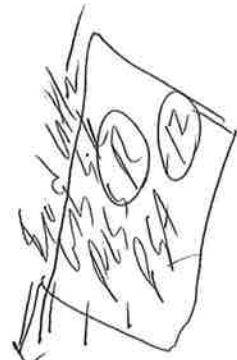## Lannon, Kurt M.

From: Lannon, Kurt M.
Sent: Wednesday, July 06, 2005 3:55 PM
To: Hardee, Marynelle
Cc: Radson, Marion J.
Subject: RE: invocation invitation letter

The letter looks fine.

The proposed policy choices at this point include this proposed agenda language.

"Possible invitation policies to schedule the 2005 and 2006 invocations include 1) First come , first serve policy and encourage local religious organizations to contact the Clerk's Office to be scheduled for the invocation; 2) Invitation policy based on religious organization representation in Alachua County from the Association of Statisticians of American Religious Bodies or 3) Mayor and City Commissioners select five religious leaders each"

KL

3) Mayor and City Commissioners select five represent H/Mour leaders each. that reflect the diversity of [   ] Doctrines Tradition

-----Original Message-----
From: Hardee, Marynelle
Sent: Wednesday, July 06, 2005 2:27 PM
To: Lannon, Kurt M.
Cc: Radson, Marion J.
Subject: invocation invitation letter

Kurt,

Here is the invocation invitation letter that we would propose. It incorporates your suggestions, as well as those of Commissioner Donovan and Mr. Radson. Please let me know if you have questions or comments.

It is my understanding that your office will be drafting the invocation policy or policies referenced in the current agenda item. Please advise me if this is incorrect.

I look forward to hearing from you.

Marynelle Hardee
Assistant City Attorney
P.O. Box 1110
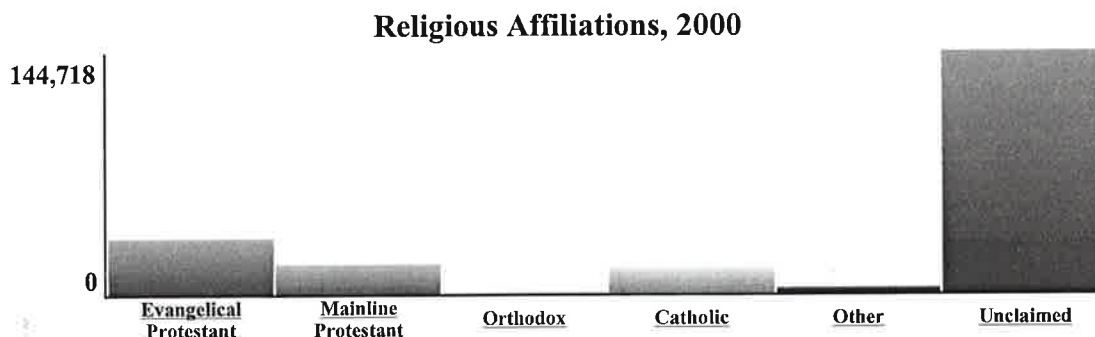Gainesville, FL 32602
(352) 334-5011
hardeem@ci.gainesville.fl.us

7/6/2005

10.4	(10)	Baptist –	24,583	
6.5	(6)	Catholic	15,603	78%
4.5	(4)	Black Bpt. –	10,722	
4.5	(4)	Meth.	10,602	
1.29	(1)	Pres.	3,081	= 64,591 82%
.89	(1)	Ch. Christ	2,121	= 66,712 85
.88	(1)	Episcl.	2,088	
	(1)	L.D.S.	1768	
.0136	(1)	Jewish	1068	
.368	(1)	ELCA	~~78,344~~	
	(1)	Ass. of God.	78,374	
	(1)	SDA.		78% 82% 85%
	(1)	Ch. God.	Baptist	10.3

Catholic
Black B
Meth.
Pres.
Ch. Christ

RELIGIOUS GROUPINGS

County Report (Alachua, FL)

Religious Affiliations, 2000

NOTE: The historically African American denominations are not included in the 2000 congregation and membersh totals. For more information on the denominations included, click here.

