Since the mid-1990s, the self-proclaimed "Fatherhood Responsibility Movement" has managed to establish fatherhood at the center of U.S. national politics. This movement claims that fathers have become marginalized in "the family," with catastrophic societal consequences. Increasing rates of female-headed households as well as shifting conditions for work, family formation and care have allegedly contributed to the redefinition of "the family" into "mother and child." According to the Fatherhood Responsibility Movement, fathers are thus marginalized and "the family" has become "feminized." In response to this perceived situation, the Fatherhood Responsibility Movement seeks to reestablish the necessity of men in families, constituting fatherhood as specifically male in differentiation from the feminizing connotations of family involvement. However, by "masculinizing" fatherhood, proponents of "responsible fatherhood" engage a century long dilemma that is at the heart of constructing particularly male versions of parenthood: how do you masculinize domesticity and at the same time domesticate masculinity? The Fatherhood Responsibility Movement deals with this dilemma by converging on three longstanding and overlapping arenas for masculinization: heterosexuality, sport and religion. Simultaneously, these arenas are longstanding sites for competition and contestation between asymmetrically positioned constituencies of men. This paper aims to discuss the ways that the Fatherhood Responsibility Movement's masculinization strategies, while allowing constituencies to meet on common ground, also threaten to confuse and divide the movement.