

# THIS WEEK IN AG HISTORY

BY DARRIN J. RODGERS

When Paul Patkotak was born (1891), his parents, who were traditional Eskimos, lived near Wainwright, a village on the Arctic Ocean. At the time, his parents and their five other children were starving. His father insisted that the newborn be placed in a snowbank to die.

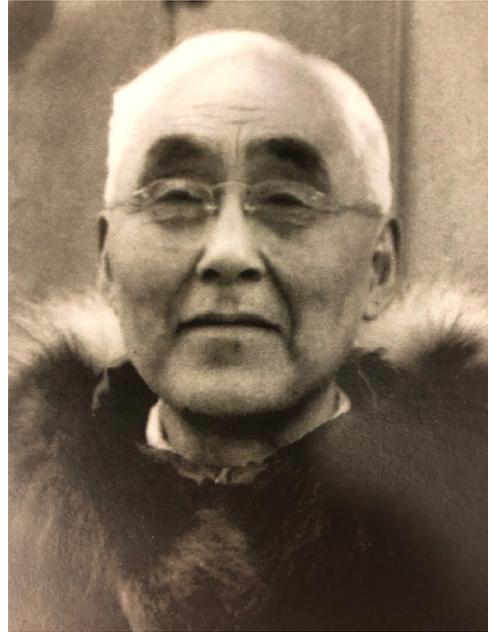
Paul's grandmother rescued him, and the next day, God provided enough caribou meat for the village to survive. Later that day, Paul was reunited with his mother.

In 1911, Paul Patkotak moved to Seattle. One day, a man asked him, "Are you hungry for the Lord?" The man led him to a small Pentecostal congregation.

Patkotak responded to the altar call and repented of his sins. He began praying for a revival to come to the Eskimos.

Patkotak and his family moved to Alaska in 1919. Although he was not a credentialed minister, he went on several evangelistic tours across Alaska.

In 1954, Patkotak joined forces



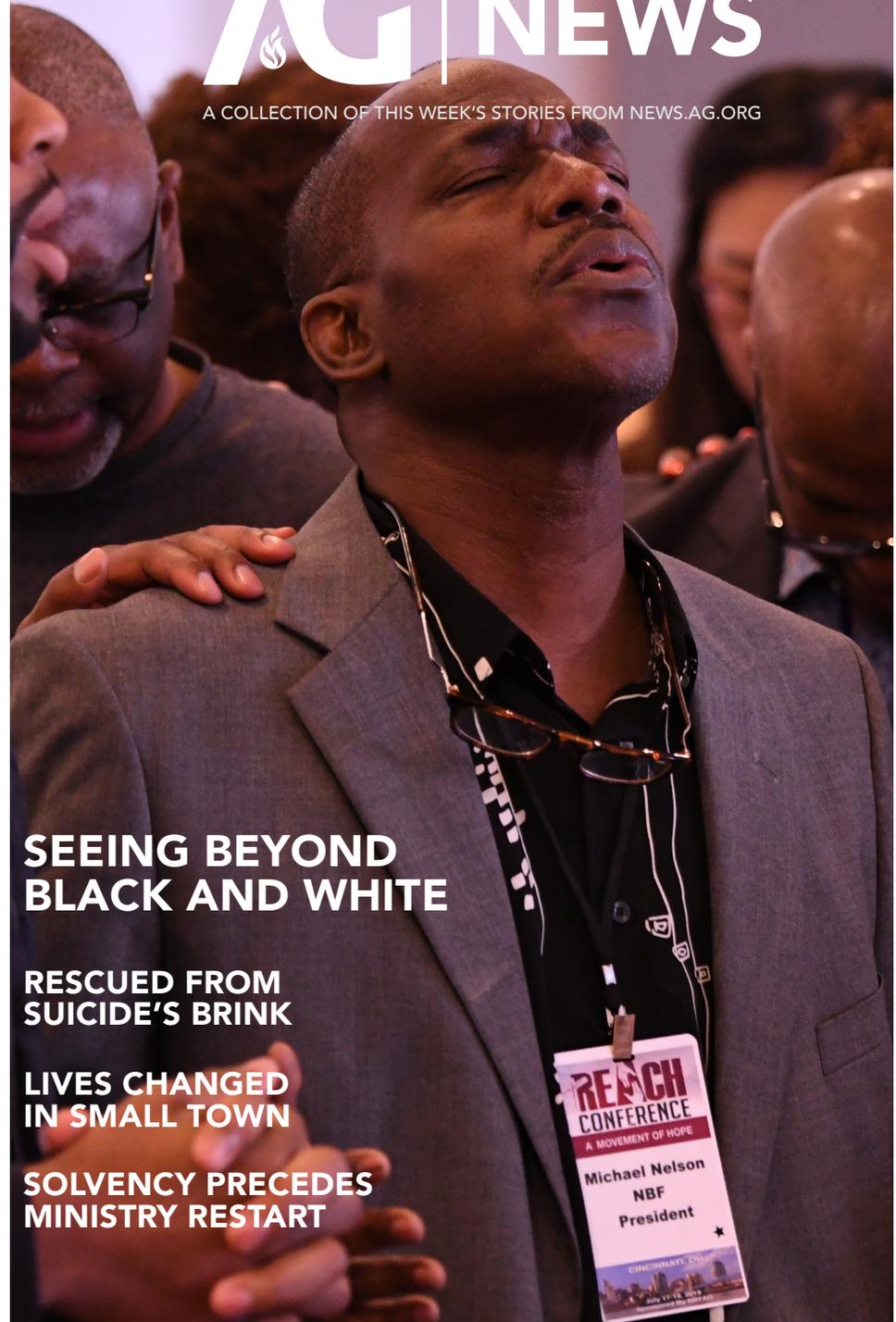
with an AG evangelist. Revival swept Barrow, and then Wainwright. After 40 years of prayer, a spiritual awakening had come!

