

# 2000 U.S. Census Data - Report 3

Cluster: 72  
Vicariate: Montgomery

FS#: 2775

Parish: **St. Teresa of Avila**

## 1. Detailed Age Breakdown for ALL People Living Within Parish Boundaries

Church Trends	Generational/ Age Cohorts	Birth Year	Age	Population Count		
				Total	Male	Female
Post-Vatican II <b>4,975</b> 54.1%	Millennial	2000	< 1	107	58	49
		1999	1	101	51	50
		1998	2	115	61	54
		1997	3	106	52	54
		1996	4	100	56	44
		1995	5	87	46	41
		1994	6	103	60	43
		1993	7	102	48	54
		1992	8	107	53	54
		1991	9	99	53	46
		1990	10	86	49	37
		1989	11	101	53	48
		1988	12	84	45	39
		1987	13	104	56	48
		1986	14	95	67	28
		1985	15	101	76	25
		1984	16	119	83	36
		1983	17	141	99	42
1982	18	71	45	26		
Vatican II <b>2,327</b> 25.3%	Gen. X	1981	19	55	36	19
		1980	20	44	23	21
		1979	21	67	32	35
		1976-78	22-24	391	172	219
		1971-75	25-29	847	443	404
		1966-70	30-34	881	459	422
Vatican II <b>2,626</b> 28.6%	Boomer	1961-65	35-39	761	378	383
		1956-60	40-44	753	380	373
		1951-55	45-49	602	283	319
		1946-50	50-54	510	251	259
Pre-Vatican II <b>1,889</b> 20.6%	Post War	1941-45	55-59	462	211	251
		1939-40	60-61	183	95	88
		1936-38	62-64	268	114	154
	1934-35	65-66	184	90	94	
	1931-33	67-69	254	121	133	
	1926-30	70-74	443	193	250	
	1921-25	75-79	314	153	161	
G.I.	1916-20	80-84	153	67	86	
	Bef. 1916	85+	90	28	62	
	<b>9,191</b> 100%	<b>9,191</b> 100%	<b>TOTALS</b>	<b>9,191</b>	<b>4,640</b>	<b>4,551</b>

Source: U.S. Census Bureau; 2000 Census of Population and Housing, Summary File 1; (August 2001).

**Notes:**

- (a) Data are calculated by assigning each census block to a geography and aggregating all data for that geography.
- (b) Percentages may not total to 100% due to rounding.
- (c) Age reported as of April 1, 2000; Birth Year calculated by approximation.

