

1 **Dr. Malloy interview.m4a**
2

3 **Julia** [00:00:01] All right. So, thank you for agreeing to meet with me today. My name is
4 Julia Miller and it is 3:00 p.m. on October 22nd, 2019. And I'm with Dr. Malloy in his office
5 at UD. And I just want to clarify that I'm going to record this interview and it will be
6 uploaded to the UD. Oral history repository. Is that all right?
7

8 **Dr. Malloy** [00:00:18] Yes.
9

10 **Julia** [00:00:19] All right. Can you tell me about the schools you've attended, including
11 approximate dates and locations?
12

13 **Dr. Malloy** [00:00:25] Sure. I graduated from Fenwick High School at Dominican in '88.
14 Then I went to Notre Dame for four years, graduated '92 then and went to Catholic U for
15 both the Masters and Doctorate. I got my master's in '95 and doctorate in 2001.
16

17 **Julia** [00:00:46] Were those both in theology?
18

19 **Dr. Malloy** [00:00:48] Both in theology, yeah. And my undergrad at Notre Dame was a
20 theology first major and philosophy second major.
21

22 **Julia** [00:00:57] Oh, my goodness. That's a lot. All right. OK. Do you have a favorite
23 memory from a time at school?
24

25 **Dr. Malloy** [00:01:04] Favorite memory? Oh, my gosh. I suppose goofing off in high
26 school.
27

28 **Julia** [00:01:08] Oh, no.
29

30 **Dr. Malloy** [00:01:11] Yeah. My friend and I, we made we made movies. Kevin Zelinsky, I
31 think he's dead now. We made movies. Just-Well, one movie for a senior project that was
32 just the movie of our own insanity. It's completely random things as part of the movie.
33

34 **Julia** [00:01:31] It was for a class?
35

36 **Dr. Malloy** [00:01:31] I guess so. It was for a class. But what class? Spanish class.
37

38 **Julia** [00:01:36] Oh, my gosh. Oh, no.
39

40 **Dr. Malloy** [00:01:38] It's nothing to do with Spanish. There were a lot of things going
41 wrong with the high school, not with the high school, but with students. One kid nearly died
42 in front of us from an epileptic seizure.
43

44 **Julia** [00:01:51] My gosh.
45

46 **Dr. Malloy** [00:01:52] Another kid had been diagnosed with cancer the year before. For
47 some kid attempted to commit suicide. Oh, bull. When we were freshmen, one of our
48 classmates did commit suicide.
49

50 **Julia** [00:02:07] Oh, my gosh.
51

52 **Dr. Malloy** [00:02:09] So there just were a number of things going on there. And then we
53 started doing these retreats. And so the Spanish teacher was a psychologist. And so any
54 rate, he he kind of stopped teaching Spanish and started doing psychology with us.

55
56 **Julia** [00:02:24] Probably a good thing.

57
58 **Dr. Malloy** [00:02:25] It worked.

59
60 **Julia** [00:02:26] Oh, my gosh. All right. And then how did studying at Notre Dame form you
61 as a student of theology?

62
63 **Dr. Malloy** [00:02:33] In a very interesting way. So my whole thing at Notre Dame was I
64 went in thinking I was going to be going into business and just trying to make a bunch of
65 money. And yet I liked literature. I really started I had started reading maybe junior year, or
66 sophomore year in high school. And before that, I didn't really read at all. I was a math
67 guy. I started reading and loving it. And then in at Notre Dame, I started getting into
68 interested in the truth. And I quickly sort of dismissed English as a major because the
69 English teacher didn't treat Moby Dick too well. It was- he made him made it look like a
70 completely banal book. So I dropped English and found my way to psychology, found that
71 kind of empty for me. And then. Then I was interested in the truth. I basically wanted to
72 know what the truth was. And so I started going into philosophy. My friends started telling
73 me about the Catholic Church, which I was Catholic, but they were like, do you know the
74 teachings of the church? Do you know that the Catholic Church is the true church of
75 Christ? And I said, well, I don't know what you're talking about.

76
77 **Julia** [00:04:06] oh my gosh.