Religious Bodies	1990 Congregations	1990 Adherents	2000 Congregations	2000 Adherents	1990-2000 Increase/Decrease Congregations #	Adherents #	Adher %
Participants in 1990 and 2000 studies							
Assemb of God	6	798	6	935	0	137	1
Bapt Gen Conf	1	96					
Catholic	6	15,603	6	15,984	0	381	
Chr & Miss Al	2	111	1	23	-1	-88	-7
Chr Ch (Disc)	1	140	1	137	0	-3	-
Chr Chs&Chs Cr	1	152	1	118	0	-34	-2
Ch God (Ander)	2	93					
Ch God (Cleve)	5	606	7	1,118	2	512	8
Ch God Prophcy	1	41	1	48	0	7	1
L-D Saints	3	1,168	4	1,504	1	336	2
Ch of Nazarene	4	603	5	688	1	85	1
Chs of Christ	13	2,121	13	2,016	0	-105	-
Consrv Bapt	1						
Episcopal	7	2,088	7	2,389	0	301	1
Evan Free Ch	1	437	1	570	0	133	3
E.L.C.A.	2	875	2	916	0	41	
Friends-USA	1	99	1	28	0	-71	-7
Greek Orthodox	1		1	201	0		
Int Foursq Gos			1	50			
Pent Holiness	3	223	3	325	0	102	4
Jewish Est	1	1,068	3	2,200	2	1,132	10
Luth--MO Synod	1	857	2	1,074	1	217	2
Mennonite USA	1	45	1	44	0	-1	-
Free Will Bapt	1	19					
OCA: Ter Diocs	1						
Presb Ch (USA)	9	3,081	9	2,349	0	-732	-2
Presb Ch Amer	1	246	2	424	1	178	7
Salvation Army	1	63	1	251	0	188	29
S.D.A.	3	755	4	892	1	137	1
So Bapt Conv	49	24,538	50	24,366	1	-172	-
Unitarian-Univ	1	269	1	350	0	81	3
Un C of Christ	1	484	1	647	0	163	3
Un Methodist	39	10,602	38	11,844	-1	1,242	1
WELS	1	140	1	122	0	-18	-1
Subtotal:	171	67,421	174	71,613	3	4,192	

Participants in 1990 only

Advent Chr Ch	1	25
AME Zion	1	160
Black Bapt Est		10722
Chr Brethren	1	45
Ch Cr,Scientst	1	
Prim Bapt Ascs	1	21

.137

Participants in 2000 only

Amer Bapt Assn	2	142
Baha'i	2	306
Buddhism	2	
Calvary Chapel	1	
Comm of Christ	1	25
Coptic Orth Ch	1	
Reg Bapt Gen As	1	34
Hindu	2	
Int Chs of Crst	1	127
Muslim Est	1	450
NatPrimBapt USA	2	71
Prim Bapt Chrch	2	
Metro Comm Ch	1	67
Vineyard	1	402

TOTALS:	176	78,394	194	73,237

The population for this county (or equivalent) in 1990 was 181,596; in 2000 it was 217,955.
The total population changed 20.0%. The unclaimed population represents 66.4% of the total in 2000.

Data source: *Churches and Church Membership in the United States 1990* and *Religious Congregations and Membership in the United States 2000*. Copyright © 200? Association of Statisticians of American Religious Bodies (ASARB). All rights reserved. Published by Glenmary Research Center, 1312 Fifth Ave., North, Nashville, 37208. www.glenmary.org/grc

Top 10 =
94%

Invocation Sign-up Sheet

<u>2005</u>   <u>2006</u>

January 9th _____
January 23rd _____

February 13th _____
February 27th _____

March 13th _____
March 27th _____

April 10th _____
April 24th _____

May 8th _____
May 22nd _____

June 12th _____
June 26th _____

July ~~~~~~~~~~~~~~~~~~~   July 10th _____
July 25th _____   July 24th _____

August 8th _____   August 14th _____
August 22nd _____   August 28th _____

September 12th _____   September 11th _____
September 26th _____   September 25th _____

October 10th _____   October 9th _____
October 24th _____   October 23rd _____

November 14th _____   November 13th _____
November 28th _____   November 27th _____

December 12th _____   December 11th _____

Lannon, Kurt M.

From: Hirneise, Debra
Sent: Monday, June 27, 2005 10:37 AM
To: Lannon, Kurt M.
Subject: FW: 2nd draft of Invocation Instructional Invitation

---

From: Donovan, John F. - Commissioner
Sent: Sunday, June 26, 2005 9:42 PM
To: clerks; citycomm
Subject: 2nd draft of Invocation Instructional Invitation

Dear Kurt,

I have read the second draft for the Invocation Instructional Invitation, plus the supporting materials, with appreciation. Thanks for addressing this sensitive matter.

Three possible suggestions came to mind as I read. I'm not yet sure of the best protocol to put forward suggestions that are a bit wordy. So I thought I should just send them along so you, the commissioners, and any others might have a chance to consider them before the meeting. They are as follows:

Suggestion: In criterion #1, because Muhammad is not considered a deity or god by Moslems (but rather God's prophet), the current wording should be changed.
Perhaps something like the following would serve the purpose: "be void of reference to a specific deity, prophet, or religious figure identified with a specific religion (for example, Allah, Brahman, Christ Jesus, Ishtar, Krishna, Lord, Yahweh; or Buddha, Moses, Muhammad, etc.) and void of reference to a specific religion (eg, Buddhism, Christianity, Hinduism, Islam, Judaism, Wicca, etc.).