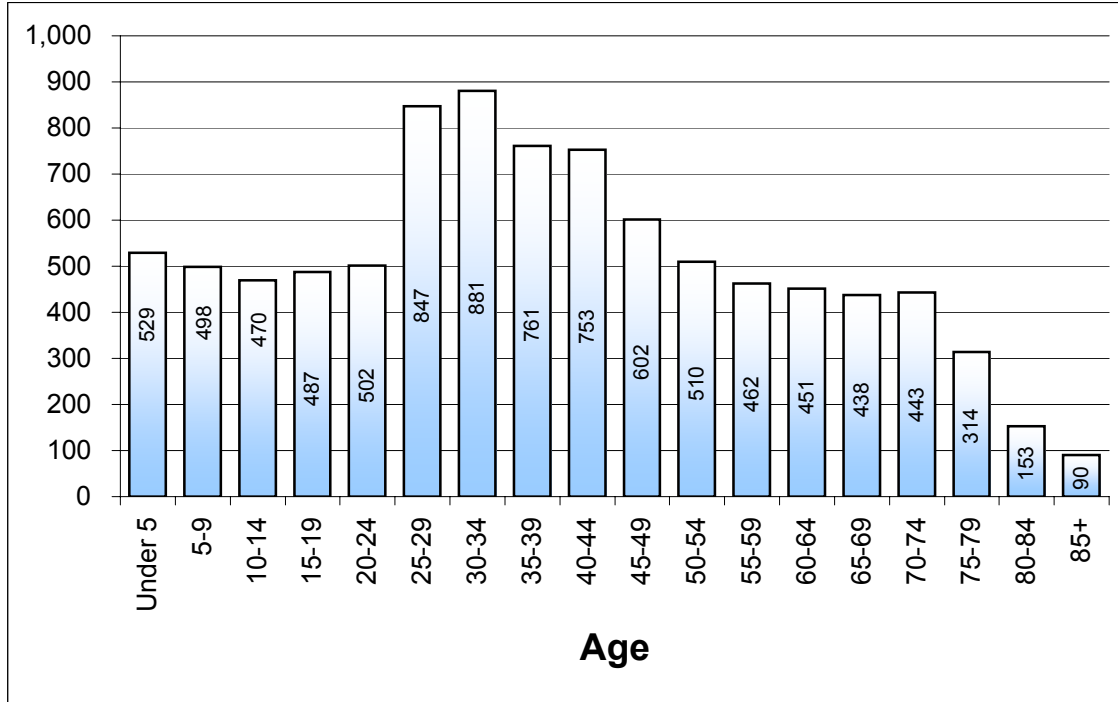
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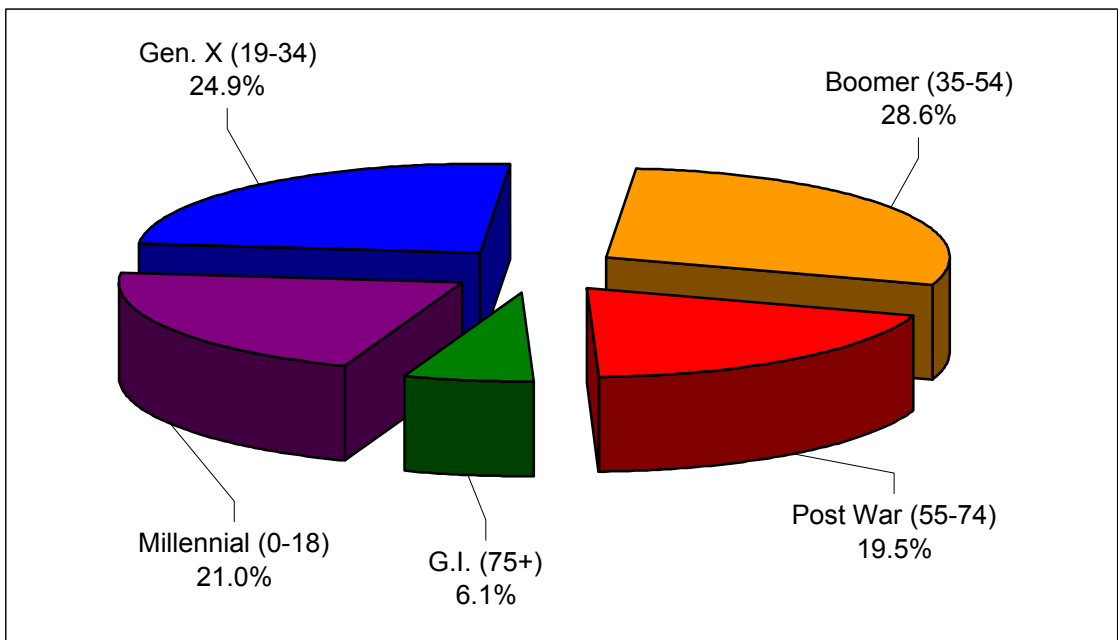
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Parish: **St. Teresa of Avila**

## 2. Five-Year Age Categories for ALL People Living Within Parish Boundaries



## 3. Generational Cohorts (Age) for ALL People Living Within Parish Boundaries



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Pastoral leaders need to help people of every age and generation understand and appreciate the different gifts that each of them brings to the life of the parish. Age affects the way people think and act in two ways:

First, there is a **“life cycle experience”** of doing similar things at similar ages. We start out as children, we go to school, start working, leave home and frequently get married, have children, get older, retire, and die.