78
79 **Dr. Malloy** [00:04:06] So I started praying the rosary with them, etc.. At any rate. So I did
80 become a theology major because I was cured. I wanted to know the truth and I wanted to
81 say, okay, well, what are these Catholics have to say about what the truth is? But one of
82 the most formative things was that many of my professors who were very bright, all of
83 them were kind of presenting a modernistic form of Catholicism and uh, basically
84 modernism. And at the time, I thought, this is great. So we went where we're going to, my
85 idea was we want to show how beautiful and attractive the faith is. And then it's not the the
86 mean bugaboo thing that people make it out to be. So that was my motive. But then I
87 started realizing that they were kind of tweaking the faith and doing it to their own image.
88 So one time professor, a priest was speaking about to *Pascendi*, which you may know,
89 modernism, that encyclical by Pius X on modernism. And this girl started sneezing and he
90 said, congratulations, you have an allergy to Vatican II documents. So do I. And I thought
91 to myself, I agree, this is a bad thing that Pius X is saying at the time I agreed. But I'd like
92 to hear what he has to say. And all we got was the criticism. We didn't we never actually
93 got what he had to say.

94
95 **Julia** [00:05:48] Did you read the documents?

96
97 **Dr. Malloy** [00:05:50] We did not read the documents he was being poked at without even
98 being read.

99
100 **Julia** [00:05:53] My gosh.

101
102 **Dr. Malloy** [00:05:54] So I thought that was not the right approach. And so that was just
103 one of the things. Plus, my my friend saying the rosary with me, I eventually came to really

104 wonder whether I was getting the right kind of formation there. And then. And so why
105 would say their contribution was really lots of reading and rigor and also manifesting a kind
106 of watered down Catholicism that sort of made me seek out the full thing?
107

108 **Julia** [00:06:29] True yeah, that makes sense. And then how did studying at Catholic U
109 help um influence your education in relation to religion? Sorry, I asked that wrong. How did
110 it um influence your view of education in relation to religion since it's a pontifical university?
111

112 **Dr. Malloy** [00:06:46] So it's funny that at first I just even applying there, I thought Catholic
113 University. This is a weird name. Methodist university. I mean, I guess it didn't occur to me
114 that, of course, you'd have a Methodist university or whatever, but so I thought the name
115 was funny. I thought sweatshirts were funny that said Catholic on it. Um these kinds of
116 things- I mean, I thought that John Paul II Institute sounded funny, too, because the pope
117 was still alive. And I thought that was a little odd. I still think that. But to be honest. But, you
118 know, while someone's alive. I don't know. I guess it helps. So it's like the George Bush
119 library or whatever. So it does happen. I just it was new to me. Um but following up on the
120 Notre Dame experience as a Catholic U, I still had professors who were trying to tweak
121 things, but they also presented the whole tradition. So I started with scripture and they
122 went through the tradition, including the poetry sticks in the medievals. And then they they
123 always found Karl Rahner to be the hero at the end of the day. And then I was all I was
124 very well educated in Rahner at Notre Dame, I had that class with a Jesuit. And so I um I
125 thought I could read the Catholic U narrative and with a little critical lens. But at any rate,
126 so getting the wide breadth of the tradition was the big thing. A Catholic, you like the
127 basics and the wide breadth, but with with good rigor, good, good intellectual rigor. So, I
128 mean, I was a great education and I really am grateful for Catholic U. Does that answer a
129 question?
130

131 **Julia** [00:08:36] Yeah, yeah it does.
132

133 **Dr. Malloy** [00:08:36] The pontifical aspect that didn't really seem to touch us that much. I
134 mean, the institution is pontifical. So there are a lot of priests. There are a lot of priests at
135 Notre Dame. My degree was not. It was a secular degree. So PhD is a secular degree.
136 The doctorate in sacred theology is a pontifical degree. So there are different degrees. But
137 so I didn't, I guess, take advantage of the pontifical aspect of it, of the degree. Then I
138 guess we didn't talk about Charlie Curran. I don't know if you've heard of Charlie Curren.
139

