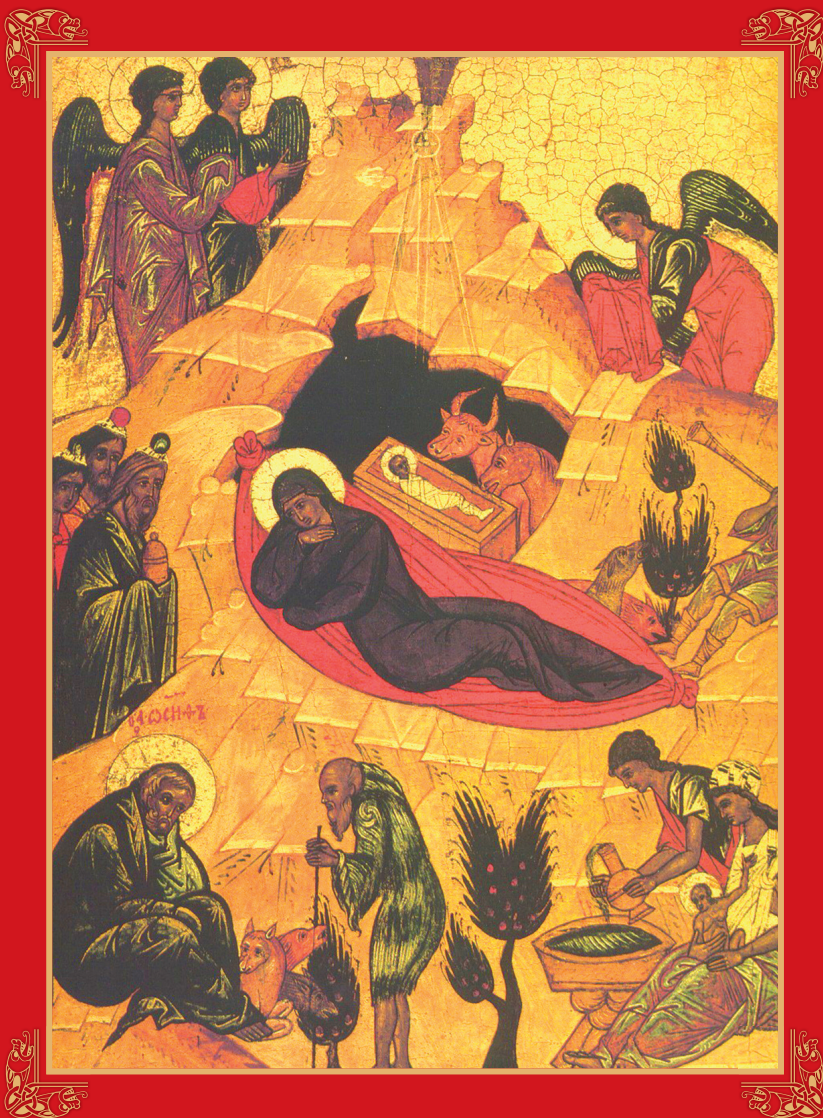




# Dead Theologians Society

## Manual

*Dead to the World  
Alive in Christ!*



Welcome to the Dead Theologians Society (DTS). This manual is to assist your chapter of the Dead Theologians Society as your membership connects with the Communion of Saints and prays for the release of the souls in Purgatory. The manual walks you through an official Dead Theologians Society meeting in detail from set up to social, and provides several resources that you may find useful to conduct a Dead Theologians Society meeting.



# Dead Theologians Society Manual

Setup	
Setting the Environment.....	2
Gathering	
Social Gathering .....	2
Move to Meeting Space.....	3
Opening Prayer.....	3
Teaching	
Study of the Saint .....	4
Question and Answer.....	4
Prayer	
Intercessory Prayer.....	5
Mystery and Decade of the Holy Rosary.....	6
St. Gertrude Prayer for the Souls in Purgatory.....	6
Reception into Official DTS Membership	
Enrollment in the Brown Scapular of Our Lady of Mount Carmel .....	7
Reception of the Dead Theologians Society Hood.....	7
Closing	
Blessing of Sacramentals .....	10
Divine Praises.....	10
Return to Social Area .....	10
Social with Food.....	10
Traditional Catholic Prayers used at DTS Meetings.....	11
Key Catechetical Points	
Purgatory .....	13
The Brown Scapular of Our Lady of Mount Carmel.....	15
Book Resources.....	16
DTS Safe Environment Policy - Very Important!!!.....	17

## Set Up

### Setting the Environment



All meetings are to be conducted by two facilitators who should be present at the entire meeting. Facilitators should share the responsibility of setting up and tearing down the DTS environment – or preferably, delegate those responsibilities to other youth ministry volunteers.

