo mejor , más o menos y el dinero era muy alto entonces las personas no podían tener la Biblia y su interpretación era muy... era muy ... en realidad depende lo que querían... que las personas, las personas que , a ver, mejor dicho ; los principales de la iglesia... los que ellos quisiesen... que las personas del pueblo hicieran ... no sé si me explico bien

Guillermo: Más bien... bueno *hubieron* (sic), tuvieron varias personas que , que pusieron cosas y por ende ... y por ende muchas personas se rebelaron contra esto... Bueno y aparecen varias cosas ... o sea , aparece Menno Simons, emm , pucha parecen varios, que

ya ni me acuerdo , pero de ahí se expande , ya ? entonces cuando tú dices: “comunidades menonitas o dices iglesias menonitas “... menonita es la persona, ya? Pero de donde se originó y hasta donde son ahora, hay muchas iglesias, muchas comunidades pero no necesariamente son menonitas... hay muchos que son variados pero no de la misma regla, pero de la misma fuente, pero con el mismo tiempo referente y sus antepasados ni siquiera se conocieron... entre sí, ya ? Estaban los Quaker, Hutterites , *Hruthenhof* , Menonita ... Amish... pero sus antepasados ninguno de ellos se conoció me entiendes? , entonces de donde viene todo esto, porque las mismas personas empezaron a leer la Biblia y dijeron ah ? Lo que están diciendo la iglesia , no es lo verdadero , no fue una buena evolución pero fue lo que decía la Biblia , la Biblia dice, no mentir, no robar no confesar los pecados a otra persona , si no confesarlos a Dios.... y se dieron cuenta que no era como lo decía el cura... ya ? , entonces por eso no podemos decir que lo menonitas... que los menonitas son todos los otros... No, o sea, ninguno de ellos se conoció en el pasado.

A ver, yo he estado en diferentes partes... viví en Nueva Zelanda, ...estuve en Costa Rica , estuve en Nicaragua, ... todos son diferentes , por ejemplo , yo viví en una comunidad no tienen que ver nada con menonitas , no tiene nada que ver con “ Quaker” , con “*Brudershof*” , “Hutterites” , nada... pero son básicamente iguales , tienen el mismo fundamento que es la Biblia, ya ? , entonces todos , siguen lo que dice la Biblia, ya ? Vestirse modesto, no robar, no mentir , no fornicar... ya ? , o sea... amar a dios , o sea amar a Cristo , eso es la cosa principal y de ahí nace todo en adelante , lo que yo he visto, no es , lo que yo vi primero no era menonita ya ?... donde yo estuve... pero si sigues la Biblia, y si lo sigues bien , vas a ver algo en común, ya?... algo en común como honestidad , no mentir, o el amor entre unos y otros , o como ustedes a veces nos ven ustedes como nos relacionamos uno con los otros , como acá. O siempre estamos pendiente de que estas bien o estas mal , o necesitas esto o necesitas lo otro. Esa es la idea de la iglesia o de una comunidad , están todos unidos en un bien común , que es la iglesia...

La comunidad es algo más cerrado , ya ? , La comunidad se desenvuelve en su propio... mundo , ya ? Casi no comparte mucho con los de afuera,..... Porque ellos comparten más.... lo que hacían en , creo que es Corintios , no ? ... cuando los primeros... O (-- bueno cuando todos empezaron a vivir en común, cuando empezaron a vender sus bienes, a repartir sus cosas,..... entonces ese el sentido de una comunidad , que ninguno tenga más, ni tenga menos , o sea el comunismo en extremo , que nunca se ha podido aplicar en ninguna parte en el mundo porque siempre hay egoísmo. Entonces por eso les digo, o sea una iglesia , esta para ayudar al as personas que están afuera , una comunidad , tú tienes que llegar y te van a ayudar pero a los de afuera ... es un poco difícil no sé si tú piensas igual ? , bueno tú no has vivido en comunidad....

Respuesta pregunta n°3:

Guillermo : Que nos puede diferenciar ? va relacionado con la primera pregunta... parte física ? en los hombres no se nota, si te das cuenta , mírame a mí, ando con camisa... pero a la Bertha si , ponte utiliza el velo , utiliza vestido , la idea del vestido es para verse modesta pero no significa que no puede utilizar otro tipo de falda, me entiende? U otro tipo de vestido ... pero la idea es que sea modesto el velo, es por situación ,ya ? Pero la Biblia dice que tú debes usar el velo.... pero nunca está muy claro esa parte ya ? La parte del velo , porque alguno lo toman que el velo es el cabello de la mujer , algunas persona , pero paran o tener problemas , nosotrosPreferimos que las mujeres utilicen velo, Para hecho impropios para una mujer es que utilice el cabello corto..... para nosotros no sé qué opinan ustedes !?!

Entrevistador : Bertha ?

Bertha : Solamente del velo ? O de las diferencias ??

Entrevistador: Las diferencias

Bertha : La otra cosa de los menonitas la otra diferencia de los menonitas que hay es que los menonitas no usan tele , no usan muchas cosas , uhm , como el radios , el tele , cosas así ! Porque ... yo hay otra iglesia que si lo... algunas iglesias que si lo dejan , pero la iglesia menonita no ! Y también consejo el divorcio, creen que esta bien el divorcio , abortar un hijo y toas (sic) esas creencias, todas esas creencias , se lo se lo , se lo sacan , se lo toman de la Biblia

Guillermo : Bueno pero en cuanto a la tele , ya ? , una pregunta , no no es pregunta , pero en realidad que cosas podemos ver en la tele que sean buena en estos días???

