

# 2000 U.S. Census Data - Report 3

Cluster: 61  
Vicariate: Delaware

FS#: 2780

Parish: **St. Thomas of Villanova**

## 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>8,603</b> 62.5%	Millennial	2000	< 1	107	58	49
		1999	1	109	55	54
		1998	2	121	63	58
		1997	3	128	70	58
		1996	4	122	68	54
		1995	5	128	62	66
		1994	6	109	59	50
		1993	7	124	65	59
		1992	8	125	67	58
		1991	9	125	60	65
		1990	10	136	78	58
		1989	11	116	64	52
		1988	12	125	59	66
		1987	13	126	69	57
		1986	14	132	61	71
		1985	15	113	58	55
		1984	16	135	69	66
		1983	17	108	52	56
1982	18	958	409	549		
Gen. X	1981	19	1,607	770	837	
	1980	20	1,166	560	606	
	1979	21	554	238	316	
	1976-78	22-24	460	206	254	
	1971-75	25-29	472	206	266	
	1966-70	30-34	517	257	260	
Boomer	1961-65	35-39	680	332	348	
	1956-60	40-44	765	352	413	
	1951-55	45-49	671	312	359	
	1946-50	50-54	698	330	368	
Post War	1941-45	55-59	559	267	292	
	1939-40	60-61	171	87	84	
	1936-38	62-64	278	129	149	
	1934-35	65-66	153	66	87	
	1931-33	67-69	251	123	128	
G.I.	1926-30	70-74	396	195	201	
	1921-25	75-79	389	146	243	
	1916-20	80-84	338	99	239	
	Bef. 1916	85+	495	80	415	
<b>2,693</b> 19.6%	Vatican II	<b>2,814</b> 20.4%				
<b>2,471</b> 17.9%	Pre-Vatican II	<b>1,808</b> 13.1%				
<b>13,767</b> 100%	<b>13,767</b> 100%	<b>TOTALS</b>	<b>13,767</b>	<b>6,301</b>	<b>7,466</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.

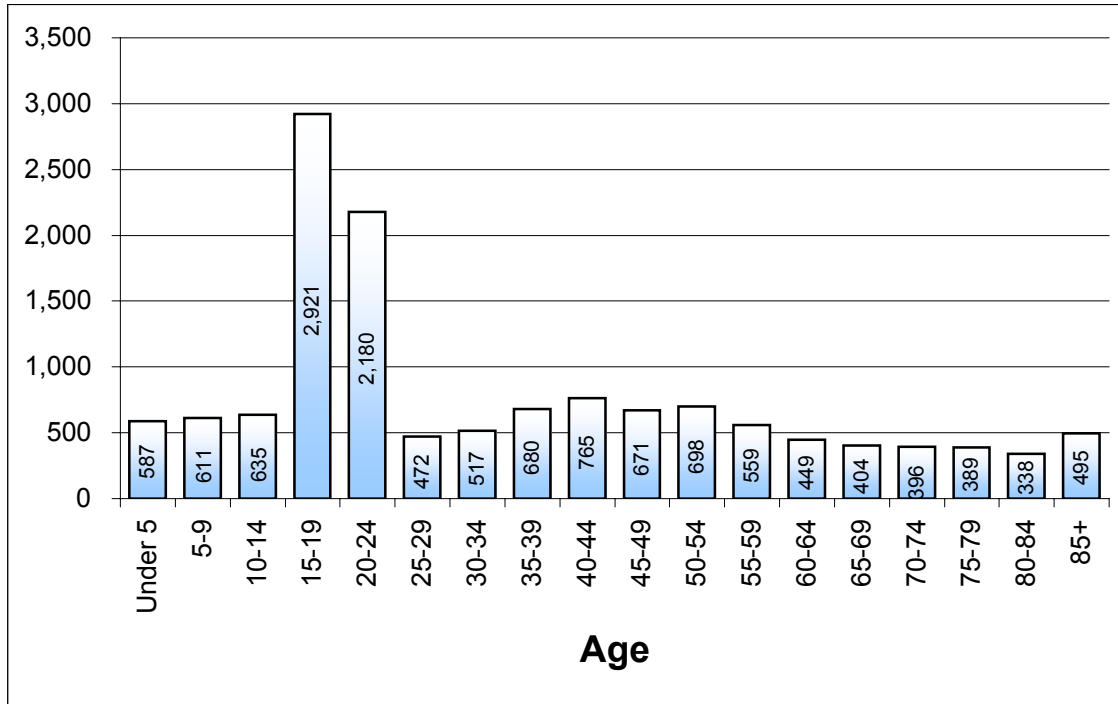
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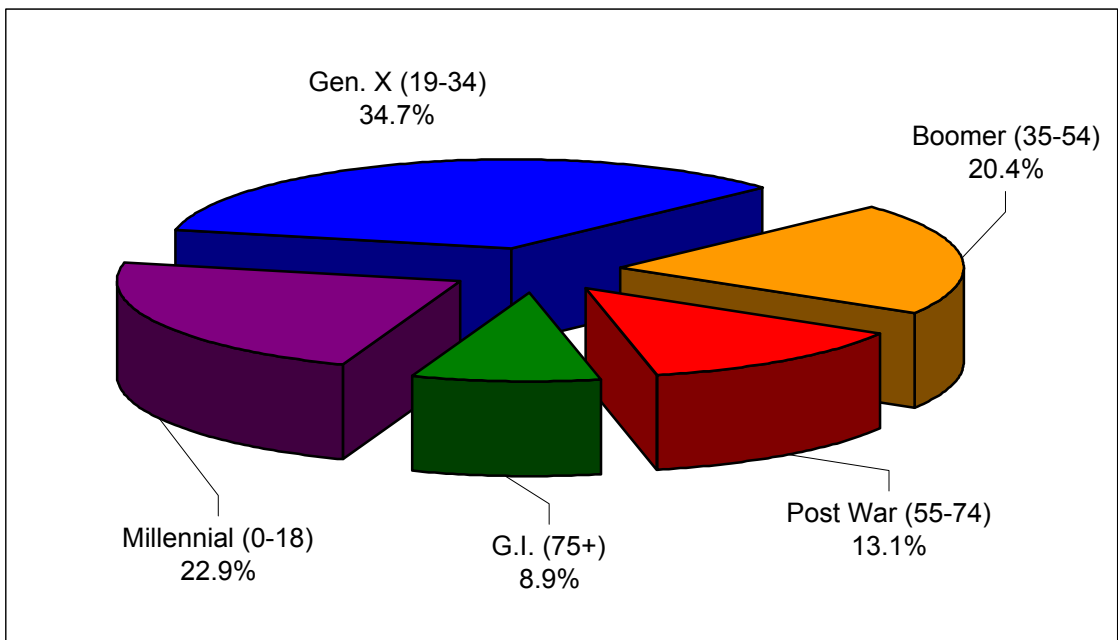
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## 2. Five-Year Age Categories for ALL People Living Within Parish Boundaries



## 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*

Ž	Civic Values and Building	Ž	Institutions Over Individuals
Ž	Expanding Affluence	Ž	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*

Ž	Loyalty to Order and Establishment	Ž	Avoid Risk
Ž	Negotiators, Adaptive	Ž	Fine-tune change
Ž	Compromise	Ž	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*

Ž	Focused on Individual Development	Ž	Individuals Over Institutions
Ž	Idealism	Ž	Liberal Values
Ž	Start Change & Break From Past	Ž	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.

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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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