140 **Julia** [00:09:12] I don't think so.
141

142 **Dr. Malloy** [00:09:13] He was a moral theologian that who immediately after *Humanae*
143 *Vitae* was published, wrote a protest, or was part of a protest. I think he was a
144 spearheader. And so for 20 years, he's had Catholic teaching and he is a protester, a
145 dissenter, um from a teaching that is not just like a one off teaching of a pope, but the
146 perennial tradition of the church. So it's it's an infallible teaching, not *Humanae Vitae* itself.
147 But but the whole thing. And so this guy was- Catholic U fired the guy, he had tenure, in
148 '87 and the courts, upheld Catholic U's power to do that.
149

150 **Julia** [00:10:01] Yes.
151

152 **Dr. Malloy** [00:10:02] So which is great. No. He came to a local university.
153

154 **Julia** [00:10:10] Oh my.
155

156 **Dr. Malloy** [00:10:10] Not our university. And kept doing this thing. But so what- what we
157 experienced there was Catholic U was disliked by the by "liberals" or dissenters would be
158 a better term because he was fired. Catholic U was also disliked by Catholics you know
159 Catholics who wanted to be fully Catholic because he once worked there. So Catholic U
160 was like not it didn't seem like it was widely respected. Certainly, the Notre Dame people
161 couldn't stand it. And so when I said I was applying there they were and they were like
162 shaking their heads. Except for the Jesuits, the two Jesuits who were some of the best
163 professors I had at Notre Dame. They said that these Notre Dame professors are arrogant,
164 and you should go to Catholic U. You'll be fine. So and I am grateful for them saying that
165 so it was a good experience.

166
167 **Julia** [00:11:13] Good. All right. And in your teaching today, faith and reason go hand-in-
168 hand. How did you arrive at that notion?

169
170 **Dr. Malloy** [00:11:21] At that notion yeah. So I always wanted you know, I always continue
171 to love philosophy. I had a minor in philosophy at Catholic um and I even made arguments
172 to the dean that did such and such philosopher course should count as part of the actual
173 theology thing. So I really took a lot of philosophy classes and sat in on a ton too. So I
174 always loved philosophy and I guess you could say like coming at the faith, like not
175 growing up in a household that was, um you know, like super pious or theologically
176 knowledgeable, etc. For me, this is all finding it out on my own. And then I especially came
177 to find out Thomas Aquinas and loved him. And he loves faith and reason. You know, a
178 nice combination. And he is really one of the um nicest balances of faith and reason in um
179 in history. He's also at a time where he can be kind of calmly reflecting and not in an
180 agitated way, you know, taking the machine gun out and popping things off ad hoc. That's
181 more Augustine. Um and so I've always loved Aquinas and that that's a big influence on
182 the faith and reason um and then just my own curiosity is, you know, like what can we
183 make these arguments about for God? Is there are rational grounds for coming to be a
184 believer? That kind of thing. And then certainly going back to like a good instinct that Notre
185 Dame had and um that I that's what I first got interested in theology is that we do certainly
186 want to make the best argument for the faith before the world and uh the difference being,
187 we don't want to tweak the faith because of the world, but at the same time, we wanted to
188 dispel erroneous understandings of the faith or, you know, popular misunderstandings. So
189 all that kind of stuff.

190
191 **Julia** [00:13:33] How is teaching at UD influenced your um your view on the liberal arts?

192
193 **Dr. Malloy** [00:13:39] Well, if I can tweak that question a little bit in a way that's relevant to
194 UD um even more so, maybe Notre Dame sent me a survey two years into grad school
195 and it was the department's theology, actually, and they said, what do you think about the
196 education we gave you? And to all the theology of alumni. And I responded not just
197 regarding theology, but Notre Dame itself and my criticism was there are some amazing
198 high-level courses offered here. For instance, we had one class on Rahner's Foundations
199 of the Faith. Now, that is one very difficult text. And we went we went about one hundred
200 and eighty pages through. That's it. And that was actually to the credit of the professor, the
201 Jesuit, because it was amazing quality know we really penetrated the mind of Rahner um
202 and he had studied under a Rahner. Okay so that's all fantastic. These high-level
203 specialized classes, same thing with philosophy. We had a visitor, a guy who is a
204 specialist in Leibniz. So they, the philosophy chair basically like you got to take this guy.
205 And so I'm in there with like four other people. And I think the reason why he's, I suspect,
206 is he needed to fill that class because this guy was a visiting researcher. And um that was
207 a really informative on Leibniz, but not suitably educative for me. I needed a class like

208 philosophy of being. I needed a class like philosophy and the ethical life. I needed a class,
209 you know, like philosophy of the human person. So it sounds a little familiar?