Bertha : Muy difícil

Guillermo : Si tu miras las noticias , cuan tas cosas positivas hay en las noticias ???

Entrevistador: Noo muy difícil , ... es difícil hasta escoger las películas que uno les pone a los niños ! Nosotros siempre hablamos de eso porque casi todas las películas tienes al menos una escena de violencia en la que , o algún monito pelea contra otro , o algún monito mata a otro monito , yyy claro si lo ven , no sé , a mi no me gusta , a mi no me gusta que los niños vean esas películas.

Guillermo: Bueno lo otro , o sea , vemos cosas , no niego que hay cosas buenas de repente , un programa como el Discovery Channel , ya ?

Entrevistador: Claro

Guillermo: Culturales, científicos, es bueno, ya? , pero la mayoría del tiempo tienes.... violencia , robos , ehm , mucho sexo , muchas groserías, son cosas que no debería , no tendría verse porque son cosas que tu asocias como natural y no es natural

Bertha: Tu te acostumbras....

Guillermo: Te acostumbras a algo que..... que al final..., tu mente empieza a pensar ese tipo de cosas no más,..... y al final todas las personas piensan eso y todas las personas tienen miedo y es así , o sea tu hablas con alguien y..... me van a pegar , me van a asaltar o me van a violar ,..... bueno y no es que no estemos propenso a eso , si , pero tenemos más miedo porque si siempre estamos pensando es o , como no vamos a tener miedo

Bertha : Además creemos la Biblia , de hecho la Biblia de hecho dice que hay que guardar su corazón, huir del mal !! y hay cosas aunque se vean bueno en la tele, hay cosas que el corazón de una persona , de mi corazón no , puede ver cosas que me hacen ,..... que me lleven a..... , a lugares que no debería ir , o sea ,..... aunque las noticias , ehm , aunque a veces puede se bueno escuchar de las noticias , saber en donde estas en el mundo, que esta pasando , pero puede , hablando asi abiertamente , puede ser que la mujer quiera algo en las noticias y no , porque esta vestida con algo que , por ejemplo que al hombre al que le trae su pensamiento es con su cuerpo y no esta bueno , o sea, no , no, no esta acorde con tu corazón , no estas huyendo del mal , o sea te hace , te acerca al mal definitivamente y ese también es el eso también es el punto de vista de los menonitas muchas veces que igual hay que huir de las cosas que no son de dios , que no son buenas , guardar tu corazón , tratar de solamente darle lo que es bueno y no lo que es malo

Respuesta pregunta n°4:

Bertha : I dont no how many Mennonites communities are in Sounth América , i think there is a lot and i think they are all probably different from each other and for the big xxxx , a lot

of big differences . I dont know , but i imagine there is ... i dont know , i have no idea

Respuesta pregunta n°5:

Guillermo: No, porque venían arrancando de eso , entonces no o sea , empiezan con las reformás de Martín Lutero ,o sea, si bien no conocen , no conocen las reformás , Martín Lutero sale de la iglesia católica y después de eso , creo que después de eso empiezan los menonitas y arrancan de esto , entonces no tienen mucho , mucho , mucho en común ... , así que no creo que volverían a los protestantes

Guillermo: Mira yo sé lo que he leído no más,..... Porque de hecho , mi familia no es , no es , descendiente de menonita como te digo mi papá era luterano y mi mamá era católica , ya ? Entonces ni uno de los dos me atraía, y ni siquiera los evangélicos ,

No lo recuerdas que Luis Aros nos había... , te acuerdas del ofrecimiento que nos había hecho Luis Aros..... que podíamos utilizar la iglesia luterana??

Guillermo: Si, la Iglesia, aquí hay una Iglesia Luterana que no se utiliza ,y el nos había ofrecido una de las diferencias bien grandes , ya ? Que no seguimos símbolos..., ya? Bueno en las iglesias protestantes no tienen, tienen tantos símbolos pero tienen varias cruces , no sé en las de acá , acá no he entrado pero en las de Frutillar si , y tienen bastantes símbolos , ya ? Y para nosotros..... símbolos significa , o para mí significa... adorar a , adorar algo que no

Entrevistador: Que no es Dios!

Guillermo : Que no es Dios , esa es una de las cosas , pero igual lo otro , es mezclar una cosa con la otra , o sea , mezclar protestantes con menonitas , yo no me considero un menonita , ya ? parte número uno , yo me considero seguidor de Cristo , yo sigo a Cristo ...eso es lo que yo pienso , porque no tengo otros menonita , como digo yo nací , mi papá era luterano y mi mamá era católica , y lo más cerca que puedo ser de un menonita eran las raíces de mis papás pero , pero ni siquiera por eso estaba cerca !

Respuesta pregunta n°6:

Bertha: O sea que (--) que tiene sus conexiones

Guillermo: Con los protestantes... yo no encuentro , tu encuentras ???

Bertha : Es que yo de verdad yo no sé mucho de los protestantes , yo , nunca sabía que había mucha conexión entre los menonitas y los protestante , pero hay ciertas prácticas que hagamos nosotros y que tenemos nosotros que a lo mejor tienen ,

Guillermo: Los cantos !!

