

TESP 124: Theology of Marriage

Summer Session I, 2016

Online

Please note that all times refer to Pacific Time.

Instructor:

Dr. Maureen Day

SCU Quarterly Adjunct

E-mail: mkday@scu.edu

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: Working Families and the Revolution at Home*. (New York: Penguin Books, 2012).

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 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 Monday at 9am. There will be videos to watch that supplement this reading material and offer questions for discussion (which may be answered either through Zoom discussions or via posting in discussions). As you are all seniors, leading a seminar-style discussion and working collaboratively are things you should be prepared to do and this class will hone these skills. To this end, please sign up for a week (weeks two through five) that the readings look especially interesting to you and, collaboratively, create a presentation for the class that works for our online environment. You do not need to make a comprehensive summary of the readings in this presentation, you may pick a specific focus within one of the authors and explore this more deeply. For example, I once had a group of students explore course concepts within gender as they occurred in Disney films. Please get creative and pick ideas and apply them in a way that interest you. Some ideas for the format could include a youtube video that offers a pre-recorded live presentation or you could use a number of free hosting sites (e.g., Wix) to create a very simple webpage that we could explore your ideas through. Within this presentation, each group should offer the class one to three questions that will help facilitate class discussion. Your work in this presentation and 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 and supplementary materials viewed by Monday (complete week one's readings by Wednesday) and actively engaged in the class discussion. There will be two live, one-hour discussion opportunities available each week via Zoom and they will cover different material. Because this is an online course that you may have enrolled in for the flexibility it offers, attendance at these is not required. However, if you are not at these Zoom events, there will be additional online participation expectations so that you have every opportunity to participate in a way that is amenable to your schedule. It will work like this: There will be multiple videos to watch with questions to answer each week. For example, the first meeting of week one is called 1A, the second meeting of week three is 3B and so forth. The discussion questions are designated on our camino website accordingly. For example, there are four discussion questions for our first meeting and these are labeled within the week one module as 1A-Q1, 1A-Q2, 1A-Q3 and 1A-Q4. If you are planning to attend the first Zoom conference in which we will discuss these, you need not post anything for these questions (but be prepared to offer your opinion in Zoom). If you are not attending via Zoom, there is a discussion rubric in the “Pages” section of our Camino site that will help you assess what a complete and thoughtful response would be (and responses to the postings of others and so forth). Discussion postings for the first weekly discussion must be completed by 9pm Wednesday and the second weekly discussion's postings must be fully submitted by 9pm Friday. There is an exception to this in week one, in which both discussions' postings are due Friday by 9pm. There is also a small, collaborative student presentation on the readings (not the lectures) during weeks 2-5. See two paragraphs above for details.

Abstracts – Abstracts are due by 9am each Monday (Wednesday for the first week of school). You will post these in the designated area of our Camino site. I am looking for a thorough-but-concise (think 12-15 sentences) summary of the readings for that week. This is not a big deal! Ideally, the first 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 (save these for papers and discussion). I hope this will get your cognitive wheels spinning so that you are more prepared to talk about the larger ideas online. Please respond to the ideas in two other classmates' abstracts (you may use opinion, application and/or reflection here) and respond to two responses. These responses and their followup responses count toward your participation

grade and the responses and second-level responses must be posted no later than 9pm Monday (9pm Wednesday for Week One).

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-same sex marriage bumper stickers' use of “family” with that of those against it... 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 (such as poverty, law, etc.) interact 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.

Late Work – Professors have a variety of ways of handling late work. My policy is that I *will* accept late work, but the potential grade will be reduced significantly – 10% per day, with the day of class and until midnight the following day counted as the first day. If you don't have your work printed out ready to submit in class, it is late. So if a paper is due Monday and you get it to me Monday at 8pm, the highest you can get is 90%. If you get it to me Tuesday at 8pm, it can still get a 90%. If you get it to me Wednesday, you cannot earn more than 80%, Thursday 70%, etc.

