

# ***TESP 124: Theology of Marriage***

**Fall, 2015**

**Tuesday/Thursday, 10:20-12:00**

**Room: Kenna 105**

## **Instructor:**

Dr. Maureen Day

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Office hours: Tuesday and Thursday 9:00-10:20, Kenna 300K.

## **Catalogue Description:**

An examination of human relationships, intimacy, sexuality, and marriage through the social sciences, philosophy, and theology, and exploration of human love in the unconditional commitment to spouse as the expression of divine love.

## **Prerequisites:**

Because this course fulfills the RTC 3 Core requirement, students *must* have previously completed their RTC 1 and RTC 2 courses *as well as* have at least 131 units. There can be no exceptions to this rule.

## **Course Objectives:**

1. To construct an ethical, socio-historical, and theological framework for understanding contemporary marriage, especially in the Roman Catholic and American context.
2. To employ this framework to address particular cases and issues of importance today, including gender, ideology and sexuality.
3. To utilize concepts as a critical and analytical tool, illuminating how marriage functions (and/or dysfunctions) as a social and moral institution.

## **Core Learning Objectives:**

1. Students will identify diverse perspectives and evaluate ethical positions on contemporary questions.
2. Students will evaluate and apply insights from the study of religion to open-ended questions facing contemporary society.

## **Texts:**

Curran, Charles E. and Julie Hanlon Rubio. *Marriage (Readings in Moral Theology)*. (Mahwah, New Jersey: Paulist Press, 2009).

Salzman, Todd A., Thomas M. Kelly, and John J. O'Keefe (eds.). *Marriage in the Catholic tradition: scripture, tradition, and experience*. (New York: Crossroad Publishing Co., 2004).

Hochschild, Arlie, with Anne Machung. *The Second Shift*. (New York: Penguin Books, 2003).

Other documents on Camino or at URL indicated

**Structure:**

Three parts comprise this course. First, we will examine major trends, past and present, in marriage and family patterns and the social fabric which family has been a part of and yet also helped to weave. Marriage and family are dynamic institutions, and this is recognized not only by demographers, but also ethicists and moral theologians. A brief sketch of some of the most essential thinkers will be treated and assessed here.

Second, we will take major socio-ethical lenses, those of gender, sexuality, race, and class, and apply them to marriage and family to ensure a more even-handed analysis from what a dominant perspective would allow. This will better equip students not only for scholarly appropriation of these tools for other purposes, but also to gain insight into particular beliefs, practices, and experiences that they may not have otherwise had, enabling a more effective ministerial response.

Third, we will attend to some of the major milestones of marriage and family in the context of the life cycle. The beginnings of a romantic relationship to widowhood bracket a great length of time in which marriage, (usually) children, and (always) aging occur. How these specific events or processes affect and are affected by marriage will be examined. This unit will also address specific issues that some marriages and families, for better or for worse, encounter. These topics, including divorce and same-sex families, will allow us to look more deeply at families that are not “typical” and therefore often only briefly addressed in the social or theological literature. As the course is cumulative, students will then be more able to effectively criticize or respond to these issues and rehearse for what they may encounter after graduation, either in deliberating social policies or in families that personally touch their lives.

The course itself will follow a model of lecture and discussion. All readings for the week must be completed by Tuesday's class session. On Tuesdays the instructor will lecture on a topic that relates to the course reading as well as answer any student questions. Tuesdays will be primarily, but not exclusively, lecture driven. Thursdays will be discussions led by your fellow students. As you are all seniors, leading a seminar-style discussion is something you should be prepared to do and this class will hone these skills. Part of this preparation will be to sign up for a week that the readings look especially interesting to you, pick a specific focus within one of the authors, write up a brief one-page summary of your thoughts or critiques on the author's use of the concept or idea and then have them ready to circulate in class Thursday as well as 3-4 questions that will help facilitate class discussion. Your work in facilitating discussion counts for one-fourth of your participation grade – five percent of your total grade.

While this course will approach marriage primarily from a Catholic standpoint (especially in the more ethically- and theologically-inclined readings) or from a perspective of progressive agnosticism (especially in the more strictly sociological

readings), all are welcome. What we need is a curiosity about the topic, a willingness to discuss apprehensions or disagreement surrounding a position or topic, and a willingness to hear the apprehensions or disagreements of your classmates. Respect, thoughtfulness, and engagement will generate great discussion, *especially* when we are not all in agreement!

**Requirements:**

Attendance and Participation – At the outset, students should be aware that there is substantial reading for this class. Students are expected to come to class with the reading assignments completed by Tuesday's session and actively engaged in the class discussion.