Bertha: Son amigos como en comunión, los cantos

Guillermo: Eso puede ser

Bertha : Lavamientos de pies , no se

Guillermo : Mira , nosotros siempre vamos a los funerales , los funerales de mi familia , porque mi familia son luteranos , entonces algo familiar pueden ser los cantos, porque ellos cantan igual

Bertha : Pero la iglesia protestantes , puede , no sé , es que no se mucho , la verdad , pero no sé , hacen comunión como hacemos nosotros ??

Entrevistador: Se refiere a la cena

Bertha : La cena , no sé , lavamiento de pies

Guillermo: No sé si lo hacen

Bertha : Harían eso en la iglesia protestante ???

Guillermo : Ehm , yo eso es lo que vi , son los cantos , es que siempre , nosotros siempre íbamos , vamos pa los funerales ,cuando muere mi familia ,cuando muere alguien de mi familia... toda la familia por parte de mi papa son luteranos , entonces lo único que más

me familiariza , lo más familiar es eso , los cantos no más , nada más , creo yo , y a lo mejor la santa cena que yo no ... puede ser la santa cena

Respuesta pregunta n°7:

Bertha : I think that , that our practicing , the way that they practice dress , the way that their living style , el modo de vivir , yo creo que ha , ha cambiado un poco con los tiempos pero yo pienso que en el fondo , el fundamentación , el fundamental , el fundación de todo , es básicamente lo mismo , como que empezó , yo creo que si hubo mucho cambio con los años pero su creencia básica , básicamente es lo mismo , yo diría , como el..... , un solo esposo pa la vida , no ir a la guerra , cosas así se han mantenido así !

Guillermo: Si yo estaba pensando más en los cambios que han habido

Entrevistador: Como por ejemplo? en los cambios en los menonitas ? O en la vida? o en el mundo?

Guillermo: En el mundo, es que hay muchas cosas nuevas que te tienes que adaptar

Entrevistador: Como la tele ??

Guillermo: No, que haya celular !!

Entrevistador: Ah , claro

Guillermo: Ya ? Porque hay para unos menonitas en que usar celular , no , no lo puedes usar

Entrevistador: Y la decisión de usar por ejemplo , de usar tele , de no usar tele y usar celular , en que radica la elección de usar o no usar ??

Guillermo: Es que a eso voy , porque ahora los celulares tienen internet ...entonces ,yo no sé hasta cuando , hasta cuándo va a durar eso , o sea , hasta cuando las personas van a decir , bueno ya , ya no hay celulares celulares que solamente tengan comunicación , ya todos los celulares van a tener internet y eso va a ser así , entonces

Entrevistador: Y el problema con internet es más o menos lo mismo que con la tele, a grandes rasgos

Guillermo: A grandes rasgos esa es tu decisión si te quieres meter o no te quieres meter en sitios debidos o indebidos entonces yo no se con el pasar del tiempo y la modernidad , sii ... , no vamos usar teléfono o no , o no van a hacer los cambios , me entiendes ?? , no , no lo se , nosotros si tenemos , si te diste cuenta tenemos internet , pero los tenemos por varias razones pero la razón fundamental es porque , es para comunicarse con su familia y así podemos tener chat o skype y poder hablar , eso es lo principal! pero en si nosotros..... como iglesia no utilizamos internet , nuestro caso es una excepción , excepción porque..... , solamente porque (--)..., nada más !

Respuesta pregunta n°8:

Bertha : Otra vez yo diría lo mismo que básicamente la misma idea , lo que estamos tratando de hacer aquí lo que hay allá , queremos hacer la misma , eh , queremos la misma cosa , pero puede ser que hubo un poco de , puede que hacen su cosa un poco diferente a que acá porque hay diferente ehm

Guillermo : Cultura !

Bertha : Si , pero básicamente lo que hacemos aquí es , yo diría es , tratar de hacer una iglesia con hermandad , tratar de ayudar uno a otro con cualquier necesidad ,es básicamente , en el fondo es lo mismo , no , no hay , no hay tanta diferencia , ahora no se , mi marido igual conoce la iglesia , así que no sé , no sé qué diría el

Guillermo: Bueno la diferencia entre allá y acá..... es como te miran las personas , eso hace la diferencia más grande , porque..... son gringos y no pasan inadvertidos , me entiendes ? , mira los gringos , ya ? , mira allá van los menonitas, o sea, en estados no pasa

eso , porque..... es común , o sea , es común !

Respuesta pregunta n°9:

Bertha : Tu vas a hablar ???

Guillermo: No , tu habla tú yo después aclaro unas cosas o sea yo después hablo

Bertha : Bueno , hay ciertos puntos que , no estoy diciendo que es..., que no se pueden practicar acá , pero es como , puede ser un poco diferente como enseñar a los hijos en la casa , acá no es tan común uuhmmm ... puede ser

Entrevistador: and from the questions , hahahahaha , I'm sorry !hahahahaha

Bertha : Ahm bueno que no , si no he leído tus preguntas , hahahah , uhm , bueno los menonitas igual enseñan que no hay que tener parte del gobierno como ir a la guerra, votar, cosas así ,acá en chile es como más..... los hombres tienen que servirse....

Entrevistador: Hacer el servicio militar

Bertha : Si ! Y en estados no.....