Suggestion: I conclude from the law cases you provided that the Supreme Court has ruled that the U.S. Constitution does not prohibit public invocations from including various terms referring to a supreme being (eg, God, Source and Sustainer, etc.) as long as this does not serve to promote one faith or doctrine over others. Perhaps we should say so explicitly, with encouragement to sensitivity and consideration for differing views.
Perhaps we could revise criterion #2 to read something like, "use language that respects the diversity of faiths in our community (for example, by addressing the invocation with sensitivity regarding our differing perspectives on a supreme being);"

Suggestion: A minor point regarding criterion #5. I would think the invocation is "directed" to whomever is addressed -- and most frequently, that will be the supreme being or a higher power.
So how about changing the first few words in #5 so the sentence reads, "be for the sake of the Commission or the City, and not focused on particular individuals or agenda items (eg, praying that resolution XYZ passes)."

A couple of other questions:
1) I presume that we plan to send out invocation invitations to all possible eligible volunteers. Do we have criteria for who is eligible (for example, someone who is ordained or commissioned in some way by a religious group which is in Gainesville and is recognized by the IRS as a not-for-profit religious organization)?
2) At our last City Commission meeting, there was no invocation. Instead the mayor thoughtfully asked for "a moment of silence for reflection and meditation " (or some such invitational words, I believe). Is this to be understood as our fallback position (which would be fine with me) if nobody has volunteered to provide an invocation for that meeting? Do we need to have a formal understanding for this circumstance or is it too rare to worry about?

Many thanks for your attention.
Jack Donovan
City Commissioner, District 3

6/29/2005

U.S. Census Bureau

Question & Answer Center

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ID 29	**Information on religion**
Category People Miscellaneous Business NAICS and SIC	**Question** Information on **religion**
Date Created 01/21/2004 19:53	**Answer**
Last Updated 06/23/2005 10:11	

Print Answer

Email Answer

The U.S. Census Bureau does not collect data on religious affiliation in its demographic surveys or decennial census. Public Law 94-521 prohibits us from asking a question on religious affiliation on a mandatory basis; in some person or household surveys, however, the U.S. Census Bureau may collect information about religious practices, on a voluntary basis. Therefore, the U.S. Census Bureau is not the source for information on **religion**, nor is the Census Bureau the source for information on religious affiliation. Some statistics on **religion** can be found in the Statistical Abstract of the United States, Section 1, *Population*. In addition, we do provide a list of contacts for further assistance regarding religious information.

We do publish economic data on Religious Organizations down to the county and ZIP Code level in the County Business Patterns series. Religious organizations are comprised of (1) establishments primarily engaged in operating religious organizations, such as churches, religious temples, and monasteries and/or (2) establishments primarily engaged in administering an organized **religion** or promoting religious activities. Additionally, the County Business Patterns series provides data on used merchandise stores that are operated by religious organizations.

Contact Me If This Answer Changes

How well did this answer your question?

○ **Completely**   ○ **Somewhat**   ○ **Not at all**   ○ **Out of date**   **Submit Rating**

Related Answers

- Religious publications readers
- American FactFinder: Race & ancestry data
- How to find the data you need
- Ancestry data
- American FactFinder: How to use it

Previously Viewed Answers

- Religious publications readers

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USCENSUSBUREAU

Helping You Make Informed Decisions

Summary information on the Religious Congregations & Membership data used for the "Mapping" and "Report" features

Who is included in the 2000 Religious Congregations and Membership data?
The sponsors invited all religious bodies that could be identified as having congregations in the United States to participate. Final totals include information from 149 Christian and other religious bodies. Participants included 139 Christian denominations, associations, or communions (including Latter-day Saints and Unitarian/Universalist groups); two specially defined groups of independent Christian churches; Jewish and Islamic estimates; and counts of temples for six Eastern religions. The 149 groups reported 268,254 congregations with 141,371,963 adherents, which is 50.2% of the population of 281,421,839. There are 14 non-participating religious bodies that reported more than 100,000 members to the *Yearbook of American and Canadian Churches, 2000*, including all historically African American denominations. These groups reported a combined membership of 31,040,360 in the *Yearbook*, which is not reflected in the congregations and membership data. The lack of African American denominations should be noted when referencing the number of total adherents or denominations in an area.

