

FLORIDA CENTRAL SECOND ECCLESIASTICAL JURISDICTION



Pastoral Application Packet & Jurisdictional Information

Jurisdictional Headquarters Located at:
Southside Church Of God In Christ
2179 Emerson Street - Jacksonville, FL 32207
Bishop Edward Robinson Sr., Jurisdictional Prelate

Mother Judy Little, Jurisdictional Supervisor of Women



Florida Central Second Ecclesiastical Jurisdiction

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 Jurisdictional Headquarters located at
 Southside Church Of God In Christ
 2179 Emerson Street, Jacksonville, FL 32207
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JURISDICTIONAL MEMBER APPLICATION

APPLICATION INFORMATION		APPLICATION DATE:	
Last Name	First	M.I.	
Street Address		Apt/Unit #	
City	State	Zip Code	
Cell Phone	Home Ph		
Email Address			
Occupation			
EDUCATION			
High School	Address		
From To	Did you graduate?	Degree	
College	Address		
From To	Did you graduate?	Degree	
Other	Address		
From To	Did you graduate?	Degree	
FAMILY INFORMATION			
Spouse's Last Name (If different from yours)	First	M.I.	
Cell Phone	Other		
Email Address			
Occupation			
Children's Names & Ages			
CHURCH INFORMATION			
Name of Church			
Street Address		Apt/Unit #	
City	State	Zip Code	
Church Phone	Church Email		
Website			
Number of years established			
Number of years you have served as pastor			



Church of God in Christ, Inc.
International Headquarters
Office of the General Secretary

Transfer of Church

(to be completed by receiving jurisdiction)

State: _____ **Jurisdiction** _____

Jurisdictional Bishop: _____ **Jurisdictional Secretary** _____

Effective as of this date: _____

Please update your records of the following transfer:

Church Name: _____

Pastor's Name _____

Address _____ **City, State, Zip** _____

Transferring to:

State: _____ **Jurisdiction** _____

Jurisdictional Secretary

Date

Fax to:
(901) 947-9359

Mail to:
930 Mason Street
P.O. Box 320
Memphis, Tennessee 38101

Table Of Contents

	Page #
Jurisdictional Vision & Mission	1
History of The Church Of God In Christ	2-5
Church Of God In Christ Statement Of Faith	6
Church of God In Christ Organizational Chart	7
Biographical Profile: Bishop Edward Robinson, Sr., Jurisdictional Prelate	8
The Partnership Principle	9
Annual Jurisdictional Highlights	10
COGIC Myths and Facts	11

Central Second Ecclesiastical Jurisdiction Vision & Mission

Our Vision:

Our vision is to expand God's Kingdom by being a powerful and innovative Jurisdiction that produces Districts that will implement effective strategies consistent with growing and developing local ministries.

Our Mission:

The mission of The Florida Central Second Jurisdiction is to serve as a strong support system to Regional Districts by providing them with tools and resources to build up the Kingdom of God that includes a system of prayer, developmental strategies and economic development initiatives.

"THE HISTORY OR STORY OF THE CHURCH OF GOD IN CHRIST"

THE CHURCH OF GOD IN CHRIST is a Church of the Lord Jesus Christ in which the word of God is preached, ordinances are administered and the doctrine of sanctification or holiness is emphasized, as being essential to the salvation of mankind.

Our Church is commonly known as being Holiness or Pentecostal in nature because of the importance ascribed to the events which occurred on the Day of Pentecost, the 50th day after the Passover, or Easter as being necessary for all believers in Christ Jesus to experience.

On the Day of Pentecost, the first day of the week, the Lord's Day, Supernatural Manifestations descended in marvelous copiousness and power. **The gift of the spirit in the fulfillment of the promise of Jesus to clothe those who would wait in Jerusalem with power from on high, was accompanied by three supernatural extraordinary manifestations.**

The sudden appearance of the Holy Ghost appealed first to the ear. The disciples heard a "**sound**" from heaven which rushed with a mighty force into the house and filled it--even as a storm rushes--but there was no wind. It was the sound that filled the house and not a wind, an invisible cause producing audible effects.

Next, the eye was arrested by the appearance of tongues of fire which rested on each of the gathered COMPANY. Finally, there was the impartation of a new strange power to speak in languages they had never learned "as the Spirit gave them Utterance."