Abstracts – Abstracts are due at the start of class each Tuesday (Thursday for the first week of school). They can be hand-written on half of a sheet of paper or a 3x5 card (you may need to write a bit on the back). I am looking for a four- or five-sentence summary of the in-class reading for that week. This is not a big deal! Ideally, the first three or four sentences summarize the main ideas, then conclude with a “power sentence” that summarizes the main findings. This is not an opinion or reflection, just a simple summary. I hope this will get your cognitive wheels spinning so that you are more prepared to talk about the larger ideas in class.

Analysis papers – Two analysis papers will be due as indicated in the calendar below. They are to be composed according to the following format:

Analytical Concept (1-2 paragraphs): Choose any concept or idea from the unit we've just covered (domestic work, contraception, childrearing, etc.) and briefly outline the way the author uses this concept.

Critique the Concept (1 page): Show what works if needed, but, more importantly, focus on what does not work or is missed through the author's use of that concept. Either reappropriate or reject the concept and offer a new, more illuminating concept.

Apply Your Concept (2 pages): Take a concrete instance from real life (Compare parenting magazines from different decades, your experience working at a bridal boutique, compare pro-Prop. 8 bumper stickers' use of “family” with that of those against Prop. 8... really, get creative) and apply your new and improved concept to it, illustrating how, at least in this instance, the author may not be fully “on” in her own analysis.

Evaluate the situation (2 pages): What do you think of this situation from a moral standpoint? Consider questions such as: How does this concept or issue affect the common good? How does it contribute to or hinder the flourishing of individuals? How do larger social forces interact (such as poverty, law, etc.) with this situation? What are some solutions to this problem? In sum, tell us if this is a positive or negative situation for individuals or society given your own moral context.

NB: These analysis papers achieve the first and second Core Learning Objectives listed above.

Case Studies – One case study is due as indicated in the calendar below. Cases you may respond to will be posted on the course Camino site. A good case study includes an analysis of the morally-relevant factors of the case, an assessment of what you believe to be the appropriate response to the case, including reasons why. Then, you should engage possible counter-arguments, and address them. Why is your response better than the counter-arguments? Do not merely restate the facts of the case, and do not merely offer an unsubstantiated opinion. For example, the structure of a well-written case study might go something like this:

The case at hand considers whether Hillary should remain married to her cheating spouse Bill. The relevant facts of the case include....  
I believe that Hillary should stay with Bill for the following reasons:....  
Some might think that Hillary should dump the bum. They might say that....  
However, they'd be mistaken, because...

A warning: many students find case study responses harder to write than they anticipated. Case studies will be posted on the Camino site and students will have at least two to choose from but need only submit one. Case studies should be roughly 3-4 pages in length.

NB: These case studies achieve the first Core Learning Objective listed above.

**Academic Integrity:** The University is committed to academic excellence and integrity. Students are expected to do their own work and to cite any sources they use. A student who is guilty of a dishonest act in an examination, paper, or other work required for a course, or who assists others in such an act, may, at the discretion of the instructor, receive a grade of "F" for the course. In addition, a student found guilty of a dishonest act may be subject to sanctions, up to and including dismissal from the University, as a result of the student judicial process as described in the Santa Clara University Student Handbook. A student who violates copyright laws, including those covering the copying of software programs, or who knowingly alters official academic records from this or any other institution is subject to similar disciplinary action. Please review the Student Handbook for more detailed information regarding this policy.

**Disability Accommodation Policy:** To request academic accommodations for a disability, students must be registered with Disabilities Resources, located on the main campus of Santa Clara University in Benson, room 216. If you would like to register with Disabilities Resources, please visit their office or call at (408) 554-4109. You will need to register and provide professional documentation of a disability prior to receiving academic accommodations.

Grading: Discussion/participation in class: 20%  
Weekly Abstracts: 10%  
Analysis papers: 40% (20% each)

Case study: 20%  
Final Exam: 10%

**Calendar (Subject to Change)**

**\*Found on Camino**

**Unit 1: Marriage and Family – Ethical, Socio-historical, and Theological Context**

**Week 1 – Introduction and Overview (Sept. 23 & 25)**

\*Coontz, Stephanie. *Marriage, A History: From Obedience to Intimacy, or How Love Conquered Marriage*. (New York: Viking Press, 2005), pp. 1-49.

**Week 2 – Socio-historical Perspective (Sept. 29 & Oct. 1)**

\*Coontz, Stephanie. *Marriage, A History: From Obedience to Intimacy, or How Love Conquered Marriage*. (New York: Viking Press, 2005), pp. 247-313.  
Calef, Susan A. “The Radicalism of Jesus the Prophet: Implications for Christian Family.” in Salzman

**Week 3 – Marriage and Church Tradition (Oct. 6 & 8)**

Thomas Aquinas *Summa Theologiae*. Suppl.q. 41, 42 aa.1-2, 44 art. 1, 49, aa. 1-3.  
Readings from the *Summa Theologiae* of Thomas Aquinas may be found at  
<http://www.newadvent.org/summa/> or  
<http://www.ccel.org/ccel/aquinas/summa>. Be careful to read the texts in the supplement, not in other volumes of the *Summa*. All these are directly concerned with marriage.