Guillermo : Mira , lo que dificulta más , en el caso , en el caso de nosotros ... es siempre , las personas llegan a tu puerta a pedir ... no es que dificulte más , a lo mejor te cansa un poco , si o sea la Biblia dice que tú tienes que dar y dar y dar , o sea , es así , pero , bueno aquí no llegan tantas personas pero en el caso de Wendell, llegan muchas personas a la puerta de tu casa a pedir cosas , yo creo que eso dificulta un poco como familia que siempre están a tu puerta tocando ,..... necesitamos un kilo de arroz , necesitamos plata pa la luz , necesitamos plata pal agua , necesitamos plata pal gas ,,,, porque siempre se ve como gringos que tienen plata , cierto ?? yo creo que esa es una cosa que cansa , que al final los gringos dicen pucha acá no hay plata , se gastan toda su plata ,tienen una tremendas pantallas de ... como se llaman estos discos..... estas parabólicas y las ventanas están con plásticos me entiendes , entonces , pa' una persona que viene de afuera, tú no puedes entender eso , o sea , no te entra en la cabeza , decir ,oye pero la ventana de tu casa tiene plástico porque estas pagando veinte mil pesos , veinte y cinco mil pesos en televisión satelital ?? ,mientras que tú puedes ahorrar eso y tener tu ventana.... En vez de estar pidiendo ,..... me entiendes , nosotros como cultura, como chilenos , tenemos una mala enseñanza ... a pedir y a malgastar las cosas yo creo que para las personas que vienen de afuera , piensa bastante esa parte ... y yo lo he visto bastante , ya ? ...ese es un lado , pero tampoco digo que es malo ayudar ,es bueno ayudar..... ,porque al final ...como nosotros como personas nos formamos muy , muy egoístas y queremos todo para nosotros , nosotros , nosotros y no miramos ...quienes están alrededor de nosotros ya ?

Bertha : Pero tú crees que no se , a veces lleguen a pedir más , un poco más, porque somos personas de afuera , o sea , no somos un , no somos el tío del , la tía del , de que se yo , del x persona , que vive en la esquina , somos de afuera , así que vienen a pedir porque somos de afuera , somos personas que no tenemos tantas conexiones con cualquier en un sentido y por eso vienen a pedir más a veces viste ?

Guillermo : Puede ser , bueno pero yo lo veo desde el punto de que cansa , me en tiendes ??

Bertha : Pero es ,es por eso , por ejemplo la (--) dice que se siente mucho como una persona de afuera , le cuesta sentir como alguien de (--) no más porque todos le hacen ver a ellos , como desde afuera , por eso se cansa muchas veces , será ???

Guillermo : Puede ser ... puede ser también ... si puede ser ... yo creo que igual las personas con el tiempo , ya han aceptado ...o ... ya se han acostumbrado a ... mejor dicho a nosotros... y yo también, yo vivía en el campo..... es que en el campo tu tampoco vivías eso , donde yo vivía , tampoco , veías eso , pero veías , era como un mundo aparte cuando vives en campo tú vives en tu mundo no más, ... pero yo creo , bueno en el caso de

las dos familias de acá... , es bueno también porque igual salieron de su ambiente o salieron de estado , viven otra cultura, otra forma de vivir , ya ? y no cambiarían Chile tampoco , o sea igual les gusta por ejemplo la familia de Wendell , aunque este en estado pero igual quiere volver , ya ? Porque hay otras cosas que son, no sé, diferentes a lo mejor a estado , a lo mejor La misma, la misma simpleza...

VI: ON THE WAY TO HEAVEN

Of the Puerto Octay Christian Brotherhood

a short and general chronological account of an 21st Century immigration attempt of an anabaptist church group to Southern Chile.

(Historia del grupo escrita por uno de sus miembros)

1998

Sometime in the 1990's, God placed a desire in the hearts of certain brothers of Shippensburg Christian Fellowship to begin a Spanish outreach and church growing in South America. The idea became more real as David Goodwin, Peter Hoover, and Elisha Byler traveled to Central and South America searching out God's will. They left on April 27, 1998, from the United States, Costa Rica and Mexico. Their visits included: Costa Rica, Panama, Colombia, Venezuela, Trinidad and Tobago, Guyana, Suriname, and a stop at Barbados Island. They returned to Costa Rica, and Mexico and the States on May 20. After this first trip, the brothers felt led to further explore Guyana.

1999

Because of this, on May 3, 1999, another group of men assembled in Toronto, Canada to fly to South America. Included in the men were: Daryl Gehman, Pilgram Bill, Peter Hoover, David Goodwin, Wilmer Funk, and Jason Zook. They went mainly to hot and humid Guyana, with just a stop at Trinidad and Tobago. Ten days later, on May 14, they arrived home. After the second trip, Daryl Gehman, Pilgram Bill, and Jason Zook decided to settle in Guyana. However, because of various differences the Shippensburg brothers did not feel led to settle with them. Furthermore, they felt that it would be better that their group would find a place which had a climate more suitable for the group from PA which had so many little ones to consider. Therefore after much prayer and much discussion and much looking at maps, they felt led to make a third trip with the intent of finding a place to settle in Chile, a country which Peter knew had had many people who had done the Bible correspondence course of Lamp and Light, and which appeared to have a climate and lifestyle more what they were accustomed to. So, on October 19, 1999, David Goodwin flew to Chile, South America, where he met Peter Hoover and Byron Wadel who had arrived before from Costa Rica. They headed south from Santiago until they arrived at a town along the side of Lake Llanquihue with the name of Puerto Varas. They searched around until they found (by a kind of miracle) a big, old German house situated a little ways out of Puerto Octay, in Quilanto, which was for rent. After much prayer they rented the house in advance and bought mattresses and other supplies. David flew back to the United States on October 28, and Peter and Byron returned about a week later.