The July 21, 1963, issue of the *Pentecostal Evangel* included an account of Patkotak and the Wainwright revival. Read the article, "Arctic Village Turns to God," by Ida Cecelia Piper, published on pages 24 and 25, online at [s2.ag.org/july211963](http://s2.ag.org/july211963).

SUNDAY, JULY 22, 2018

# AG NEWS

A COLLECTION OF THIS WEEK'S STORIES FROM NEWS.AG.ORG



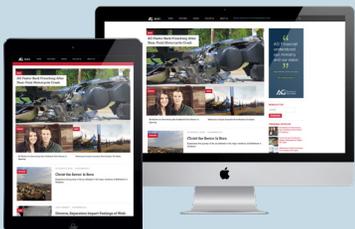
## SEEING BEYOND BLACK AND WHITE

## RESCUED FROM SUICIDE'S BRINK

## LIVES CHANGED IN SMALL TOWN

## SOLVENCY PRECEDES MINISTRY RESTART

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## SEEING BEYOND BLACK AND WHITE

BY JOHN W. KENNEDY

CINCINNATI — Black and white speakers recounted how they have learned to trust Christians outside their own race at the kickoff of the biennial National Black Fellowship (NBF) meeting July 17 in Cincinnati. Still, the Reach Conference: A Moment of Hope, shows there is a long way to go.

“The issue of racism is certainly more alive than it has ever been before,” said James E. Collins, senior pastor of Eagle Heights Cathedral in Revere, Massachusetts. “It’s not the Church’s fault, but it’s our responsibility.”

Collins, author of *Racism and the Church*, said attitudes change only when a person allows God to change his or her heart. Eagle Heights has attendees from more than 50 nations.

“The Word has the power to break every yoke of bondage,” Collins said. “What you tolerate, you perpetuate.”

Shannon Polk, ministry assistant at Riverside Tabernacle in Flint, Michigan, urged ministry leaders to see the invisible in their communities: the homeless, the unemployed, the illiterate.

“When you don’t acknowledge, they become invisible,” said Polk, who noted that Flint, a city with a majority black population, has spent four years dealing with a drinking water crisis. “Visibility confers dignity, and dignity confers value. God sees you, and you matter.”

Dan Miller, superintendent of the International Ministry Network, recounted how he never saw any nonwhite people growing up in northern Wisconsin. He pastored an all-white church in North Dakota before accepting the pastorate of Blue Roof Church, an all-white congregation in St. Joseph, Michigan. He said he knew God called him to the racially divided city when he saw all the boarded up and burned down houses on the wrong side of the river. The growing church didn’t decide to construct a new building on the safe side of the city. It hasn’t been smooth sailing, but Blue Roof Church is now 30 percent African-American.

“It takes the Holy Ghost and it takes guts to diversify,” Miller said.

Peoples Church is hosting this year’s

## SOLVENCY PRECEDES MINISTRY RESTART

BY GINGER KOLBABA

In May 2015, R. Paul Hinzman became chief executive director of Teen Challenge for the Illinois district. He realized the ministry had experienced financial turmoil due to an inability to pay bills.