Pius XI, *Casti connubii*, 10-43.

Vatican Council II, *Gaudium et Spes*, 46-52.

Paul VI. *Humanae Vitae*, 1-18.

Cooke, Bernard. “*Casti Connubii* to *Gaudium et Spes*: The Shifting Views of Christian Marriage.” in Salzman.

Mackin, Theodore. “The Second Vatican Council and *Humanae Vitae*.” in Curran and Rubio

**Unit 2: Identities and Ideologies**

**Week 4 – Gender and Sexuality, Part I (Oct. 13 & 15)**

Hochschild, Arlie, with Anne Machung. *The Second Shift* (New York: Penguin, 2003), Preface, Introduction, 1-78.

Cahill, Lisa Sowle, “Equality in Marriage: The Biblical Challenge.” in Salzman

**Week 5 – Gender and Sexuality, Part II (Oct. 20 & 22)**

Hochschild, Arlie, with Anne Machung. *The Second Shift* (New York: Penguin, 2003), 116-134, 181-212, 226-283.

Ross, Susan A. "The Bride of Christ and the Body-Politic: Body and Gender in Pre-Vatican II Marriage Theology." in Curran and Rubio.

Curran, Charles E. "Pope John Paul II and Post-Vatican II U.S. Catholic Moral Theologians on Marriage." in Curran and Rubio

### **Week 6 – Theological Understandings of Marriage (Oct. 27 & 29)**

Salzman, Todd A. "Friendship, Sacrament and Marriage: The Distinction Between Christian Marital Friendship and Non-Christian Marital Friendship." in Salzman.

Kelly, Thomas M. "Sacramentality and Social Mission: A New Way to Imagine Marriage." in Salzman

Roberts, William P. "Toward a Post-Vatican II Spirituality of Marriage." in Curran and Rubio

### **Unit 3: Life Cycle & Special Topics**

#### **Week 7 – Relationships and Early Marriage (Nov. 3 & 5)**

##### **\*\* (Unit 1 or 2 analysis paper due) \*\***

Faulhaber, Gregory M. "Engagement. A Time to Discern, a Time to Build." in Salzman

Risch, Gail. "Cohabitation. Integrating Ecclesial and Social Scientific Teaching." in Salzman

\*Skolnick, Arlene. "Grounds for Marriage: How Relationships Succeed or Fail" from *Family in Transition*, 15<sup>th</sup> ed., edited by Arlene S. Skolnick and Jerome H. Skolnick (Boston: Allyn and Bacon, 2009).

#### **Week 8 – Children (Nov. 10 & 12)**

Heaney-Hunter, Joann. "Toward a Eucharistic Spirituality of Family: Lives Blessed, Broken and Shared." in Salzman

Rubio, Julie Hanlon. "The Dual Vocation of Christian Parents." in Curran and Rubio.

Cahill, Lisa Sowle. "A Christian Family Vision." in Curran and Rubio

#### **Week 9 – Divorce (Nov. 17 & 19)**

Hochschild, Arlie, with Anne Machung. *The Second Shift* (New York: Penguin, 2003), 213-225.

Kendra, Robert J. "American Annulment Mills." in Curran and Rubio

Grisez, Germain, John Finnis and William E. May. "Indissolubility, Divorce, and Holy Communion: An Open Letter to Archbishop Saier, Bishop Lehman and Bishop Kasper." in Curran and Rubio.

**Thanksgiving Break – No class**

**Week 10 – Same-Sex Couples (Dec. 1 & 3)**

**\*\* (Unit 3 analysis paper and case study due) \*\***

\*Stacey, Judith. “Gay and Lesbian Families: Queer Like Us” from *Family in Transition*, 15<sup>th</sup> ed., edited by Arlene S. Skolnick and Jerome H. Skolnick (Boston: Allyn and Bacon, 2009).

Rausch, Jonathan, “For Better or Worse? The Case for Gay (and Straight) Marriage.” *The New Republic*, May 6, 1996 at:

[http://www.jonathanrauch.com/jrauch\\_articles/2005/11/for\\_better\\_or\\_w.html](http://www.jonathanrauch.com/jrauch_articles/2005/11/for_better_or_w.html)

Sullivan, Andrew. “The Conservative Case.” in *Same Sex Marriage Pro and Con. A Reader*. Andrew Sullivan, ed. New York: Vintage Press, 2004.

Wolfson, Evan, “Crossing the Threshold.” in *Same Sex Marriage Pro and Con. A Reader*. Andrew Sullivan, ed. New York: Vintage Press, 2004.

**Final Exam – (Thursday, Dec. 10, 9:10 am – 12:10 pm)**