There is no officially mandated meeting space for a DTS meeting, though a place on parish grounds is preferred, and it must be at a place approved by the Parish Priest. Your DTS meeting space should be conducive to and appropriate for prayer and reflection, and the DTS format. To this end, we recommend the use of sacramentals, icons, statuary, and additional devotional objects. The effective use of lighting is also very important in creating an environment conducive to a successful DTS meeting. The amount of light in the participants seating area should be as minimal as possible without compromising safety. This



helps block out distracting external visual stimuli and affords the participants a respectful bit of personal and prayerful privacy. The area of the facilitators should be lighted enough for reading and presenting the material and as a focal point of attention for the group.

Effective use of sensory aspects like incense, and recorded meditative music (chant) are encouraged. Arrange seating for conduciveness to prayer as well. The facilitators should be seated at the front facing the participants.

Setting a desirable meeting space is essential for maximizing the DTS experience for young people. It is encouraged to avoid having a DTS meeting in a space that could be looked upon by young people as a game room or typical classroom, however, it is important to stress that the emphasis should be on the teachings, mission and format above the meeting space.

The room should be set at a comfortable temperature and pass all fire and safety codes. Food and drink should not be brought into the meeting space.

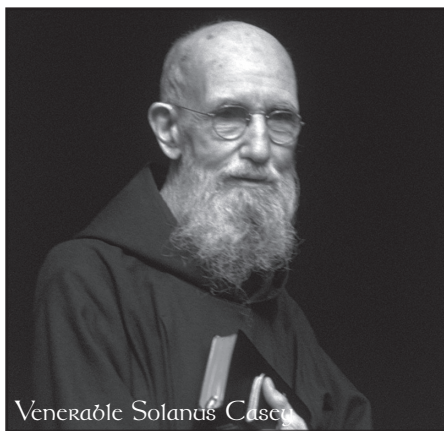
## Gathering

### Social Gathering - 30 minutes



The gathering time should take place approximately one half hour prior to the meeting and should be in a separate location, but in close walking proximity, to the meeting space. Have a variety of light snacks, i.e. chips, candy, soda/pop, etc. or even healthy food if you choose - as long as it is food that young people like.

This is an important time for young people to hang out with their friends to share the latest news, some laughs, introduce themselves to visitors or newcomers, and generally socialize. Having this time is important and will facilitate *“shifting gears”* to the quieter prayer time of the meeting. This is also an opportune time for the DTS facilitators, clergy, youth minis-



Venerable Solanus Casey

ters, and associate youth ministers to get to know the young people better. At the designated time, the associate youth ministers or one of the DTS facilitators will lead the participants to the meeting space.



## Move to Meeting Space

**T**he participants should transition into a quieter and more prayerful disposition as they move from the social area towards the meeting space. Meditative (Gregorian chant) music should be playing as the participants enter the room. A remote control is helpful for regulating the volume of the music as the meeting begins.



## Opening Prayer

**A** short opening prayer is to be led by one of the facilitators that the Holy Spirit may put all participants in a proper frame of mind, heart and overall disposition to receive what is being taught for the evening.



Here is a sample prayer  
(Begin with the sign of the cross):

**Heavenly Father,**

We come before you now as the Dead Theologians Society  
And ask for the gift of wisdom from the Holy Spirit.  
Give us the grace to leave all distractions aside  
So that we may fully receive the gifts  
You wish to give us during this time together.  
Open our hearts to Your Word.  
Help us to follow the example of Your sanctified ones,  
Those Saints who have lived before us here on earth  
And who now live with You in Heaven.  
Help us to be attentive so that we may be inspired  
By their examples and become holy.  
We make this, and all our prayers, through Jesus Christ,  
Your Son Our Lord.  
**Amen.**

## Teaching

### Profile of the Saint - 15-20 minutes

**D**uring the study of the Saint, the life and some writings (if available) of the Saint for the evening are presented. Begin this segment by asking for the intercession of the Saint for the evening.