Our Church is also considered to be a member of the great Protestant body though it did not directly evolve from the European or English Reformation but had its origin within the General Association to the Baptist Church.

Elder Charles Harrison Mason, who later became the founder and organizer of the Church of God in Christ, was born September 8, 1866, on the Prior Farm near Memphis, Tennessee. His father and mother, Jerry and Eliza Mason, were members of a Missionary Baptist Church, having been converted during the dark crises of American Slavery.

Young C. H. Mason

Elder Mason was converted in November, 1878, and baptized by his brother, I.S. Nelson, a Baptist Preacher, who was pastoring the Mount Olive Missionary Baptist Church near Plumerville, Arkansas. In 1893, he began his Christian Ministry with the accepting of ministerial licenses from the Mt. Gale Missionary Baptist Church, in Preston, Arkansas.

He then experienced sanctification through the word of God and preached his first sermon in "Holiness" from II Timothy 2:1-3: "**Thou therefore endure hardness as a good soldier of Jesus Christ.**" On November 1, 1893, Elder Mason matriculated into the Arkansas Baptist College, but withdrew after three months because of his dissatisfaction with the methods of teaching and the presentation of the Bible message. He then returned to the streets and to every pulpit that was opened to him declaring Christ by the word, example, and precept.

In 1895, Bishop Mason met Elder C.P. Jones of Jackson, Mississippi; Elder J.E. Jeter, of Little Rock, Arkansas; and Elder W.S. Pleasant of Hazelhurst, Mississippi, who subsequently became Bishop Mason's closest companions in the ministry.

Jointly, these militant gospel preachers conducted a revival in 1896, in Jackson, Mississippi, which had far-reaching effects on the city.

The theophanic manifestations of the revival, which included the large numbers that were converted, sanctified, and healed by the power of faith and the dogmatic teachings of Bishop Mason on the doctrine of sanctification caused church doors within the Baptist association to become closed to him and to all those that believed and supported his teachings.

So in 1897, when these pioneering, persistent preachers returned to Jackson, Mississippi, Bishop Mason was forced to deliver his first message from the south entrance of the courthouse. A Mr. John Lee, who desired to see Bishop Mason's ministry continue, provided the living room of his home the next night. Because of the overwhelming number that attended, a Mr. Watson, the owner of an abandoned warehouse in Lexington, Mississippi, gave his consent to transfer the revival meeting to the gin house on the bank of a little creek.

This gin house subsequently became the meeting house for the Church of God in Christ. This miracle deliverance revival was such a success it stirred up the "Devil", causing someone to shoot five pistol shots and two double barreled shotgun blasts into the midst of the saints while they were shouting and praying. Some persons were wounded but miraculously, none of the shots were fatal.

At the close of the meeting, it was necessary to organize the people for the purpose of establishing a church with a stronger appeal and greater encouragement for all Christians and believers, a church which would emphasize the doctrine of entire sanctification through the outpouring of the Holy Spirit.

A meeting was mutually called by Elder Mason, Elder Jones, and Elder Pleasant, and sixty stood as charter members. Land was soon bought on Gazoo Street, from Mrs. John Ashcraft, just beyond the corporate line, upon which was built a little edifice 60x40. These charter members formed a Pentecostal body known as the "Church of God."

Subsequently, in 1897, while seeking a spiritual name which would distinguish the church from others of the similar title, the name "**Church of God in Christ**" was revealed to Bishop Mason while walking along a certain street in Little Rock, Arkansas. The following scripture supported his revelation: I Thessalonians 2:14, "**For ye brethren became followers of the Churches of God which in Judea are in Christ Jesus: for ye have suffered like things of your own countrymen even as they have of the Jews.**" All of the brethren unanimously agreed to the name of "**Church of God in Christ.**"

Later, the church was reorganized during which Elder C.P. Jones was chosen as General Overseer. Elder C.H. Mason was appointed as overseer of Tennessee, and Elder J.A. Jeter was overseer of Arkansas. The turning point in Elder Mason's life came in March, 1907, when he journeyed to Los Angeles, California, to attend a great Pentecostal revival with Elder D.J. Young and Elder J.A. Jeter. Elder W.J. Seymour was preaching concerning Luke 24:49, "**And behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high.**" Elder Mason became convinced that it was essential for him to have the outpouring of the Holy Ghost.

