

2000 U.S. Census Data - Report 3

Cluster: 76
Vicariate: Montgomery

FS#: 2685

Parish: **Sacred Heart**

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

Church Trends	Generational/ Age Cohorts	Birth Year	Age	Population Count		
				Total	Male	Female
7,833 58.7% Post-Vatican II	3,627 27.2% Millennial	2000	< 1	169	85	84
		1999	1	206	118	88
		1998	2	158	88	70
		1997	3	207	106	101
		1996	4	233	121	112
		1995	5	187	97	90
		1994	6	206	100	106
		1993	7	187	99	88
		1992	8	212	115	97
		1991	9	218	107	111
		1990	10	190	102	88
		1989	11	201	100	101
		1988	12	195	95	100
		1987	13	195	99	96
		1986	14	199	115	84
		1985	15	163	81	82
		1984	16	176	93	83
		1983	17	172	84	88
		1982	18	153	83	70
		2,880 21.6% Gen. X	Gen. X	1981	19	121
1980	20			97	45	52
1979	21			107	48	59
1976-78	22-24			411	181	230
1971-75	25-29			959	464	495
1966-70	30-34			1,185	564	621
3,669 27.5% Vatican II	4,404 33.0% Boomer	1961-65	35-39	1,326	653	673
		1956-60	40-44	1,194	572	622
		1951-55	45-49	992	503	489
		1946-50	50-54	892	434	458
1,842 13.8% Pre-Vatican II	1,790 13.4% Post War	1941-45	55-59	591	289	302
		1939-40	60-61	189	84	105
		1936-38	62-64	230	111	119
		1934-35	65-66	153	63	90
		1931-33	67-69	235	107	128
		1926-30	70-74	392	157	235
		643 4.8% G.I.	G.I.	1921-25	75-79	335
1916-20	80-84	176		61	115	
		Bef. 1916	85+	132	39	93
13,344 100%	13,344 100%	TOTALS		13,344	6,460	6,884

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.

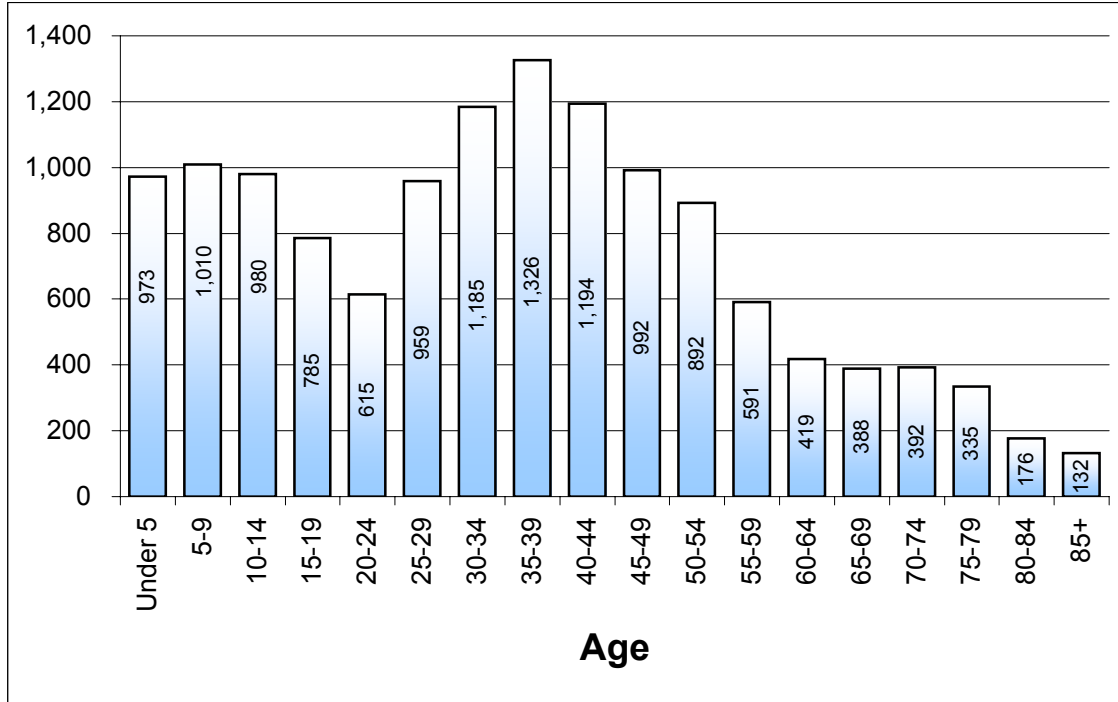
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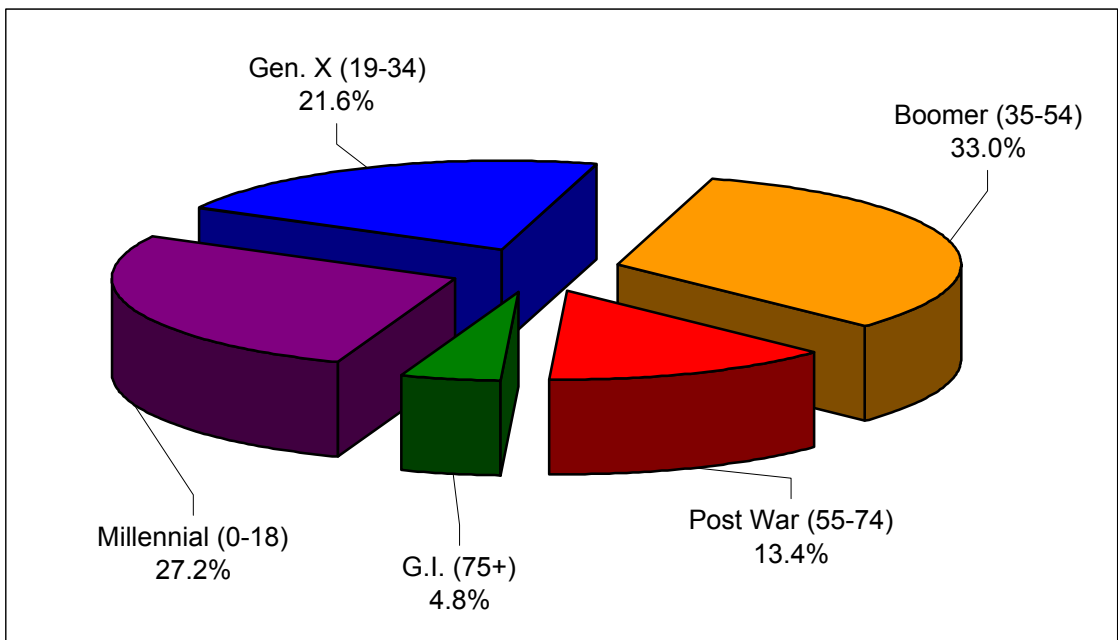
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Parish: Sacred Heart

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



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



2000 U.S. CENSUS DATA - REPORT 3

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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