After much further planning, buying tickets (these one way tickets had been bought for the whole group in about September), packing, and sorting, a group of 19 people which included the Hoover family, the Goodwin family, Byron Wadel, Stephanie Funk, and Rhoda Hostetler, along with 18 carry-ons and 36, 70-pound check-ins, drove to the JFK airport using Mike Hostetler's trailer. An amusing incident happened while they were boarding the plane and getting settled in their seats. Dave was running in and out of the plane loading all the carry-ons when a stewardess saw him and asked him what he was doing with all that luggage since one person is not allowed to take so many. Dave replied that he was carrying the children's bags also. Then another stewardess who had been listening in told the first one that this man was part of a 19 member family! They arrived in Santiago on December 2, 1999. From Santiago they flew to Puerto Montt where two vans were waiting to take

them to their new home- one big country house for the two families and 3 Vs'ers. It was late at night, the house was dark and chilly, but even mattresses on the floor made a very comfortable place to sleep. The first days and weeks were filled with getting settled, building furniture, finding where to buy food, getting the children started in homeschool again, and many other activities. Rhoda mainly helped with the Goodwin twins and general cleaning while Stephanie helped homeschool the Hoover children and did cooking. The men also checked other towns and places in the country for suitable places to buy and live. In the meantime they had church services in the Hoover living room, spent time learning Spanish, and started getting acquainted with neighbors. A neighboring gardener, Juan Marileo, introduced them to his conservative evangelical church where they first met Israel Pailalef and family, who proved to be a faithful brother and friend through succeeding years.

2000

In the year 2000 and subsequent years a lot of time and effort was put into the paperwork of immigration. At this crucial beginning time, the men became acquainted with the immigration office in Osorno and the very helpful and friendly lady who walked them through the muddle and helped all to get the necessary 'carnet' cards to live and work in Chile. David, Peter and Byron all got Chile drivers licenses near the beginning of the year. Then after several months of living in the country and exploring other nearby towns for suitable places, the men decided that Puerto Octay was the place that God wanted them to stay. They began to look for houses in town so that they could be closer to other people. After much asking around, they discovered and bought a little piece of land overgrown with briars on Camino al Cielo (the Road to Heaven), up a very steep and often muddy little back lane just out of Puerto Octay. On February 28, Peter Hoovers moved into a section of town called Villa el Lago where they rented a house. In March, Wade Anderson made a short visit to Chile. Sometime in May, the Goodwins also rented a little house in Villa el Lago and moved into it. Shortly after, Rhoda and Steph returned to the states after being in Chile for seven months. Also in May Stephanie Hoover, then 2 years old, broke her arm. The doctor in Puerto Octay attended her and six weeks later it was healed. In June the James Landis's paid a short visit. On the last day of their stay, just one day after Stephanie's cast came off, her brother Stanley fell off a wagon and broke his leg. He was kept in traction at the Clinica Alemana for three weeks and then allowed to go home with a body cast. The cast was removed after six weeks and he had a struggle learning how to walk again. Stephanie Funk and her sister Michelle came back for several months over this time to help the Hoovers. During this time Dave Goodwin along with crew was working at clearing the land up at Camino al Cielo, making a well, an outhouse, a sewer system, the little blue barn and beginning the house. Steph and Michelle were the first residents on the hill, as they chose to go up and sleep alone in the blue barn during their stay. Joshua McConnaughey visited for a few weeks. In October, Sergui Petrov and his family arrived from Russia. They stayed in the basement of the uncompleted house on the hill for several days before they found a little house in town to rent. Justin Wadel with Rhoda and Linda Hostetler came down to Chile in December and stayed for five weeks. While they were there one of the girls' projects was painting and staining the mini-barn and house at Camino al Cielo. Dave's brother and sister, Chris and Eileen, visited for several weeks in November and December. Sometime this year, Dave fell from his bike at the bottom of Camino al Cielo hill and suffered some from knee problems. Moving day for the Goodwins was December 30, 2000. It was good for them to be finally

at home with space for garden and lawn. The next project was building the shop. Among the many friends that Peter was becoming acquainted with during these months was a young man, Guillermo Grothe, who was going around selling his cheese. Through this, Guillermo developed a close friendship with the Hoovers. He made and sold cheese where he lived in the country with his mother in an old German house. After his house burnt down, Peter and Dave (with help from the Shippensburg congregation) helped him rebuild another house with a grass roof. Another trouble Guillermo experienced this year was an accident – he ran into a horse with his truck, but by the mercy of God escaped with minor injuries though the truck and horse were demolished. Also during this time, Susan befriended Nancy, a woman who lived in the other half of their house. She was later discovered to be an arsonist, having set fire to several houses along their street. Fortunately, only one of these houses burned down, as the others were caught soon enough for the fire to be extinguished without causing much damage. A house that was damaged by fire belonged to Eduardo Vidal, the town librarian and a good and helpful friend to Peter. Byron was involved in helping him repair the damage to his house. Peter also became acquainted with Jorge, Alida and family who became close and lasting friends. During this time, church services were held in either the Hoover or the Goodwin living rooms with whoever was interested in attending.