The following are excerpts from Elder Mason's personal testimony regarding his receiving the Holy Ghost.

"The first day in the meeting I sat to myself, away from those that went with me. I began to thank God in my heart for all things, for when I heard some speak in tongues, I knew it was right though I did not understand it. Nevertheless, it was sweet to me.

I also thank God for Elder Seymour who came and preached a wonderful sermon. His words were sweet and powerful and it seems that I hear them now while writing. When he closed his sermon, he said '*All of those that want to be sanctified or baptized with the Holy Ghost, go to the upper room; and all those that want to be justified, come to the altar.*' I said that is the place for me, for it may be that I am not converted and if not, God knows it and can convert me..." "Glory!"

"The second night of prayer I saw a vision. I saw myself standing alone and had a dry roll of paper in my mouth trying to swallow it. Looking up towards the heavens, there appeared a man at my side. I turned my eyes at once, then I awoke and the interpretation came.

God had me swallowing the whole book and if I did not turn my eyes to anyone but God and Him only, He would baptize me. I said yes to Him, and at once in the morning when I arose, I could hear a voice in me saying, " *I see...* "

"I got a place at the altar and began to thank God. After that, I said Lord if I could only baptize myself, I would do so; for I wanted the baptism so bad I did not know what to do. I said, Lord, You will have to do the work for me; so I turned it over into His hands."

"Then, I began to ask for the baptism of the Holy Ghost according to Acts 2:41, which readeth thus: '**Then they that gladly received His word were baptized,**' Then I saw that I had a right to be glad and not sad."

"The enemy said to me, there may be something wrong with you. Then a voice spoke to me saying, if there is anything wrong with you, Christ will find it and take it away and marry you...Someone said, 'Let us sing.' I arose and the first song that came to me was 'He brought me out of the Miry Clay.'

The Spirit came upon the saints and upon me...Then I gave up for the Lord to have His way within me. So there came a wave of Glory into me and all of my being was filled with the Glory of the Lord.

So when He had gotten me straight on my feet, there came a light which enveloped my entire being above the brightness of the sun. When I opened my mouth to say Glory, a flame touched my tongue which ran down me. My language changed and no word could I speak in my own tongue. Oh! I was filled with the Glory of the Lord. My soul was then satisfied."

This new Pentecostal experience which Elder Mason found for himself, for he began to proclaim to others upon his return home to Memphis, Tennessee as a New Testament doctrine. A division, subsequently, became evident within the ranks of Elder Mason's contemporaries when Elder J. A. Jeter, the General Overseer, Elder C. P. Jones, and others regarded the new Holy Ghost experience of speaking in tongues as a delusion. Being unable to resolve their difference in the New Testament doctrine.

The General Assembly terminated by withdrawing the "right hand" of fellowship from C. H. Mason. Elder Mason then called a conference in Memphis, Tennessee of all ministers who believed in receiving the baptism of the Holy Ghost according to the scriptures in Acts 2:1-4. Those who responded to Elder Mason's urgent call were E. R. Driver, J. Bowe, R.R. Booker, R. E. Hart, W. Welsh, A. A. Blackwell, E. M. Page, R.H. I. Clark, D. J. Young, James Brewer, Daniel Spearman and J. H. Boone.

These men of God organized the first Pentecostal General Assembly of the "Church of God in Christ." Overseer C. H. Mason was then chosen unanimously as the General Overseer and Chief Apostle of our denomination. He was given complete authority to establish doctrine, organize auxiliaries and appoint overseers.

Dr. Hart was appointed Overseer of Tennessee; Elder J.A. Lewis was appointed Overseer of Tennessee; Elder J. Bowe the Overseer of Arkansas; later J. A. Lewis was appointed Overseer of Mississippi. As the church grew, Elder E. M. Page was appointed Overseer of Texas; Elder R.R. Booker, Overseer of Missouri; Elder E. R. Driver, Overseer of California and Elder W. B. Holt as the National Field Secretary.

As the Chief Apostle, he immediately dedicated twenty days, November 25th through December 14th annually as a meeting time for all of his followers to fellowship with each other and to transact all ecclesiastical and secular affairs pertinent to the growth of the National Organization.