“I thought we were going to have to shut the doors,” Hinzman says. He knew survival and retaining the ministry’s nonprofit status depended first on focusing on solvency. So Teen Challenge Illinois thinned its budget and staffing, closed its women’s program, and scaled back on its men’s programs.

Within the first quarter of Hinzman’s arrival, large donation after large donation starting pouring in.

“All of a sudden we began to pay off our debt,” Hinzman says. “God was rescuing our ministry.”

After a year, Teen Challenge Illinois had regained its financial footing and reduced debt. While paying bills on time again, Hinzman shifted the concentration to ministry. The first step involved expanding the men’s program.

Because the statewide centers

didn’t offer the customary full 13-month rehabilitation program, after clients participated in a four-month

induction program they had to go out of state to other facilities. In January 2017, the Chicago center became a full-service program.

Teen Challenge Illinois has bought a building in North Pekin for \$120,000, which after a remodel is completed will be valued at \$1 million. Teen Challenge obtained another building in Carlinville, appraised for \$900,000, for only \$150,000. The ministry paid cash for both properties.

The centers in the two new locations will begin serving clients in the fall. The Peoria-North Pekin center will be a men’s rehabilitation, recovery, and discipleship program. The center also will provide transitional housing for those who have graduated but need a temporary place to stay.



### THE ABCs OF SALVATION

**ACCEPT** that you are a sinner, and God’s punishment for your sin is death and separation from God forever.

**BELIEVE** that Jesus paid God’s price for your sin when He died on the cross.

**CONFESS** “Jesus, I believe You are who the Bible and history declares You are – the Son of God. I humble myself and surrender to You. Forgive me. Make me spiritually whole. Change my life. Amen.”

# RESCUED FROM SUICIDE'S BRINK

BY PETER K. JOHNSON

Richard D. Mangone, handcuffed and guarded by U.S. marshals, entered the federal correction institution in Ray Brook, New York, in November 1995, to begin a 24-year sentence without parole for bank fraud and money laundering.

Runaway greed and the love of money had ruled Mangone. "I owned properties valued at \$20 million, but with all that money I was still empty inside," he admits.

As president of a Massachusetts credit union, Mangone and several cohorts obtained fraudulent loans to bankroll massive investments in Cape Cod real estate. Mangone received the longest sentence ever for a white-collar crime in Massachusetts.

Instead of appearing in court for sentencing in February 1994, Mangone fled, boarding a plane with \$130,000 in cash. Mangone lived high until his money dried up. Alone in a Tennessee motel room, he decided to kill himself the next morning by piping carbon monoxide exhaust gas into his sealed SUV.

But the night before he watched an evangelist preaching about Jesus on the Cross. Mangone placed his hands on the TV set and repeated a prayer. The next day he found a Christian bookstore and bought a Bible. He finally surrendered to police in July 1995.

In prison, Mangone told AG



Chaplain Myron Walen how he had accepted Jesus as Savior — before surrendering to the FBI after hiding as a fugitive for 18 months.

"Richard realized that he had done wrong and had a repentant heart," recalls Walen. At Walen's suggestion, Mangone completed 18 Global University studies.

Mangone memorized 2,000 Bible verses, mentored inmates, and won the respect of prison officials. He earned early release in 2013. At 73, Mangone volunteers with the U.S. Probation and Pretrial Services System, counseling men in federal prisons and jails.

"Jesus has changed my life and given me new purpose," says Mangone.

# LIVES CHANGED IN SMALL TOWN

BY KEN WALKER

When Brandy and Alfonzo Chiles visited a Community Culture Church small group, the Eufaula, Oklahoma, couple was on the verge of divorce. Brandy already had found another residence and packed her bags.

Indeed, Alfonzo's suggestions that they visit the small group, part of a nontraditional church that appeals especially to young adults, didn't resonate with her.

"I was angry that he would use that to try to save our marriage," says the 32-year-old nurse, noting Alfonzo never had shown any interest in church before during their 16 years together. The Bible study during the fall of 2016 reviewed brokenness and the Lord's ability to rekindle faith.

Brandy sensed God telling her she had given up on the marriage too soon, and that He would restore it if she put her faith in Him.

"This church teaches how to have a relationship with God and love people," Brandy says. "It's opened our eyes to how to love each other." Alfonzo and Kylar, the Chiles' oldest son, were baptized on Easter 2017. Alfonzo and Brandy now lead a home group.

Such stories of redemption are common at Community Culture, pastored by Chad Randleman. The church will mark its fourth anniversary in October.