2001

Toward the end of January, 2001, Stanley Hoover broke his arm. This time he had a cast on from the waist up. Stephanie Funk, along with Byron, Christopher and Brendan and Kirby (who had come to visit for several months) left for the States on March 29. Also in March, the Hoover family left for New Zealand to live with a community there for a few months. While there, baby Maria joined the family. Later, the Hoover family decided they wanted to join Christopher at the Elmendorf Community, MN, but because of complicated paperwork for the new baby, they were obligated to return to Chile for a time in July. In August they left again. At this point the Goodwins were alone, and having a desire to stay but feeling the need for some help, the church asked Rhoda to come back for a time. A few days before she was to arrive with Bryon, on September 11, Dave was at the library doing email on their only computer, when Eduardo Vidal received a phone call and then wanted to use the computer where he and Dave watched the destruction of the World Trade Towers. Because of this disaster, Byron and Rhoda were unable to take their scheduled flight. Thankfully, they were very brave and later able to fly and came on September 18. This time Bryon only stayed for a few weeks. After the Ogburn family agreed to come to Chile, Konrad Stauffer, Justin Wadel, and Byron came again on November 27, to help prepare a place for them to live above the shop. Over this time, these fellows slept in the blue barn and battled with the pulgas.

The Goodwins were slowly learning more Spanish and getting acquainted with more people. Their most frequent visitors on the hill were the children from the nearby developments who were interested in playing and making friends with the little gringitos. Among these were: Andres, Elias, Eduardo, Victor, Bruno, Wladi, Eduardo, Giselle, Christina. Other very good, helpful friends included the Pailalef family, the Cadegan family, Luis Canicura, Guillermo, etc. This year, the services were held in the Goodwin house on the hill, often with various Chileno children and friends attending.

2002

In 2002, they were all looking forward to the Ogburns arrival. They came, along with Emily Saldaña, on February 12. They got acquainted with the Goodwin's friends and

quickly made more friends of their own. Gordon made the acquaintance of Matias, the son-in-law of Siegfried, who asked for help to build a restaurant. The men were glad for this opportunity for a building project and found the work hard and interesting. (Around this time, Israel starting working for Dave.) Gordon especially had a burden on his heart for the drunkards around. Being a beekeeper, he also purchased several bee hives and began collecting honey. Starla Goodwin's brother, Philip, came for a visit on March 5 and stayed for several weeks. On March 7, Konrad, Justin and Byron returned to the States. When it came time to renew Rhoda's visa for the second time, part of the Goodwin family went with her to Argentina. The border guards were not happy to extend her visa, but did so because she already had her U.S.A plane ticket, although they warned her never to do it this way again. On the trip they saw waterfalls, chocolate stores and even a tarantula. Rhoda returned to the States in June. In December Byron came again, and in the same month Emily Saldaña also went back to the states. Emily had taught school to the Ogburn children and occasionally helped the Goodwins. She and Rhoda stayed together in the top floor of the blue barn. Her Spanish was good, and so she made many friends. Also, sometime in these years, Guillermo made a several month trip to New Zealand to visit a community there, and later a several week visit to Costa Rica to visit the churches there. During this year church services were held in the Goodwin or Ogburn's living rooms.

2003

The first children's classes began in 2003, with Janelle teaching an English class and Starla teaching a Bible story class. These children came across from the Playa Raquel development once a week. A different group of boys came often for supper, some evenings with the Goodwins, and some evenings with the Ogburns. There were many jolly meals and much informal Spanish study. A third group of girls that began to come around out of curiosity became the 'tecito' girls group. One of the projects that Tia Starla did with them was giving them each a small plot of garden and some seeds which they planted, cared for and eagerly harvested their vegetables. To be closer to other people, the Ogburns found and moved down to a house in town and soon after that the Cadegan family moved up to the apartment above the shop.

All this time, Dave and the brothers explored and tried different ways to make a living, focusing on furniture and building projects that paid a modest wage...

About this time the Goodwins felt they should make a trip back to the States for a visit. They left in June (leaving Guillermo in charge of the house and property) planning to return in several months. Due to unexpected and complicated paperwork for Dave, they ended up staying more than a year. During their stay in the States, Dave sold his property on Camino al Cielo to Guillermo Grothe. The other important thing that Dave did while he was in the States was that he went to a MZL meeting where he decided to get involved in Spanish Bible and book selling in Chile. (The first book order arrived soon after they got back to Chile in 2004.) In November the Ogburns and Byron moved back to the USA.

2004

The Goodwins, Caroline Martin, and Bertha Hostetler were welcomed back to Chile in September, by Guillermo, the Pailalef family and some others. Once they were settled in the same house on the Camino el Cielo, the children's classes were started up again and the first presentation was held up in the community center at Playa Raquel with just a few children. Bertha and Caroline stayed in the Goodwin's basement and helped out in many ways. They also went to the Pailalefs once a week for supper. Sometime over this time Willem Goodwin fell out of a treehouse Dave was building for a land owner, and was taken

to the Clinica Alemana for evaluation of his head, but thankfully was OK. Also, he fell off the porch and broke his arm and had a cast on for several weeks. During this time, the church services were held in the Goodwin house.

2005

Mike, Sarah Hostetler, (with Rhoda Hostetler along as a surprise) flew down to Chile in February of 2005. They stayed for a few weeks and then took Bertha back to the USA with them. A month later Caroline returned to the States as her father was not feeling very well, but she came back to Chile in May. Meanwhile, Konrad Stauffer and Heather Martin had arrived in March. During this time, the young folks starting taking full charge of the children's classes, first in Dave's house on the hill, but later on up in the community center in the nearby development. Konrad and Heather had to renew their visas in May, so they, along with Luis Canicura and Caroline, went over to Argentina for a short visit. Justin Wadel got married at the end of July, and as Konrad was a good friend of his, he went back to the States over that time and stayed for three weeks.