When teaching about a Saint, it is important for the facilitators to do their best to present the most teen and/or young adult relevant aspects of the Saint – making concrete application to real life action, Christian witness, and moral behavior, while at the same time grounding members more deeply in the truths of the Faith.

Include any exciting or dramatic elements of the Saint's life such as miracles attributed to him/her to draw the listener in (though this should not be the heart of the teaching). Be sure to stress the heroic virtue demonstrated by the Saint, how they received their particular vocational call, etc. In addition, mention the patronage of the Saint to any occupation, nationality, etc.

Please visit the DTS website at **[www.Dead-TheologiansSociety.com](http://www.Dead-TheologiansSociety.com)** for Saint teaching

resources. There are many other good resources on the lives and writings of Saints as well. In addition to the resources mentioned in this manual, check with your Parish Priest, Curate, and/or visit any reputable Catholic bookstore. The Internet can also be a valuable resource as well. Try to be as prepared as possible before presenting the profile of the Saint. It is good to prepare with the other facilitator so as to bounce ideas off of one another regarding what will best reach your participants.

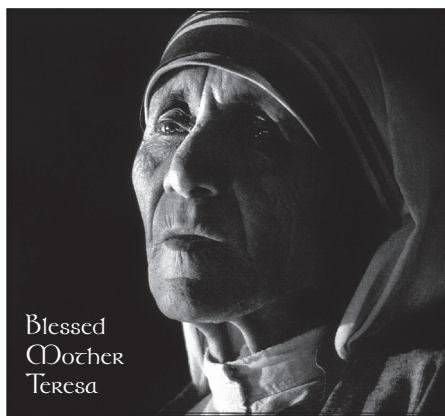
Though they demonstrated heroic virtue and holiness of life, Saints were real people like us, and just like us, they weren't perfect – and certainly weren't infallible.

Sometimes in a particular writing or practice of a Saint we may find something that is not in union with the Church's final teaching on a subject. If in doubt about a particular statement or teaching of a Saint, be sure to consult with your priest or another competent authority. As a general rule, there is so much that is not controversial about Saints and what they said and wrote, that it is best to present those aspects and avoid the controversy. In the event someone is only "half listening" this could avoid the risk of confusion.

## Question and Answer -

### 5 to 15 minutes

**A**t this time, participants are invited to ask any questions about what they've just learned or about anything regarding the Faith. It is important that if a question is asked and the facilitators don't know the answer, they should admit it and find the answer for the next meeting. It is OK not to know the answer - just don't make up one! Assure them that the answer is found in Church teachings and that every effort will be made to have the answer for the next meeting... and remember, as John Henry Cardinal Newman said, "*Ten thousand difficulties do not make one doubt.*"




*John Henry Cardinal Newman, Apologia pro Vita Sua (London: Longman, 1878), 239.*

## Prayer

### INTERCESSORY PRAYER - 5 to 15 minutes

**F**ollowing the time of teaching is a time a communal, intercessory prayer. This is a wonderful opportunity for the prayer community to bond and grow. The facilitators should make every effort to make it easy for everyone to participate. Before praying, it is good to occasionally, and briefly explain the Church's teaching on intercessory prayer and purgatory. The facilitator opens this segment by inviting participants to vocalize their prayer intentions and also begins the time of intentions with a personal prayer.



Praying out loud together may seem intimidating at first. It is important to encourage, but not force, vocalized intentions. The facilitator should also mention that the participants may say the words, "For a special intention" or they may simply ask their intentions in the silence of their hearts, pointing out that all three ways are equal before God. DTS benefactors, deceased members of DTS, and the success of all DTS chapters, should also be remembered during this segment.