210
211 **Julia** [00:15:24] Yeah. Definitely.

212
213 **Dr. Malloy** [00:15:25] I needed these kinds of classes. Same thing with literature. We read
214 um what did we read? Maya Angelou. Fine. You know, we read um a chapter from the
215 Grand Inquisitor from Dostoyevsky. But did we read and we read. We did read The
216 Tempest. But did we read anything other than The Tempest? Did we read Dante? Did we
217 read um Homer? Did we read Virgil? No, no, no, no, no across the board. Um Moby Dick
218 was because I took a specialized major class. So we did not read Moby Dick as
219 undergrads. I don't know. Maybe you don't at UD um at any rate, there's all this stuff that
220 we didn't do. Class in Western civilization- two of them. No. Rather, we had. I don't know. I
221 took a sociology elective where I learned about the Bruderhof in Pennsylvania and like
222 Quakers. Um so, it was very interesting, but I mean, totally irrelevant to like actually getting
223 a well formed, an educated mind where you can put yourself in history. And it seemed
224 honestly more and you couldn't react to the profs because they all knew their stuff. They
225 research this stuff all the time and they're just spouting their research. And so you're not
226 able to say, well, that. How does that relate to Dante or ask basic question? You can't do
227 that. So you just sit there, take notes. Yes, sir. Yes, sir. Yes, ma'am. And then, you know,
228 and but it's all at a extremely high level, of course. But so then I that was my response. We
229 need these basics. Then when I interviewed here, they said, do you like the Core? And I
230 said, well, what is the Core? I didn't even research it. So Mrs. Novinski, who was the
231 registrar back then, described it to me. I said, I love that. It sounds awesome. That's
232 exactly what it as an undergrad. And so I still long to actually take Core classes here. I
233 took Italian last year, but uh, Italian one. But, you know, that's what I would long to do. It's
234 a fantastic education. And so teaching here has helped me see, just even knowing that the
235 Core exists. Knowing that you guys like I can know that some of you at least have taken
236 Phil of Being when you and you're doing Systematics I to me, that's amazing.

237
238 **Julia** [00:17:52] If I, really quick. I'm taking Phil of being right now and in Systematics
239 we're like kind of talking about the exact same thing and it was the coolest thing ever.

240
241 **Dr. Malloy** [00:18:01] Yeah. That is it's a great combination.

242
243 [00:18:02] Yeah. Okay. So you've attended to Catholic University and you now teach at
244 one. So what types of differences have you seen in the religious dynamics?

245
246 **Dr. Malloy** [00:18:12] At the two universities?

247
248 **Julia** [00:18:13] Or three if you want to compare UD too. Whatever you want

249
250 **Dr. Malloy** [00:18:15] Well okay. At Notre Dame there were blanket masses. That means
251 the girls dorms for one, they had chapels in every dorm that's to their credit.

252
253 **Julia** [00:18:24] Oh that's really nice.

254
255 **Dr. Malloy** [00:18:24] With the Eucharist. So you could just go down and say hello to our
256 Lord. Would that be amazing?

257
258 **Julia** [00:18:29] Yes. Oh my gosh.