This segment of the year was chosen because the majority of the communicants of the church lived in farming districts of Mississippi, Tennessee and Arkansas. By this time of the year, they had sufficient provisions and financial resources from the harvesting of their crops, to enable them to attend and support a national meeting.

The first National meetings were held at 392 South Wellington Street, Memphis, Tennessee. The first National Tabernacle was built and completed at 958 South Fifth Street, in 1925.

This Tabernacle, however, was destroyed by fire twelve years later in 1936. In the interim until 1945, our National Convocation was held within the Church pastored by Bishop Mason at 672 South Lauderdale. In 1945, Bishop Mason was able to visualize the culmination of his dream. He dedicated the Mason Temple at Memphis, Tennessee which was built for less than \$400,000 during World War II. This auditorium became the largest convention hall owned by any colored religious group in America.

Under Bishop Mason's spiritual and apostolic direction our church has grown from ten congregations in 1907, to the largest Pentecostal group in America. The membership of the Church of God in Christ grew from three million in 1973 to an estimated 5.2 million in 1997.

Churches under the parent body in Memphis, Tennessee, are now established throughout the United States, on every continent, and in many of the islands of the sea.

Statement of Faith

We affirm our faith in the Bible.

We believe the Bible to be the inspired and only infallible written word of God.

We Affirm our faith in God.

We believe that there is one God, eternally existent in three persons, God the Father, God the Son and God the Holy Spirit.

We affirm our faith in the Blessed Hope.

We believe in the Blessed Hope, which is the rapture of the Church of God which is in Christ at his return.

We affirm our faith in Repentance and Salvation.

We believe that the only means of being cleansed from sin is through repentance and faith in the precious blood of Jesus Christ. We believe that regeneration by the Holy Ghost is absolutely essential for personal salvation.

We affirm our faith in Jesus Christ.

We believe that the redemptive work of Christ on the cross provides healing for the human body in answer to believing prayer.

We affirm our faith in the Holy Ghost.

We believe that the baptism in the Holy Ghost, according to Acts 2:4, is given to believers who ask for it.

