

Church Of God In Christ, Inc.  
General Council of Pastors and Elders  
Judicial Review Committee / Ecclesiastical Appeals Court  
P. O. Box 356  
Douglasville, Georgia 30133-0356



**Dr. Frederick D. Jenkins - Georgia**  
Chairman / Chief Ecclesiastical Appeals Court Judge

**ECCLESIASTICAL APPEALS COURT JUDGES**

Supt. Alton Barnes- Connecticut  
Dr. Destry C. Bell, Sr. - Texas  
Supt. Lee E. Blackmon- Texas  
Supt. Timothy Bouknight- Massachusetts  
Dr. Robert E. Garner -Michigan  
Supt. Johnie Q. Jones -California  
Supt. Jesse J. Lipford -Tennessee  
Supt. Bruce A. McCoy -Michigan  
Pastor Lawrence H. Murray -Nevada  
Supt. Kenneth L. Paden -Georgia  
Supt. Embra R. Patterson -Illinois  
Elder Ward A. Snow -Alabama  
Pastor Talbert W. Swan, II- Massachusetts  
Pastor Carl E. Williams- Tennessee

Church Of God In Christ, Inc.  
General Council of Pastors and Elders  
Judicial Review Committee / Ecclesiastical Appeals Court  
P. O. Box 356  
Douglasville, Georgia 30133-0356



**FILE: MATTER #JJBvJWL0825010**

**THE MATTER**  
**OF**  
**SUPT. JOHNNY J. BLUNT**  
**AND**  
**BISHOP JOHN WAYNE LEGGETT**  
**OF**  
**SOUTHERN GEORGIA SECOND ECCLESIASTICAL JURISDICTION**  
**CHURCH OF GOD IN CHRIST**



Church Of God In Christ, Inc.  
*General Council of Pastors and Elders*  
**Judicial Review Committee / Ecclesiastical Appeals Court**  
P. O. Box 356  
Douglasville, Georgia 30133-0356

**General Council of Pastors and Elders**  
Before The  
**Judicial Review Committee / Ecclesiastical Appeals Court**

**March 1, 2011**

**File: Matter#JJBvJWL0825010**

**The Matter of**

**Supt. Johnny J. Blunt**  
**and**  
**Bishop John Wayne Leggett**  
**Southern Georgia Second Ecclesiastical Jurisdiction**

The Chairman of the General Council of Pastors and Elders received a Formal Notice of Appeal from Supt. Johnny J. Blunt on August 25, 2010, dated August 11, 2010.

During the General Council of Pastors and Elders Annual Conference in Memphis, Tennessee September 8<sup>th</sup> – 10<sup>th</sup>, 2010, Dr. Frederick D. Jenkins was formally appointed by Chairman Isaiah C. Grover to the Post of Chairman of the Judicial Review Committee and Chief Judge of the Appeals Court.

The Judicial Review Committee received a copy of the Format Notice of Appeal filed by Supt. Johnny J. Blunt on September 10, 2010 from Chairman Grover.

On September 16, 2010 Dr. Frederick D. Jenkins, Chairman of the Judicial Review Committee sent notice to both Supt. Johnny J. Blunt and Bishop John Wayne Leggett that we were in receipt of a Formal Notice of Appeal filed by Supt. Johnny J. Blunt and that additional information would be needed from both parties.

On October 3, 2010 a notice was sent to Both Bishop John Wayne Leggett and Supt. Johnny J. Blunt informing them that the matter between them was set for an Appeal Hearing before the Judicial Review Committee November 10, 2010 at 10:00 am during the Holy Convocation in ST. Louis, Missouri.

While in ST. Louis at the Holy Convocation Dr. Frederick D. Jenkins, Chairman of the Judicial Review Committee was approached by Supt. Johnny J. Blunt who requested an extension of the Appeals Hearing since there was information presented to the Committee he had not been able to review, the request was granted.

On February 8, 2011 in a telephone conversation with Supt. Johnny J. Blunt, I learned from him that he is no longer with the Church Of God In Christ that he is now in another reformation in the capacity as a Bishop, and that he was leaving the matter in our hands to do, as he put it “the right thing”.

Without regards to the fact that Supt. Johnny J. Blunt has severed his membership in the Church Of God In Christ, we still have a Judicial responsibility to adjudicate the issue at hand and before us today is the Matter of Elder Johnny J. Blunt and Bishop John Wayne Leggett of Southern Georgia Second Ecclesiastical Jurisdiction of the Church Of God In Christ, Inc.

The Matter involves the allegation that Bishop John Wayne Leggett Jurisdictional Prelate of Southern Georgia Second Ecclesiastical Jurisdiction of the Church Of God In Christ, Inc. on August 2, 2010 at the Faith Temple Church Of God In Christ in Cartersville, Georgia declared the pulpit vacant, thus removing Elder Johnny J. Blunt from the Pastorate where he had served for the past ten (10) years.

The Matter alleges that this was and unconstitutional Act, that there were no charges brought, filed or alleged against Elder Blunt, that there was no hearing of the matter, that Elder Blunt was not charged with or found guilty of any offenses, nor any violations of law, policy or procedure of the church, and that he was denied to right to Due Process provided for in the Judicial process of the Church Of God In Christ.

This Issue is assigned **Matter:#JJBvJWL0825010PR**. Please note the term “**Matter**” as opposed to the usual term “**Case**”.

**Explanation:** For our purposes the terms are defined as follows:

**Matter**

Are issue/issues in dispute with substantial facts forming the basis for formal complaint consideration.

**CASE**

A Judicial proceeding for the determination of contested issue, controversy or dispute between parties wherein rights are protected and wrongs are prevented or redressed. The issues being decided by the court or jurisdiction in a written decision.

