

2000 U.S. Census Data - Report 3

Cluster: 23
Vicariate: Philadelphia - South

FS# : 1210

Parish:

St. Gabriel

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

Church Trends	Generational/ Age Cohorts	Birth Year	Age	Population Count		
				Total	Male	Female
7,834 62.5% Post-Vatican II	Millennial 4,419 35.2%	2000	< 1	245	129	116
		1999	1	221	103	118
		1998	2	214	99	115
		1997	3	210	98	112
		1996	4	205	107	98
		1995	5	230	116	114
		1994	6	266	133	133
		1993	7	268	120	148
		1992	8	288	154	134
		1991	9	295	150	145
		1990	10	249	121	128
		1989	11	234	107	127
		1988	12	226	126	100
		1987	13	228	113	115
		1986	14	226	114	112
		1985	15	223	97	126
		1984	16	196	96	100
		1983	17	209	114	95
1982	18	186	81	105		
2,734 21.8% Vatican II	Gen. X 2,552 20.3%	1981	19	153	65	88
		1980	20	151	67	84
		1979	21	165	56	109
		1976-78	22-24	477	199	278
		1971-75	25-29	789	322	467
		1966-70	30-34	817	306	511
3,082 24.6% Boomer	Boomer 3,082 24.6%	1961-65	35-39	863	348	515
		1956-60	40-44	907	369	538
		1951-55	45-49	709	305	404
1,975 15.7% Pre-Vatican II	Post War 1,721 13.7%	1946-50	50-54	603	272	331
		1941-45	55-59	515	204	311
		1939-40	60-61	159	63	96
		1936-38	62-64	255	89	166
		1934-35	65-66	135	51	84
		1931-33	67-69	239	88	151
		1926-30	70-74	418	160	258
769 6.1% G.I.	G.I. 769 6.1%	1921-25	75-79	414	159	255
		1916-20	80-84	209	76	133
		Bef. 1916	85+	146	48	98
12,543 100%	12,543 100%	TOTALS		12,543	5,425	7,118

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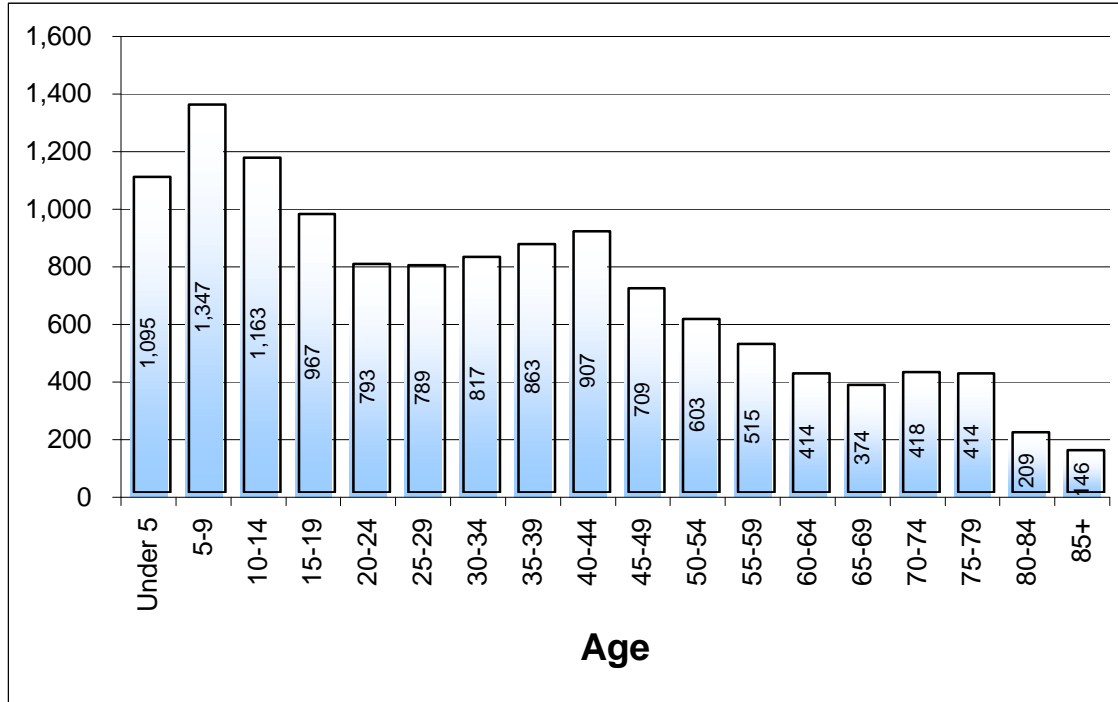
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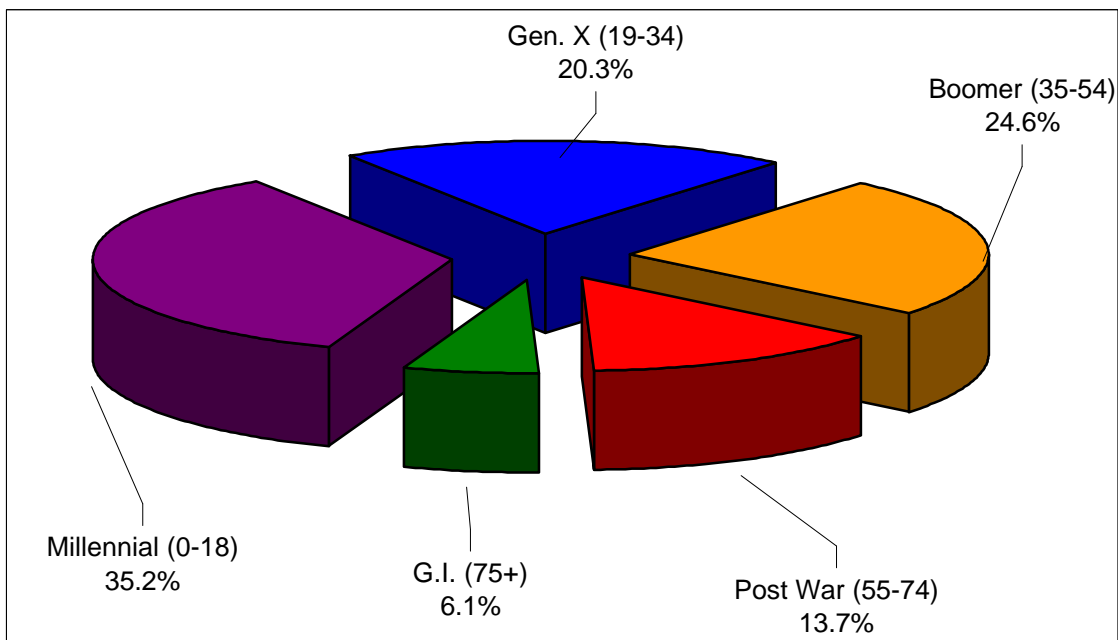
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2. Five-Year Age Categories for ALL People Living Within Parish Boundaries



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 20th 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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