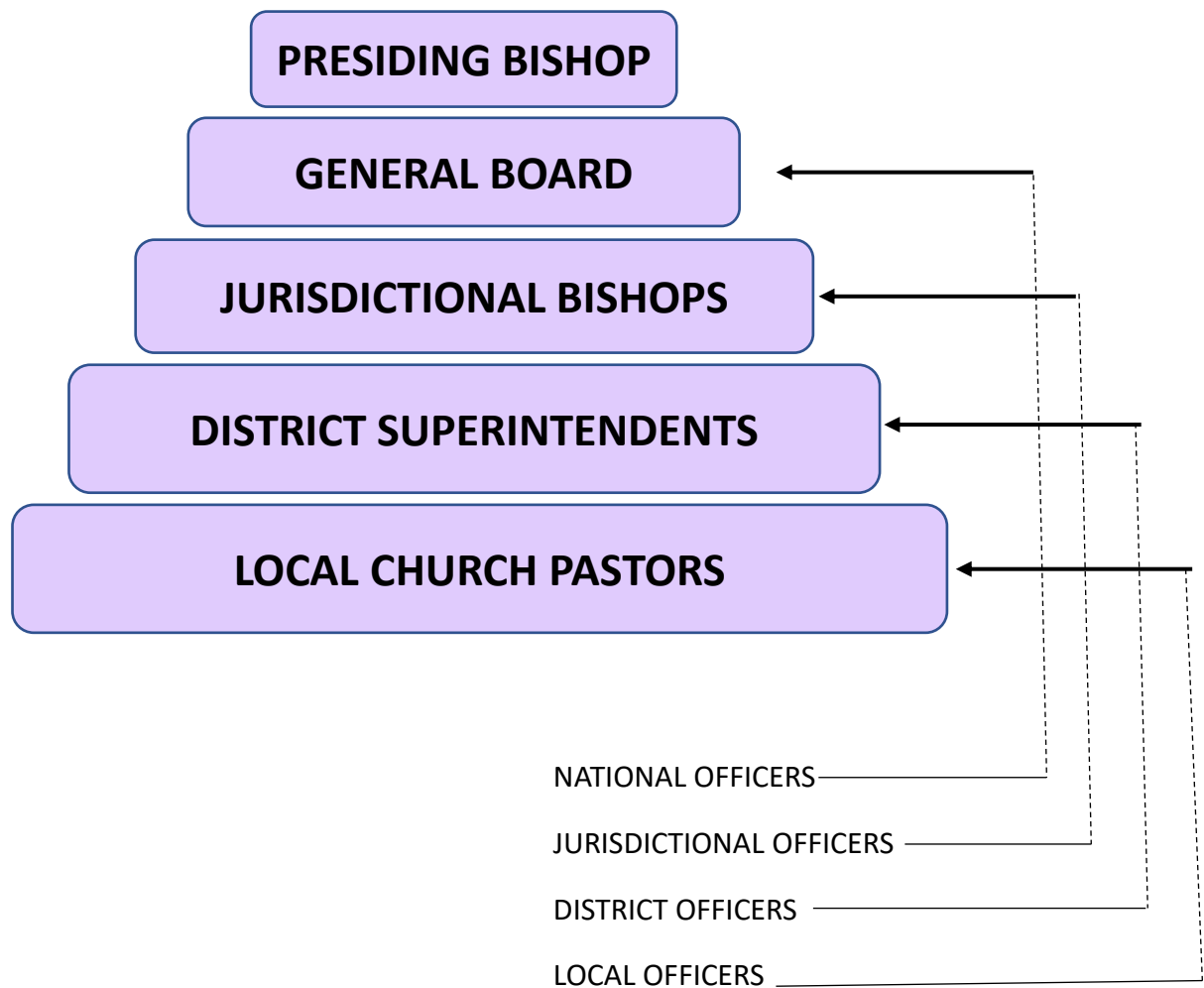
We affirm our faith in Sanctification

People: We believe in the sanctifying power of the Holy Spirit, by whose indwelling, the Christian is enabled to live a holy and separated life in this present world.

Amen.

Church Of God In Christ

Organizational Chart





Bishop Edward Robinson, Sr., Jurisdictional Prelate
Florida Central Second Ecclesiastical Jurisdiction

Biographical Profile

Bishop Edward Robinson, Sr. is pastor of the Southside Church of God in Christ, and Jurisdictional Bishop of the Florida Central Second Ecclesiastical Jurisdiction. He is an effective and prominent leader in Jacksonville and surrounding areas.

A native of Jacksonville, Florida, Edward Robinson, Sr. was born to Elder George Robinson, Sr., and Missionary Martha Robinson, in 1946. He graduated from Douglas Anderson High School in 1964. He received his Bachelor of Theology Degree from Southeastern Bible College, in Orlando, Florida, and furthered his studies at Luther Rice Seminary in Jacksonville, Florida. He received his Bachelor of Science in Business Administration from Edward Waters College, graduating Suma Cum Laude.

Bishop Robinson married Cynthia B. Waters in 1967. He is the proud father of two children, Tabitha, and Edward, II, and three grandchildren: Zion, Lauren and Christian Robinson.

In 1974, he was appointed Pastor of the Cross City Church Of God In Christ, in Cross City, Florida. He was later appointed Pastor of the Southside Church Of God In Christ in 1979.

Under his leadership the vision to expand the ministry of Southside Church of God in Christ included facilities that would accommodate the church's needs. The congregation recognized the needs of the ministry and rallied behind his efforts to make the vision become a reality. "The Miracle on Emerson Street," a beautiful new worship and multipurpose facility, including a daycare, playground and ample parking were completed in November 2003. In that same year, he was appointed to the office of Bishop, thereby becoming the Jurisdictional Prelate of Florida Central Second Ecclesiastical Jurisdiction.

Bishop Robinson is an avid civic and community leader. His civic accolades include: A Proclamation from former Mayor, Tommy L. Hozouri, declaring July 29, 1989, as "Superintendent Edward Robinson, Sr. Day." He was named "Outstanding Religious Leader" by Hands on Jacksonville. He has served as Chairman of several community organizations: Local School Advisory Council (LSAC), Teen Alliance Council (TAC), United Outreach Ministry (UCOM) and has held memberships with The Kiwanis Club, Jacksonville Chamber of Commerce, I CARE, and Toast Masters International.

