

2000 U.S. Census Data - Report 3

Cluster: 30
Vicariate: Bucks

FS#: 2520

Parish: **St. Martin of Tours**

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 5,756 43.5%	Millennial	2000	< 1	137	58	79
		1999	1	124	61	63
		1998	2	137	69	68
		1997	3	119	59	60
		1996	4	167	73	94
		1995	5	141	72	69
		1994	6	157	77	80
		1993	7	161	82	79
		1992	8	160	76	84
		1991	9	197	102	95
		1990	10	178	91	87
		1989	11	185	85	100
		1988	12	197	93	104
		1987	13	182	83	99
		1986	14	184	91	93
		1985	15	180	93	87
		1984	16	178	88	90
		1983	17	186	95	91
1982	18	136	73	63		
Vatican II 5,240 39.6%	Gen. X	1981	19	78	39	39
		1980	20	75	44	31
		1979	21	78	43	35
		1976-78	22-24	213	113	100
		1971-75	25-29	443	209	234
		1966-70	30-34	703	347	356
Vatican II 5,246 39.6%	Boomer	1961-65	35-39	1,060	526	534
		1956-60	40-44	1,302	655	647
		1951-55	45-49	1,418	693	725
		1946-50	50-54	1,466	780	686
Pre-Vatican II 2,245 17.0%	Post War	1941-45	55-59	1,054	574	480
		1939-40	60-61	350	180	170
		1936-38	62-64	409	220	189
		1934-35	65-66	222	125	97
		1931-33	67-69	258	136	122
		1926-30	70-74	432	220	212
		1921-25	75-79	263	123	140
Pre-Vatican II 574 4.3%	G.I.	1916-20	80-84	166	77	89
		Bef. 1916	85+	145	49	96
		13,241 100%	13,241 100%	TOTALS	13,241	6,674

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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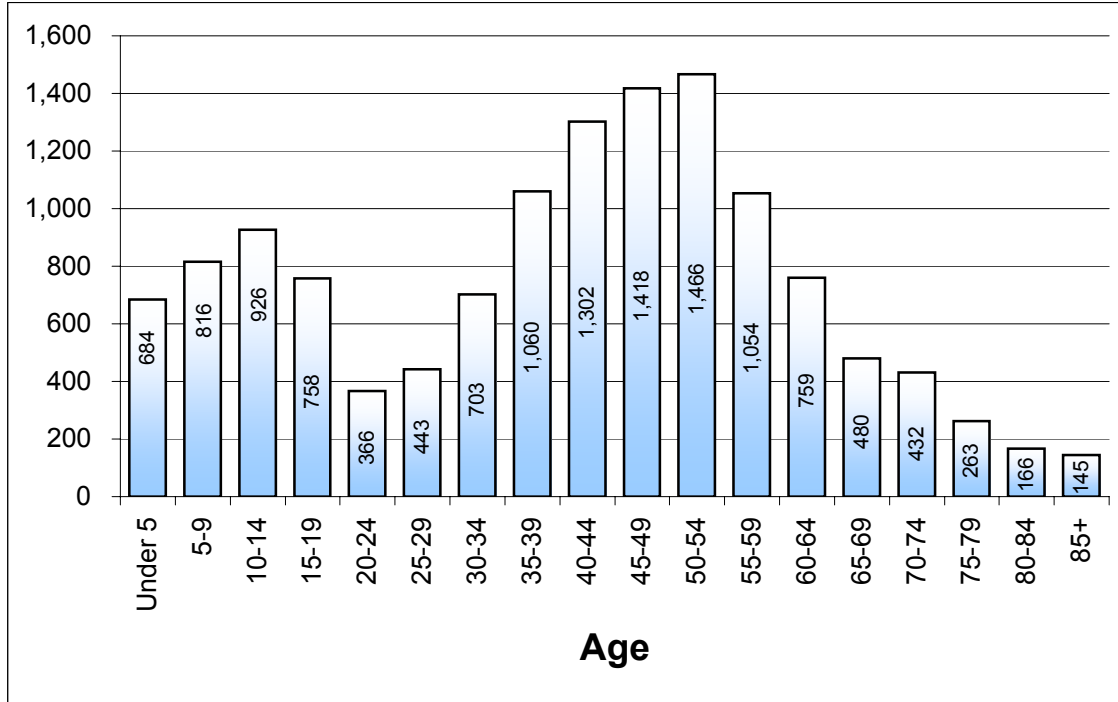
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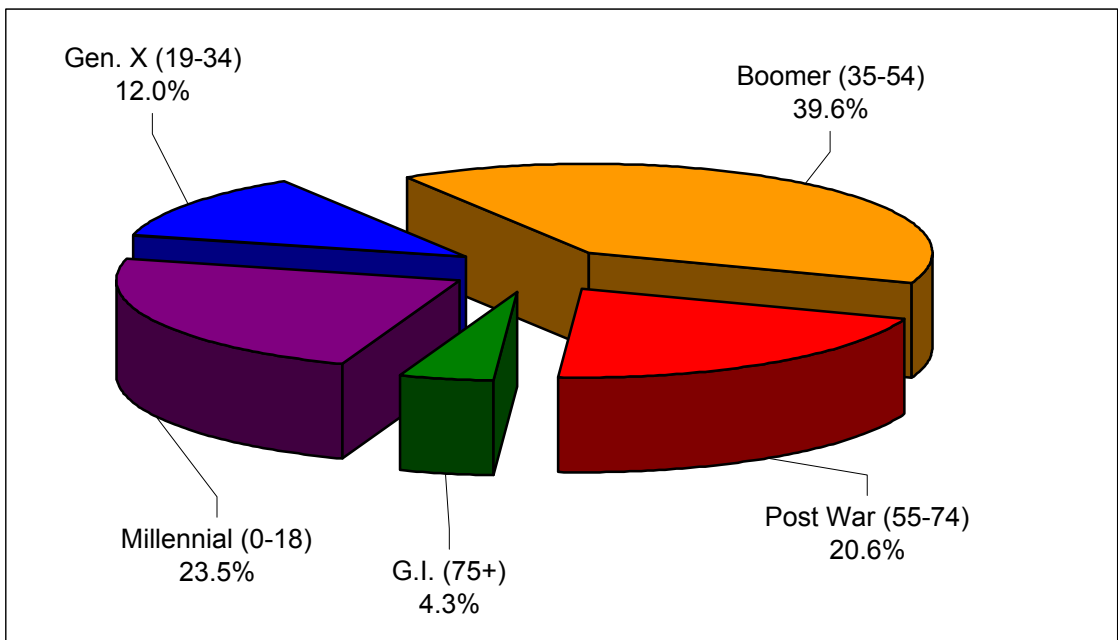
Parish:

St. Martin of Tours

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*

Ʒ	Emphasis on Autonomy	Ʒ	Reactive, Pragmatic and Creative
Ʒ	Sustaining Values	Ʒ	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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