Since these issues were never subject to adjudication and therefore never entered the Judicial process, what we have is a Final Administrative Judgment and Execution by the Jurisdictional Bishop.

Your charge in this Matter is to review all the provided materials and to determine from the material provided the following:

1. Was there an un-constitutional act perpetrated as alleged above?
  - a. What was the un-constitutional act if so, site supporting documentation for or against.

2. Were there charges or should there have been charges?  
Site supporting documentation for or against.
3. Was there a hearing or should there have been a hearing?  
Site supporting documentation for or against.
4. Was there guilt or should there have been guilt?  
Site supporting documentation for or against.
5. Were there violations of church law, policies and/or procedures or should there have been violations? Site supporting documentation for or against.
6. Was Due-Process denied or was Due-Process necessary?  
Site supporting documentation for or against.

Remember the main duty of the Ecclesiastical Appeals Court is to:

Review challenged cases and questionable findings rendered by the lower courts and subject them to a judicial review for legal and procedural sufficiency, and in the matters of Administrative Final Judgment and Execution the same applies.

I will need your **written** findings and recommendations not later than **March 28, 2011**

Please find enclosed information that I hope will be helpful to you in your review and deliberation.

Ecclesiastical Appeals Court Code Of Judicial Conduct (for your Notebook).  
Rationale for Public Civil and Ecclesiastical Dissent. (Food for thought)

Should you have need to contact please feel free to do so at **678/836-4573**.

Sincerely

**DR. FREDERICK D. JENKINS**

Chairman / Chief Appeals Court Judge  
Judicial Review Committee / Appeals Court  
General Council of Pastors and Elders  
Church Of God In Christ, Inc.



## **Food for thought as you Review this Matter.**

### **Rationale for Public Civil and Ecclesiastical Dissent**

The question of public civil and ecclesiastical dissent would not arise in a perfectly ordered, perfectly just, and perfectly loving society. In such a society, human laws would be in harmony with God's law, fear and exploitation would be banished, human dignity and freedom everywhere respected, authority and power used to further truth and the common good. Because it is evident that neither church nor state have consistently achieved this level of truth, justice, and love, and because it is evident that violence, inhumanity, abusive control, and suppression of rights remain among us, we as Christians and as a religious body may be called at times to voice dissent and to actively resist what we judge to be wrong, unjust or just evil.

Our government and our church have recognized the right and obligation to dissent and to resist laws which our informed conscience tells us are in contradiction to a higher law. Some have referred to such resistance to injustice or evil as "divine obedience," or as "civil responsibility." While the right is easy to grant in the abstract and the good effects of dissent easy to recognize in the past, the concrete exercise of that right in our own day is almost always controversial.

Nevertheless, the dialogue and the debate generated by diversity and dissent bring us closer to the truth and to justice.

Both religious history and the history of nations offer us numerous examples of public dissent. The prophets, in fidelity to Yahweh the Source of all authority, were often in conflict with civil authority or with religious leaders who allied themselves with kings and rulers who were obstructing justice. Jesus often challenged the law not in contempt of law, but in human compassion and true justice. The Gospels state that he commissioned a despised Samaritan woman to be a public witness to his identity, he saved another about to be stoned in accord with the law, and refused to condemn his hungry disciples when they ate field corn on the Sabbath. He put the law, social conventions, and taboos aside when they got in the way of touching, healing, and feeding people. Many of his followers, faithful to Jesus' vision as they understood it, have found themselves in conflict with church authorities, as we sometimes do today.

#### **What is dissent?**

Dissent is disagreement with the letter, spirit or results of a law. Through dissent, we take responsibility as mature Christians for our choices of conscience as our faith compels us. There are many kinds of dissent and ways of dissenting.

In the face of life-threatening situations and great frustration, with continual oppression, some peoples have expressed their dissent in a violent manner; we promote a non-violent stance. This position is rooted in the Gospel message, "Love your enemies, do good to those who hate you, bless those who curse you, pray for those who treat you badly...Do good and lend without hope of return. Be compassionate...do not judge...Do not condemn...Grant pardon..." (Lk. 6:27-38. Also Mt. 5:38-42.)

#### **What is public dissent in the church?**

Public dissent in the Church is the public expression or refusal to assent to a particular Church-teaching or practice. In addition, dissent can also address an administrative decision or policy by any Church authority. It is resistance to a perceived injustice or evil and is called for by the conscience of the person dissenting.

**When is public dissent in the Church appropriate?**

Public dissent in the Church is appropriate when other means of effecting change such as dialogue or participation in decision making have been impossible or ineffective. Public dissent is chosen as the responsible course of action only for the sake of a higher law, i.e. human rights, justice, truth, any Gospel imperative.

**What are the consequences of public dissent in the Church?**

When a person clergy or laymen publicly refuses assent to the Church belief teaching or practice that is considered part of the Church identity, church authorities may call the person to accountability. The action taken, the circumstances surrounding the action, the place, the issue involved, and the interpretation of Church laws and policies may all affect the consequences.

It is difficult to outline possible consequences of public dissent in the Church because the personal experience of many people has demonstrated a lack of due process. Some jurisdictions in the Church have developed or are developing due process procedures. Unpredictability and inconsistencies are evident in the disciplining of those involved in public dissent in the Church.

I've been in the Church Of God In Christ long enough to know that not everyone in a position of authority in the Church is perfect and I do know that not everyone in the Church is always treated with fairness. But why do we need a "Judicial Review Committee / Appeals Court" dedicated to "rights of The Membership"? If anyone has a complaint it should be made directly to the authority concerned. After all, church law makes it clear that Church members can "vindicate and defend the rights they enjoy in the Church before a competent ecclesiastical court" .

**God speed be with you in your Deliberation.**

Dr. Frederick D. Jenkins  
Chief Appeals Judge