The following are two sample prayers that can be used at the beginning and closing of the intercessory prayer segment:



At the beginning of the segment:

**Lord Jesus,**  
We know You hear all of our prayers.  
We place our heartfelt petitions before  
You now with love, with gratitude,  
And with trust. **Amen.**

At the conclusion:

**We thank you Lord**  
For receiving the prayers we just placed before You.  
You hear these intentions and  
All the ones we have voiced in our hearts.  
You know all the people that we have promised to pray for,  
Those we remember, and even those we have forgotten.  
Give us the faith to know that Your plans are always for the best,  
And to grow in confidence, in gratitude and in love with You.  
**Amen.**

## Mystery and Decade of the Holy Rosary - 10 minutes

**F**ollowing intercessory prayer, the facilitators explain one mystery of the Rosary, and then lead the group in praying one decade. This is where the DTS rosary can be used.

The facilitator recites the first half of the prayers, with the group praying in unison the second part. Over a twenty-week period the group will have a more thorough understanding of the entire Rosary and of the Life of Christ, which is its focus. The Rosary with its mysteries is a mini-catechesis by itself. **The National Catholic Register's Guide to the Rosary (US) and the Learn to Pray The Rosary (Aid to the Church in Need)** is a helpful booklet for teaching the mysteries as well as the insights provided on the DTS website. Be sure to only cover and pray one mystery at each meeting.

## St. Gertrude Prayer For the Souls in Purgatory

**P**raying for the souls in Purgatory is a special charism of the Dead Theologians Society. The St. Gertrude prayer for the souls in Purgatory is prayed immediately following the decade of the rosary. The facilitator prays a line from the prayer and the group responds in unison.



## St. Gertrude the Great prayer For the Holy Souls in Purgatory

**Eternal Father,**  
I offer Thee the Most Precious Blood  
Of Thy Divine Son, Jesus,  
In union with the Masses said  
Throughout the world today,  
For all the Holy Souls in Purgatory,  
For sinners everywhere,  
For sinners in the Universal Church,  
Those within my own home,  
And within my family. **Amen.**



## Reception into Reception into Official DTS Membership - 5 to 15 minutes

**I**t is suggested that any participant who attends and participates faithfully in three DTS meetings in a row or a total of five DTS meetings overall be eligible for official membership in the Dead Theologians Society. Candidates for official membership are asked to come forward to be enrolled in the Brown Scapular of Our Lady of Mount Carmel and to be presented with the “hood” or “hoodie” (black hooded sweatshirt) of the Dead Theologians Society. The DTS rosary is also given at this time.

The black hooded sweatshirt or t-shirt with the embroidered logo of the Dead Theologians Society on the upper left chest\* is the distinctive garb of the Dead Theologians Society. This garb should only be given

to members of the Dead Theologians Society upon completion of requirements for membership. Whenever possible the hooded sweat-shirts and t-shirts should be given at no cost to the members.

*\*Any alteration of this garb is prohibited without written permission from the National Office of the Dead Theologians Society.*

Membership is limited to secondary school age teens, college age young adults (18-24) and the designated adult leadership of each chapter. Clergy and Religious can be admitted after completing one meeting. Additional membership, and Honorary Membership, is at the discretion of the Dead Theologians Society Board of Directors.

For enrollment in the Brown Scapular a Priest is required. However, the DTS hooded sweat-shirt and rosary can be given to a member by the facilitators.



## Reception of the Dead Theologians Society Hood

**T**he new members are then handed the official Dead Theologians Society hooded sweatshirt, a.k.a. “hood” and the priest/facilitator says the following or similar words:

Receive the hood of the  
Dead Theologians Society.  
Wear it in such a way as to  
bring honor to your faith,  
the Dead Theologians Society,  
its mission and above all,  
to Our Lord Jesus Christ.

The new members are also given the Dead Theologians Society rosary. New members are then blessed by the priest/deacon, and then asked to return to their seats.

When the Official Membership enrollment is completed, the members should be reminded to wear their DTS garb in a manner that reflects positively the Dead Theologians Society. Please mention to the membership after each enrollment, if for any reason one no longer wants his/her DTS sweatshirt, or t-shirt, that it be returned to the local DTS Chapter or DTS National Office. A brief explanation on the “hood” and its logo are given.