Who collects, publishes, funds and distributes the data?
The 1990 and 2000 data were collected by representatives of the Association of Statisticians of American Religious Bodies (ASARB), and the results are published by the Glenmary Research Center at www.Glenmary.org. Martin B. Bradley, Norman M. Green, Jr., Dale E. Jones, Mac Lynn, and Lou McNeil supervised the collection in 1990. Dale E. Jones, Sherri Doty, Clifford Grammich, James E. Horsch, Richard Houseal, Mac Lynn, John P. Marcum, Kenneth M. Sanchagrin and Richard H. Taylor managed the data collection in 2000. The Lilly Endowment provided funding in 1990 and 2000.

To download or review the 1990, 1980, 1971, or 1952 Church and Church Membership data click here.

To order the 2000 data, book, and CD click here.

What is the difference between adherents and members?
Members include only adult members whereas adherents include adults and children. When religious groups count only adult members the following formula was used to derive the number of adherents: The total county population was divided by the total county population less children 13 years and under (derived from census), and the resulting figure was multiplied by the confirmed members. Using adherents allows for more meaningful comparisons between groups that count children as members (e.g., Catholics) and those that don't (e.g. Baptists).

How were the Jewish estimates computed?
Jim Schwartz and Jeff Scheckner provided a list of Jewish populations by region, which is from the American Jewish Yearbook 2001 (David Singer and Lawrence Grossman, 2001. New York: American Jewish Committee, pp. 253-280). Schwartz and Scheckner also supplied a count of synagogues by state and county. The list of synagogues was compiled by contacting Jewish denominations and other organizations, consulting all relevant websites, and obtaining lists from Jewish federations in large Jewish communities.

How were the Muslim estimates computed?
A telephone survey conducted by Ihsan Bagby identified the membership and number of adherents in over one third of America's known Mosques. At its simplest level, the non-reporting mosques were given the average number of adherents in the reporting mosques. Unlike most Christian churches, however, more than one mosque may claim the same person as an adherent. The following adjustment was made to account for a possible overlap of membership. When a mosque reported an adherence rate over eight times its average Friday attendance and there were other accessible mosques in the area, the

number of adherents was lowered to eight times the number of attendees. Fifteen percent of the mosques reported an adherence/attendance ratio exceeding 8.0.

The Maps/Reports feature on the ARDA divide religious groups into 5 major religious categories: Evangelical Protestant, Mainline Protestant, Catholic, Orthodox, and other. How can I find out the religious groups included in each of the major categories?
To see a complete list of the religious groups included in one of the major categories, go to any of the reports and click on the appropriate title below the bar chart (e.g., click on "Evangelical Protestants" for a complete listing). A window will open with a list of all religious groups included in this category. To get information for a single religious group, click on the group's name in the report listed below the bar chart (e.g., click on "Un. Methodist"). Once you click on a single name, a window will open with a complete listing of all groups included in the RCMS collection and how each was classified.

How did you decide if the religious groups should be classified as Evangelical Protestant, Mainline Protestant, Catholic, Orthodox, and other?
We relied on several sources. We began with an article co-authored by Brian Steensland, Jerry Park, Mark Regnerus, Lynn Robinson, Bradford Wilcox, and Robert Woodberry entitled "The Measure of American Religion: Toward Improving the State of the Art," and published in Social Forces (2000, 79: 291-318). They justified the major categories we used and classified many of the groups in the RCMS collection. When denominations were not included in their classification, we classified the groups based on information given in J. Gordon Melton's Encyclopedia of American Religions (6th edition) and Frank S. Mead and Samuel S. Hill's Handbook of Denominations in the United States (10th edition).

2nd DRAFT : Invocation Instructional Invitation (3I)

_____, 2005

Greetings _____,

     This letter is to confirm your offer to give the invocation at the City Commission meeting on _____, _____. Hosting a moment of reflection and reverence is a tradition for many legislative bodies. Recent decisions by the courts addressing the legality of invocations provide certain guidelines that the City of Gainesville must adhere to. Therefore, we respectfully request your consideration of the following criteria. Invocations should:

1. be void of any reference to a specific deity, or god ~~or prophet~~ (i.e. Jesus Christ, Muhammad, etc…);
2. use language that respects the diversity of the community;
3. not proselytize or solicit any particular denomination or doctrine (ex: inviting others to services, referencing the advantages of certain beliefs, or inviting other to join a particular religion);
4. refrain from criticizing or condemning any other faith or belief;
5. be directed toward the Commission or City, and not focused on particular individual or agenda item (ex: praying that resolution XYZ passes).

     Any questions regarding the application of these guidelines should be directed to the City Clerk's Office at (352) 334-5015. We greatly appreciate your willingness to serve our community through this service. Thank you for your cooperation. At the earliest convenience please provide confirmation of your intention to attend the City Commission's meeting on _____, _____.

Respectfully,

_____,

_____

Please sign and return to Clerk's office
I have read and understand the criteria listed above
and understand that failure to follow may result in invocation
privilege being revoked

Name _____ Date _____