Second, there is a **“generational cohort effect”** which causes a group of people who have grown up (turned 18) around the same time to think and behave in ways that are different than their parents or their children.

Because of their ages, people differ not only in life cycle experience (some are buying houses and having babies while others are retiring and selling their houses), but also in the characteristics of their generation (some are attracted by institutions and are interested in preserving order; some are more interested in the individual and developing their own support networks).

This report describes the age of *all* the people living within the geographical territory, not just the Catholic people. It also associates the age of the people with their generation.

## Characteristics of Generational Cohorts in the U.S. in 2000

**G. I. Generation (age 75+)** - Born 1901-1925. Age 18 between 1919-1943. *Heros*

Z Civic Values and Building	Z Institutions Over Individuals
Z Expanding Affluence	Z Conserving Values

This “building generation” survived the Depression and fought World War II. They then created many of the social and religious institutions of the 20<sup>th</sup> century.

**Post War Generation (age 55-74)** - Born 1926-1945. Age 18 between 1944-1963. *Artisans*

Z Loyalty to Order and Establishment	Z Avoid Risk
Z Negotiators, Adaptive	Z Fine-tune change
Z Compromise	Z Preserve Values

Sometimes called the “Silent Generation” because they conformed to the world that their elder GI’s built.

Those born before 1940 can also be seen as the **“pre Vatican II Council” generations**. The Catholic people were frequently city dwellers who experienced many forms of anti Catholicism which they combated by forming into “Catholic ghetto(s) comprised of Catholic neighborhoods, schools, hospitals, newspapers and social groups . . . Pre Vatican II Catholics grew up with Latin Masses, novenas, Benedictions, priests facing the altar (not the people) and Gregorian chant.”

**Boomer Generation (age 35-54)** - Born 1946-1965. Age 18 between 1964 -1983. *Prophets*

Z Focused on Individual Development	Z Individuals Over Institutions
Z Idealism	Z Liberal Values
Z Start Change & Break From Past	Z Risk Takers

This generation grew up in the turbulent 1960's and 1970's and rebelled against most things established by the GI generation.

Those born between 1941 and 1960 are also known as the “**Vatican II generation.**” They grew up in the pre Vatican II Church but, in their childhood through early adult years, the changes called for in Vatican II were implemented in their parishes just as the social movements of the 1960's plunged society into turmoil. This generation is most likely to have mixed feeling about authority (vs. making up their own mind) and institutional commitment (vs. personal spirituality).

**Generation X (age 19-34)** - Born 1966-1981. Age 18 between 1984 -1999. *Nomads*

Z	Emphasis on Autonomy	Z	Reactive, Pragmatic and Creative
Z	Sustaining Values	Z	Self-forming Networks

This generation grew up during a period of high divorce rates, relatively low value placed on children, and serious social problems. This pragmatic group is pessimistic and interested in issues of identity. They are less likely to make long term commitments.

**Millennial Generation (age 18 and younger)** - Born 1982-present. Age 18 between 2000 - ? .

Identified by some authors as the next “GI” type generation. They may be expected to be a confident, achievement oriented group, more interested in building community and institutions than the generations immediately before them.

Those born since 1961 can also be recognized as “**post Vatican II Council**” generations. They have always had Mass in the language of the people. Their religious education was more likely to be conducted by lay persons, not priests or sisters. They have been encouraged to take responsibility for their own faith journeys. They are least likely to depend on Church authority and most likely to think of their faith in personal, not institutional, terms.

Note: The dividing lines between generations are rough approximations. The divisions in this report have been selected to accommodate the Census data available and approximate generational groups identified by various authors.

References:

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D’Antonio, William V. , James D. Davidson, Dean R. Hoge and Katherine Meyer. **American Catholics: Gender, Generation and Commitment** (Walnut Creek: Alta Mira Press), 2001.

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