## Enrollment in the Brown Scapular of Our Lady of Mount Carmel

Enrollment must be done by a Priest. Priest blesses scapulars and begins.

Long Form:

Priest: In the name of the Father, and of the Son, and of the Holy Spirit.

Response: **Amen**

Priest: Receive this blessed habit; praying the most holy Virgin, that by her merits thou may wear it without stain; and that she may guard thee from all evil and bring thee to life everlasting.

Response: **Amen.**

Priest: By the power granted to me, I admit thee to the participation of all the spiritual good works, which through the gracious help of Jesus Christ are performed by the religious of Mount Carmel. In the name of the Father, and of the Son, and of the Holy Spirit.

Response: **Amen.**

Priest: May the Creator of Heaven and earth, Almighty God, bless thee; Who has deigned to unite thee to the Confraternity of the Blessed Virgin Mary of Mount Carmel. We beseech her, in the hour of thy death, to crush the head of the old serpent, so that thou may in the end win the everlasting palm and crown of the heavenly inheritance, through Christ our Lord.

Response: **Amen**

Scapular is then placed on the participant by the priest.

Short Form:

Priest blesses scapulars and begins.

Receive this Scapular, as a sign of your special relationship with Mary the Mother of Jesus, whom you pledge to imitate. May it be a reminder to you of your dignity as a Christian, in serving others and imitating Mary. Wear it as a sign of her protection and of belonging to the family of Carmel, voluntarily doing the will of God and devoting yourself to building a world true to His plan of community, justice and peace.

Scapular is then placed on the participant by the priest.

## Explanation of the logo:

**T**he logo of the Dead Theologians Society is a depiction of the Blessed Sacrament contained in a monstrance with the motto of the Dead Theologians Society encircling it. Below the monstrance are the initials DTS.

Of course as Catholics we believe the Blessed Sacrament is the Body, Blood, Soul and Divinity of Jesus Christ. The monstrance is a beautiful container which holds the Blessed Sacrament, when used in Eucharistic Adoration, blessings, and processions. It comes from the Latin word, “monstra” which means to show. The motto of the Dead Theologians Society is “Mortuum Mundo—Vivum In Christo” which in Latin means, “Dead to the World—Alive in Christ” This is in reference to Romans 6:11 where St. Paul tells us to be dead to sin and living for God in Christ Jesus.

## Explanation of the hood:

**W**hile we make it clear that the DTS “hood” is not a religious habit, we do speak of its connection to the religious habits of the past and present. Many religious orders took their habits from the common wear of the poor or commoner of the time. In our present time, a pullover sweatshirt with a hood attached is part of a young person’s typical clothing. What is common is again taken and made holy. The hooded sweatshirt is made holy insofar as it is a reminder of the mission and motto of the Dead Theologians Society.



## Closing

### Blessing of Sacramentals

**I**f possible, medals, and/or holy cards of the Saint studied should be given to the participants.

The blessing of medals and holy cards is done by a Priest or Deacon if one is in attendance. If a Priest or Deacon is unable to attend, every effort should be made to have the sacramentals blessed in advance. Although they are blessed at this time, sacramentals should be distributed by one of the facilitators or associate youth ministers as the participants leave the meeting – immediately following the Divine Praises.

### Divine Praises

**T**he meeting is concluded with the Divine Praises. This should be lead by the Priest or Deacon if he is in attendance. If not, then a facilitator shall lead by praying a line of the prayer, with the group repeating each line in unison. A facilitator then mentions the meeting is concluded and the meditational music is then turned back on as the group is led back to the social area.

### Return to Social Area

**T**he group should exit the meeting space with the same reverence as when they entered.

\*\*\* If at all possible, a short visit to Our Lord in the Tabernacle en route to the Social Area is highly recommended.

### Social with Food - 20 to 30 minutes

**T**he DTS meeting is followed by social time and a meal. Although the more serious segment of the Dead Theologians Society meeting has concluded, this time of community and relationship building is very important. Here the group is fed something substantial and of high quality if at all possible. It is advisable to have a DTS parent support group, or other church group, i.e. Knights of Columbus, Legion of Mary, etc. take turns providing this for the group. This can be a wonderful opportunity for these organizations and apostolates to get exposure and ultimately increase their membership. This is also a way to better connect young people with adults in the parish community and vice versa. In addition, this social time helps the community grow and provides an atmosphere for follow-up discussions from the evening's meeting.