# BLACK TRAILBLAZERS IN MINNESOTA

BY JOHN W. KENNEDY

Trailblazers Louis and Gloria Walton are the longest-serving ethnic minority pastors in the AG Minnesota district, serving as co-pastors of Trinity Tabernacle AG in inner-city Minneapolis since 1970.

Louis, an Alabama native who grew up living with the realities of legal segregation, in 1958 became only the third African-American student at North Central University.

Louis and Gloria, who wed in 1965, launched Trinity Tabernacle five years later, becoming one of the first AG congregations in the U.S. to be led by a married African-American couple. Trinity Tabernacle is a mostly African-American congregation of 200. Louis is an AG sectional presbyter and Gloria is an inner-urban section representative for Bridging the Gap Minnesota district women's ministry.

Both pastors are grateful for the spiritual changes born during the Civil Rights era, including a subsequent repentance in 1989 at the AG General Council of the sin of racism.

"There was repentance there from the racial tensions," Louis remembers: "We've seen quite a few changes over the years, and we love all people no matter their skin color."

The Waltons say the Minnesota district has been consistently supportive of their work in the past half century.



## MINISTERING AT CHURCH, WORK

BY ALLY HENNY

Ayo and Sandra Ogunremi work for Regional Health in Rapid City, South Dakota. Ayo is a physician and Sandra is senior diversity consultant.

Sandra, who earned a doctorate in health administration from Central Michigan University, says her faith grounds her as she trains her co-workers in diversity and cultural awareness. She also coaches people on alleviating pain and anguish that can be emotionally crippling.

She doesn't hesitate to provide coaching that is rooted in Scripture to co-workers who frequently approach her asking for prayer and advice.

As Ogunremi lives her faith in the workplace, she also helps to build up others in the local church she attends, First Assembly Rapid City. Ogunremi, who became an ordained AG minister in 2011, leads a weekly

women's Bible study.

Georgina Hughes, a longtime participant, says the study has been a haven for her. When her family experienced a tragedy that required Hughes to be out of the city for several weeks, she took comfort in knowing that Ogunremi and other women from the Bible study would be praying for her.

For the past decade, Ogunremi also has served as the Black Hills section's women's representative. Since 2015, Sandra has led the Women of Excellence Conference, the Black Hills section's annual women's gathering.

"I'm just blown away by her," says Rachel J. Schaible, the South Dakota district women's director. Schaible values the level of professionalism and perspective that Sandra brings to the ministry.

event. Sessions in the sanctuary are punctuated by exuberant worship, demonstrative prayer, and rousing reactions to teachings.

When Chris Beard became senior pastor in 2001, the inner-city church had a virtually all-Caucasian makeup. Now Peoples Church is 25 percent African-American and 25 percent from 30-plus foreign countries.

Beard joined the NBF in 2006 and was one of just two white attendees at the 2006 conference. Nearly 30 percent of the more than 300 attending this year's conference are Caucasians.

"The kaleidoscopic wisdom of God is revealed through the diversely united church," said Beard, citing Ephesians 3:6 as the basis for all nations and

ethnicities worshipping Jesus together. "The missing part of the strategy of God is a diversely united body."

Many white pastors remain disinterested in racial reconciliation, Beard said. "Satan fights this hard," Beard said. "His number one strategy is to divide. We can't keep doing church as normal."

NBF leaders are nevertheless encouraged.

"My heart is overwhelmed to see diversity in this room," said NBF President Michael Nelson. "When we come together as God's people and start speaking the same language, there won't be anything impossible for God's Church to do. We want to look like heaven."

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## CONNECTING WITH STAKEHOLDERS

BY ERIC TIANSAY

Numerous churches in the Florida panhandle have been blessed since connecting with Rural Compassion, which conducts seminars to teach pastors and church members to serve and impact their communities. Rural Compassion also provides supplies, including food, to participating congregations.

West Florida District Council Superintendent Tommy L. Moore says 80 congregations — half of those in the district — have benefited from a relationship with Rural Compassion.

Danny Carnley, pastor of Live Oak AG in Bonifay, says the congregation is learning creative ways to reach residents. The church distributes several cases of water every other month to

law enforcement personnel and first responders, as well as holds an annual appreciation lunch for the groups. The church also recently distributed more than 750 pairs of shoes to all students of a local elementary school thanks to Rural Compassion.

Buddy Pennington, pastor of Westville Assembly of God, says the congregation has built relationships with local educational groups and ministered to struggling individuals. Rural Compassion also has helped create a positive reputation for the church in the eyes of employees of the town of 280. No other group had ever sponsored an appreciation luncheon for the overworked and underpaid public servants.