259

260 **Dr. Malloy** [00:18:31] And um but the girl's mass is basically you bring a blanket and you
261 kind of like lie down and mass is said. And I don't know your bounce a beach ball. I'm
262 exaggerating with with the beach ball. But the but it just had a strange vibe. No, my own
263 dorm was great. We had a reverent priest and nice liturgies. It might have been a bit
264 kumbaya but I didn't know that at the time and it was meaningful to me. Catholic U I
265 bumped into a bunch of friends that did all these traditional practices like adoration. At
266 Notre Dame that was called 'cookie worship'. And so at that Catholic U, I thought, let's get
267 this started. So a seminarian friend of mine from the Eastern Catholic churches gave me
268 his Monstrance. And so I took that to Catholic U because I actually got it, got a bunch of
269 students together and we petitioned the chaplain to let us do adoration. And he said, well,
270 you need to get a Monstrance first. So I got a monstrance. And so we did that, we did one
271 session and theology department through a conjunction fit.

272
273 **Julia** [00:19:51] Oh, no.

274
275 **Dr. Malloy** [00:19:52] And so they had an emergency liturgy meeting where they lectured
276 us about the fact that adoration is secondary and etc.. And they just repeated that. So but
277 they did like our response. They asked a friend of mine. Why are you guys are doing this?
278 And he said, look at how vulnerable little baby Jesus is. It reminds him and how vulnerable
279 baby Jesus was. And actually, one of the liturgy watchdogs there, a dissenting liberal
280 liturgy watchdog guy, he actually was very moved by that. And so they permitted us to
281 continue that. And I think that so those were the days when it was a very different Catholic
282 university, different leadership, condoms were distributed at plays, I mean, it was a very
283 strange thing then. But towards the time I was graduating, they had hired some really good
284 new faculty. They had a guy spiritual, campus minister who was actually, you know,
285 spiritually minded and there so they were exciting changes. And then it's only gotten better
286 in the last 20 years. So I actually think that that place is doing great. And it's probably a lot
287 of similarity between Catholic U and UD at this point and which is great. But at UD I mean,
288 you got these students. You guys are all organizing the adoration thing yourselves and you
289 go there and there's like five or six people at any time. They're always there. Eight to eight.
290 That blows me away. And then to be sure UD had it's- when my wife was here, I wasn't
291 here, when my wife was here. There were people that tried to kneel to receive the
292 Eucharist and priests would uh physically lift them up forcibly. And, you know, you, you
293 know, be verbally abusive to them, etc. So that's the kind of thing that used to happen
294 here, um at least what I've heard. And that's kind of odd. And uh I do remember early
295 years when I was here I don't know that we were like even invited to kneel or at one point I
296 think we were discouraged from kneeling during the mass. Like in our place in the pew.
297 This is at like, like, the university mass type thing. But if you go now, it doesn't matter
298 where the faculty are. They they need all the faculty kneel. They turned sideways,
299 however, to fit and kneel they do it. So it's just, I think, gotten to be a really nice
300 atmosphere here. So in some sense, CUA and D have kind of grown together in that way.
301 Notre Dame, I I don't know. I think they're probably good places and quite iffy places.

302
303 **Julia** [00:23:10] Um let's see, so what do you perceive as advantages to attending a
304 Catholic university?

305
306 [00:23:15] Attending a Catholic university? That's a good question. Only if you get the real
307 faith. I think honestly, there's an advantage. It could be a serious disadvantage if you think
308 you're getting a real faith, but you're actually not.

309
310 **Julia** [00:23:29] Exactly.

311

312 **Dr. Malloy** [00:23:30] You get the sacraments, at least. But I do worry about places where
313 they've really kind of lost huge parts of the faith that I almost think it'd be more healthy for
314 someone to be at a secular school with a good Neumann Center.

315
316 **Julia** [00:23:51] yeah actually.

317
318 **Dr. Malloy** [00:23:53] At the same time, like when you go to Europe, Europe has largely
319 lost the faith, but it is nice that Catholic sensibilities still has cultural remnants like, you
320 know, manageable downtowns and not an insane focus on work, and so Sunday's are
321 fairly closed. So I think those those are kind of cultural Catholic things and then of course,
322 the beauty of the churches and architecture. Whereas here we we really don't have
323 beautiful liturgical art and um what we call our church architecture.

324
325 [00:24:37] Yeah alright um are there any disadvantages that you perceive other than not
326 learning the truth?