Here is how I would like us to handle late work: Email me your paper as a .pdf attachment as soon as possible. I **MUST** be able to open the file in order for it to count (if I cannot open it and read it, this is your problem and I will not count this as a proper submission and your clock will continue to tick, reducing your possible grade by 10% each day). I **FIRMLY** believe that writing papers is essential to adult learning. I thank you for the work you do by providing ample feedback in a timely manner so that you may improve your writing for the future (organized, clear writing is an important professional skill). I budget my time across my classes to allow for this. However, for late submissions I will not have allotted myself extra time and so papers will not have feedback (only a grade) and may not get back to you as quickly as I return papers normally. This is not to punish you, it is just the natural consequences of all of us having busy lives and only so much “extra” we can fit in. In sum, I strongly encourage you to get your work in on time as I take my job very seriously and truly want to see all of you improve as writers. Only Analysis Papers and Case Studies may be turned in late; any other work, such as abstracts, must be handed in on time for credit to be given.

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: Participation: 20% (15% is discussion, 5% is group presentation)

Weekly Abstracts: 10%

Analysis papers: 50% (20% for the first paper, 30% for the final paper)

Case study: 20%

Calendar (Subject to Change)

***Found on Camino**

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

Week 1 – Introduction and Overview

Days refer to June 20-24

Zoom Meeting 1A on Wednesday at 1pm (online discussion due Friday 9pm).

Zoom Meeting 1B on Friday at 9am (online discussion due Friday 9pm).

*Coontz, Stephanie. *Marriage, A History: From Obedience to Intimacy, or How Love Conquered Marriage*. (New York: Viking Press, 2005), pp. 1-49, 247-313.

Calef, Susan A. “The Radicalism of Jesus the Prophet: Implications for Christian Family.” in Salzman

Unit 2: Identities and Ideologies

Week 2 – Religion and Gender

Days refer to June 27-July 1

Zoom Meeting 2A on Monday at 1pm (online discussion due Monday 9pm).

Zoom Meeting 2B on Thursday at 10am (online discussion due Wednesday 9pm).

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.

http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_19301231_casti-connubii.html

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

http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html

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

http://w2.vatican.va/content/paul-vi/en/encyclicals/documents/hf_p-vi_enc_25071968_humanae-vitae.html

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

Hochschild, Arlie, with Anne Machung. *The Second Shift* (New York: Penguin, 2003), Preface, Introduction and Chapters 1-6.

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

Week 3 – Gender, Sexuality and Dating

Days refer to July 4-8

Zoom Meeting 3A on Tuesday at 3pm (online discussion due Monday 9pm).

Zoom Meeting 3B on Wednesday at 10am (online discussion due Wednesday 9pm).

****OPTIONAL – (Draft of Unit 1 or 2 analysis paper due Monday by 9pm)****

**** (Unit 1 or 2 analysis paper due Friday by noon) ****

Hochschild, Arlie, with Anne Machung. *The Second Shift* (New York: Penguin, 2003), Chapters 8, 12, 13, 15, 16 and 17.

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

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

*Ansari, Aziz. *Modern Romance* (New York: Penguin, 2015), Chapters 1, 4 and 5.

Unit 3: Life Cycle & Special Topics

Week 4 – Relationships, Early Marriage and Children

Days refer to July 11-15

Zoom Meeting 4A Tuesday at noon (online discussion due Monday 9pm).

Zoom Meeting 4B Wednesday at 9am (online discussion due Wednesday 9pm).

****OPTIONAL – (Draft of Case Study due Monday by 9pm)****

**** (Case Study due Friday by noon) ****

*Ansari, Aziz. *Modern Romance* (New York: Penguin, 2015), Chapter 7.

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

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 5 – Divorce and Same-Sex Marriage

Days refer to July 18-20

Zoom Meeting 5A Monday at 9am (online discussion due Monday 9pm).

Zoom Meeting 5B Tuesday at noon (online discussion due Tuesday 9pm).

****OPTIONAL – (Draft of Unit 3 analysis paper due Monday by 9pm)****

**** (Unit 3 analysis paper due Thursday, July 21 at noon)****

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.

*Stacey, Judith. “Gay and Lesbian Families: Queer Like Us” from *Family in Transition*, 15th 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

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.

**** (Unit 3 analysis paper due Thursday, July 21 at noon)****