In the early 1980's, the Southside COGIC formed a unique relationship with the All Saints Episcopal Church, under the leadership of the late Father John Riley and Reverend Davette Turk. The two churches formed a community partnership called "Reconcile Jacksonville". This organization was the catalyst in the city to address and encourage racial unity. The program was created to emphasize relationship building through education and worship. He also hosted a television ministry program called "Faith to Faith" a well-documented show that features a cross section of religious leaders representing the Jewish, Muslim, and Christian communities. Bishop Robinson has received numerous awards for his service to the community.

Most recently, Bishop Robinson's commitment to community service is the Community Development Association of Florida. Its philosophy is rooted in creating and motivating vehicles to alleviate poverty and increase access to income opportunities for the poor, disenfranchised, individuals and families. One of his primary goals has been to implement programs for senior citizens which will include senior apartments, called "The Village At Southside".

The Partnership Principle

SHARED VISION

SHARED EXPENDITURES

SHARED BENEFITS

If we are to share in the same vision, then we should invest our time, talents and treasures for the achievement of a common goal; So that we (The Kingdom of God) , may reap the benefits.

This principal is based on Ecclesiastes 4: 9-12 NIV

⁹ Two are better than one,
because they have a good return for their labor:

¹⁰ If either of them falls down,
one can help the other up.

But pity anyone who falls
and has no one to help them up.

¹¹ Also, if two lie down together, they will keep warm.
But how can one keep warm alone?

¹² Though one may be overpowered,
two can defend themselves.

A cord of three strands is not quickly broken.

If you are looking for a strong covering and covenant partners that you can be connect with to help you accomplish the vision that God has given you for your ministry, then consider Florida Central Second Ecclesiastical Jurisdiction.

Annual Jurisdictional Highlights

Spring Conference

Each year in March we convene as a Jurisdiction for what has been historically known as the "Workers Meeting". The Annual Spring Conference is comprised of worship services and workshops to help equip participants for a higher standard of ministry.

Holy Convocation

Each August we come together for a Holy Assembly at our Jurisdictional Headquarters in Jacksonville, FL. The week is comprised of anointed preaching and teaching and is commenced with Holy Communion Services.

Annual Women's Convention

Our Jurisdictional Women's Department is lead by Mother Judy Little, the Jurisdictional Supervisor of Women. They plan and develop this annual convention. It is filled with power-packed Church services, partnered with educational & empowering summits for the spiritual and holistic development of our women.

Annual AIM Convention

The Auxiliaries in Ministry (AIM) Convention is an annual summer convention which is geared toward spiritual enrichment, training, education and fellowship. The goal of AIM is to promote effectiveness in ministry. This Convention is a family involvement experience, which brings together five auxiliaries of the Church: Music, Youth, Missions, Evangelism and Sunday School.

COGIC Myths & Facts

Myth: COGIC does not accept female pastors

Fact: Whereas COGIC does not officially ordain women as of yet (although this is still being considered), the organization has hundreds of women as Senior Pastors. In fact, our Jurisdiction has several female pastors who have been carrying on great works in their geographical areas. They are often referred to as "Shepherdess" and are treated fair and equal to our male pastors.

Myth: You have to be born into the organization to be a Pastor or member of COGIC

Fact: Some refer to The lyrics of the song "This Is The Church Of God In Christ", stating that it implies that you must be born into the organization to be a part of the organization. In actuality , the lyrics say the following:

"This is the Church of God In Christ, "This is the Church of God In Christ, . We are anointed by God appointed, "This is the Church of God In Christ,

"I love the Church of God In Christ", "I love the Church of God In Christ", ...Oh you cant join in, you have to be born in, " This is the Church of God In Christ",

Myth: COGIC is very strict and traditional with regards to worship apparel and also has very' strict teachings of Holiness.

Fact: In some instances, there are a few COGIC churches that may still have very strict views on some things, however, for the most part the organization is more focused on reaching the lost and focuses on maintaining our youth in the church. For this reason, our approach in teaching Holiness and Sanctification is now wiser; through modeling non-judgmental or non-self-righteous Christian behavior.

Myth: The COGIC structure is set up where heavy financial demands are placed on the local churches but nothing is in place to help the local assemblies

Fact: Jurisdictionally, our Prelate is always thinking of ways to economically empower the Districts and local churches to help them accomplish their "grassroots" initiatives.