He was soon back and sometime in August he began making more trips to neighboring towns where he sold books from his backpack. Sometimes Caroline and Heather would go along and help pass out tracts. One other opportunity for selling books was in the street sales that were held once a month in Puerto Octay.

Dave Goodwin had found and bought a big, old, German house down in the old section of town for a reasonable price, so in September he and his family, along with Caroline and Heather, moved into it, leaving Konrad and Guillermo alone up on the hill. In October, Dave and Israel made a short visit to Costa Rica to make more contacts and fellowship with other Spanish Christians there. In the month of November, Guillermo Grothe made the decision to seriously follow the Lord and be baptized, and Dave baptized him at Playa Centinella, Lake Llanquihue. Lynn and Wilma Martin and Delores Shetler arrived on December 6th. Lynn's visit was a real miracle and blessing, because he had wanted to visit before but couldn't because of poor health. The Martins left on the 16th taking their daughter Caroline along back with them and Delores left on the 29th.

2006

Toward the end of January in 2006, Bertha Hostetler came down to the Goodwins for several weeks for the purpose of visiting Guillermo Grothe with whom she had begun a special friendship. Julitta Goodwin gave her heart to the Lord and was baptized in Lake Llanquihue (Playa de los Huesos). In March, Konrad Stauffer attended the MZL meeting in Niraragua. He also spent several weeks in Costa Rica visiting brethren there. In May, Dave went to a book exhibit in Santiago with Seth Bauman. And in June, Seth Bauman with his wife and two of his children, visited the Goodwin family.

Justin, Jeanie and Melita Wadel along with Radford Martin were welcomed to Chile in December. The Wadels stayed in the apartment on the hill for several months. Another person who visited in December was John Breneman, who came for several weeks to look around and decide if Chile was the place where God wanted him and his family to live.

In this year, the group was blessed to have a separate room designated as church meeting room. This was in half of the Goodwin's house, and was remodeled for meetings by Konrad Stauffer doing most of the work, with the help of Wladi who was now on Dave's work crew. Simple benches were made, a small stove put in, and there was more space for others to attend. There was also a separate room that was to be used as a book sales and book storage room. Also, sometime about this time, the young people began having two children's classes – one up in the development for those children on Friday nights, and one

down in the church room for neighbor children. This was rewarding and tiring work, but by the grace of God many seeds of truth were planted in the hearts of many children.

2007

On Feb. 6, 2007, the Goodwins left Chile to visit friends and family in the States for several months. Justin and his family moved down to their house to live. Heather Martin was with them for four months, until the tragic death of her brother, Geoffry, when she needed to return home to be with her family. Then, as the Wadels and Konrad were the only ones down in Chile, Emily Saldaña went to stay with and help Jeanie. In April, while still in the United States, Conrad Goodwin made the decision to publicly confess Christ as Lord and was baptized at Shippensburg Christian Fellowship. Just before the Goodwins returned to Chile on June 11th, the Wadels moved into a little house just around the block. Emily Saldaña returned to her home in July.

The Brenemans arrival was eagerly looked forward to on August 16th. They arrived in due time with Natalie Martin. Natalie stayed at the Goodwin's house and the Brenemans rented a small house in Villa el Lago. John worked on Dave's construction crew for the first few years. A difficult challenge for the Brenemans in the first few months was the constant trips that Melanie had to make to Osorno to treat her cancer. She finished chemotherapy treatment under care of Dra. Janette Rosas. Then, in January, 2008, she began radiation therapy in Valdivia which ended on Feb. 15th. The Brenemans are grateful to God for His miraculous healing and for His gift of continued health. Brayden William arrived to join the Wadel family on August 24, 2007. He was born at Puerto Octay Hospital.

Bertha Hostetler arrived on September 14th, 2007, with her friends Joanne Yoder and Valerie Yoder to get married to Guillermo Grothe. Bertha's sisters, Rhoda and Linda (with baby Grace), and friend Janee Weaver, also came two weeks before the wedding. After much planning and preparation, Guillermo and Bertha had a beautiful wedding on October 7th, in the Hotel Haase of Puerto Octay. They set up housekeeping in the apartment up on the hill, because Guillermo had rented out the house. In October, the Brenemans bought and moved into their own house nearer to the church.

2008

Another MZL meeting was planned for the beginning of 2008, so in February, Dave headed up to the states to attend it. When he came back he brought Marie Eshelman along who was going to stay with the Breneman family and help them with schooling and housework during Melanie's recuperation from cancer. During his stay, Radford lived in the basement of the Goodwin's house along with Konrad Stauffer. But in April Dallas and Joy came down for several weeks and when they left Radford went along with them. In May, Volcan Chaiten erupted and the city of Chaiten had to be evacuated. This did not affect the group in Puerto Octay, but they were sorry for the people who were left without homes. Rhoda came on June 2 to visit the Grothes for a month. While she was still here Alicia Breneman was baptized on June 15, in the church, and a week later Daniel Breneman was baptized in Lago Llanquihue, Playa Raquel. In October, Konrad and Conrad went by bus to Santiago and met Radford Martin and Joshua Reiff and then all four flew up to Peru where they visited other small Anabaptist missions. They were gone for about a month. When they got back to Chile, Radford stayed for a month more, but Josh stayed for a while longer. On November 5th, David Hess and some others came to visit the Brenemans for several weeks. During that time David conducted a Youth Bible School Week.