327
328 **Dr. Malloy** [00:24:42] What I said it kind of the Catholic universities? Well, that's a good
329 question. In in many of them, since they're fighting for money, then they can't hire the top
330 talent so that that can sometimes be a compromise. Let's say if I just were to talk about
331 high schools rather than, you know.

332
333 **Julia** [00:25:07] Oh yeah.

334
335 **Dr. Malloy** [00:25:07] That if you got a Catholic high school that can sometimes be less of
336 a of a really serious intellectual training than you would desire. And it's unfortunate, but it's
337 the facts. So right now, I'd say like 60 years ago, if you had all these nuns, you know, who
338 were whipping you into shape and know their science or whatever you could, it can be
339 great. But there can be disadvantages.

340
341 **Julia** [00:25:33] Definitely. Um are there any major similarities or differences in the
342 teaching styles of universities that you've been at?

343
344 **Dr. Malloy** [00:25:43] Well, that's a good question. I would say CUA was mostly lecture.
345 Notre Dame was a mix of seminar and lecture. I often see much of UD is there's a lot of
346 seminar and so it can just depends on the field, I guess, where you are.

347
348 **Julia** [00:26:06] true.

349
350 **Dr. Malloy** [00:26:06] I do think there's something about UD where the teachers are
351 focused on teaching and that, you know, in our own self evaluations and whatnot, we're
352 constantly reminded that the first task is good teaching. The second is publishing and the
353 third is service. And they're not ranked in that way, but always placed in that order. And so
354 a service is not a mild thing as teachers here bleed for the university, you know, just out of
355 love of the place. But I'm trying to think if you if you go to Notre Dame, you're going to get
356 some people who just do their own research and tailor their syllabi to their research. Now,
357 to some extent, it is long as that is done with the common good being able to be achieved.
358 You know that that can be okay and whatnot. But it's so easily just winds up being the
359 professors saving time for himself or herself and and also not educative to the student so
360 that like goes back to the core like if they're just keep teaching on, you know, whatever the
361 basics are for that class, that core class that, you know, like "Apostolic Fathers. Again?" If
362 that's their attitude, then then for first of all, in order to do that, you need to keep up on the
363 Apostolic Fathers. I mean, some of these texts are really rich and you have to read them a

364 good number of times so it takes you away from your research. So you have to be more
365 oriented towards the student's good um and UD demands that, whereas I think a place like
366 Notre Dame with its specialty tended to tended to not demand that. Now I was at grad
367 school at CUA and so a research professor is going to teach the things he's researching
368 and that's a good thing. You know, it's a question of the undergrad level. That's where
369 that's where the students really pay a price. If if there's a teacher doesn't do that. So
370 maybe not teaching style, but then finally, there is a kind of what's the word like cool
371 independence of heart and mind that you've got faculty trying to break out of jail, trying
372 that, you know, just doing crazy things in that class. I think there's a little bit more
373 independent spirit, but at the same time, there were there were great teachers at Notre
374 Dame. And it's maybe that there were some good ones. There are some great ones, but
375 there are some definite great ones and there are some great ones at CUA. But there are
376 more just they just did a decent job that did a good job getting you the content and
377 stimulating discussion.

378
379 **Julia** [00:28:53] Um what's the most valuable thing that was instilled in you from attending
380 Catholic universities?

381
382 **Dr. Malloy** [00:28:59] Me? Wow.

383
384 **Julia** [00:29:02] That's a big question.

385
386 **Dr. Malloy** [00:29:03] Yeah I know. But I do think love of the faith. And it wasn't I don't see
387 it as like the intention and design of the current configuration of Notre Dame, but that's
388 what I came out with. But for me, it was because of my friends and my own desire for the
389 truth. And to have a university that actually well, I mean, thankfully, they do cling on to
390 enough of it so that you do hear the word truth and you know. You know, you're given the
391 leisure to pursue it.

392
393 **Julia** [00:29:44] So that was my last question, was there anything else you want to add?

394
395 **Dr. Malloy** [00:29:47] No, I think that's it.

396
397 **Julia** [00:29:48] Good? all right. I'll stop the recording.

398