Sarah Katerina joined the Grothe family on December 30th. She was born at the Clinica Aleman in Osorno.

2009

In the beginning of February, Marvin Waldels came down and spent some time visiting and encouraging Justin, Jeanie and the whole church group. Also in February 2009, Christian Breneman, with wife and granddaughter Anita, spent several weeks visiting the Brenemans. While they were still here Carissa Breneman was baptized in the church. Also in February Levi and Trudy Hostetler visited the Grothes for several weeks. In April Daniel Millers, Levi Fresians and a third couple visited.

Justin Wadel worked full time on Dave's construction crew and he and Jeanie were both involved in the children's Bible classes. After being in Chile for about two years, the Wadels moved back to USA in the beginning of May. Kimberly, one of Marie's friends, came to Chile at the end of August for a few weeks. When she left in September, Marie went along and returned to her home again. Also in September, the men rented a tiny room in a small mall in Osorno where for about two years they sold a few books. Another first in September was the beginning visits of girls from the Hogar el Alba in Osorno, who came to spend weekends with the Breneman family. In November, the Wendell Martin family moved to Chile. They stayed in the apartment by Guillermo's house for several months before moving down to town next door to the Goodwins. In December Wendell cut his thumb with a rebar. It swelled and got infected so he went to the Clinica Alemana and had to stay there for several days til it was healed. Also sometime during this year Dave fell off his bike and bent his thumb out of joint.

2010

David and Mary Hess were here visiting the Brenemans in Chile for six weeks during Jan-Feb, 2010. While they were here they helped the Brenemans paint their house. Also during that time the Martin's visas needed to be renewed so the Brenemans took them to Argentina for a day. Dave attended another MZL meeting in January in Mexico. Soon after he got back, Starla Goodwin's father and two of her brothers visited. Several days after they left in February, a major earthquake shook Chile. The epicenter was farther up north so not much damage was done in Puerto Octay area. The Breneman family, with the support of the church spent several weeks in the earthquake zone, handing out food aid and Christian literature which was supplied by Christian Aid Ministries in the USA. They made many new contacts and were blessed to find more people searching for a more Biblical lifestyle. Guillermo and family left to visit the States toward the end of February. Soon after that, in March, on Easter Sunday morning, Felix Goodwin was baptized in the lake at Centinela Beach. In May, Konrad Stauffer left for PA. In June, the Brenemans left to make a visit to the States. Shortly after that, Ariana Joy was born to the Grothe family in the Holy Spirit Hospital in Camp Hill, PA. After spending six months visiting family in the States, the Grothes were welcomed back to Chile. The Brenemans also returned several weeks later in October. One night after prayer meeting, while playing outside trying to go on a skateboard, Cedric Martin fell and broke his arm. The next day he was taken to the public hospital and got a cast on for several weeks til his arm was healed. Sometime during this year, Dave suffered a torn calf muscle while playing soccer with the workers at lunch break at Puerto Viejo and limped around for a couple weeks. About two times in this year and the next Dave made trips to the USA to reget his greencard which had been stolen.

2011

Wendell's parents and brother, Ronnie, Edie and Dylan Martin, visited from January 20th to February 9th, 2011. Lance Martin accepted the Lord and was baptized on April 10th in the church. This year on June 3, there was another volcanic eruption, Volcan Puyehue. This

did not affect Puerto Octay either except some days there was some ash in the air. Another baby, Christy Abigail, was born to the Grothes in the Clinica Alemana, Osorono in June. Rhoda made her 7th or so trip down to Chile to help Bertha over this time. Also in June, the brothers decided to close down the bookroom in Osorno. Anysia Goodwin was baptized in the lake, Playa Gobernate in August. After being in Chile for two years, the Martins left on October 10th to visit their family in PA. (They returned in February, 2012.) A special treat at the end of the year for the Brenemans was the visit of John's parents, Christian and Ruth Breneman and a nephew, Jonathon who came to spend Christmas with them.

2012

In January, 2012, Andrew Breneman, Pilgram and Willem Goodwin decided to follow Jesus, and were baptized in the lake, Playa Gobernate.

Wladi, with his wife Veronica and little son Wladi, began attending meetings again, and making decisions towards following Christ.

What more is happening this year?? John Breneman is up in the USA attending a MZL book meeting. He is planning on returning near the end of February with his aunt Naomi who will stay for 6 months. On February 26th the Goodwins are scheduled to fly for the States for a year long visit and work time. The Martins are planning on living in the Goodwin's house meanwhile. The Brenemans have opened up a little book room in their house and are taking over more of the book-selling business. They also hope to sell books at different book fairs. Guillermo has a growing furniture shop. Conrad (who is remaining in Chile) is beginning a key and lock business. The general children's classes are on break for the summer, except for some informal classes that meet in the homes with neighbor children. Church meetings continue - Sunday morning Sunday School and preaching service, Wed evening prayer meeting, Tue morning men's prayer meetings, regular evening brother's meetings, once-a-month sister's teas... as well as picnics, walks, visitings, homeschool co-ops, hikes, swims, campings, singings, meat discos, hogar's girls' weekend visits, Christmas cooky baking, bus riding, waitings, Bible studies, school, work, painful goodbye's, joyful hello's... etc etc.

There will be some changes but the work of the church will go on with God's help. We don't know what all will happen in the years to come but we want to continue trusting in God about the future.