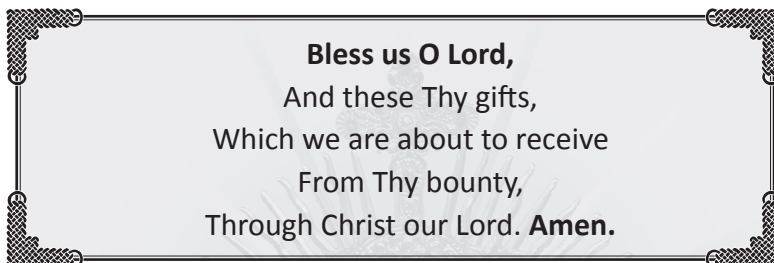
Saint Thérèse of Lisieux





## Traditional Catholic Prayers used at DTS Meetings

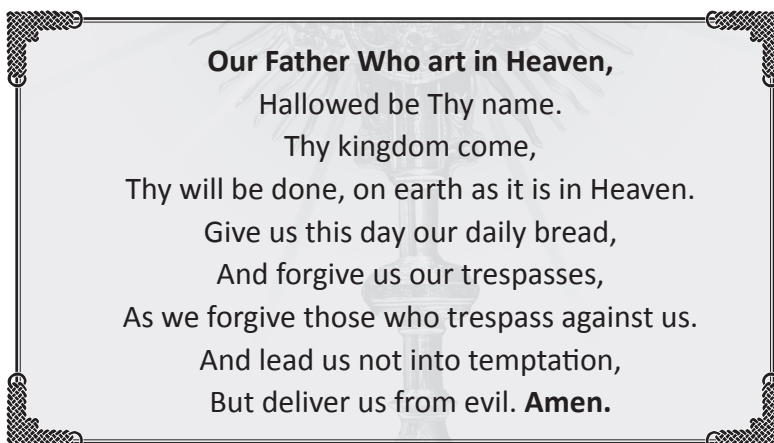
Grace before meals (social times)



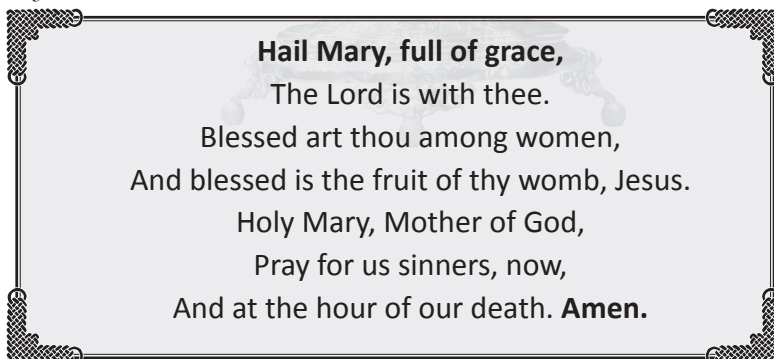
Decade of the Holy Rosary



Our Father



Hail Mary



### Glory Be

**Glory be the Father,**  
And to the Son,  
And to the Holy Spirit.  
As it was in the beginning,  
Is now, and ever shall be,  
World without end. **Amen.**

### Fatima Prayer

**O my Jesus,**  
Forgive us our sins,  
Save us from the fires of Hell,  
And lead all souls to Heaven,  
Especially those in most need of Thy mercy. **Amen.**

### The Divine Praises

Blessed be God.  
Blessed be His Holy Name.  
Blessed be Jesus Christ, true God and true Man.  
Blessed be the name of Jesus.  
Blessed be His Most Sacred Heart.  
Blessed be His Most Precious Blood.  
Blessed be Jesus in the Most Holy Sacrament of the Altar.  
Blessed be the Holy Spirit, the Paraclete.  
Blessed be the great Mother of God, Mary Most Holy.  
Blessed be her Holy and Immaculate Conception.  
Blessed be her Glorious Assumption.  
Blessed be the name of Mary, Virgin and Mother.  
Blessed be Saint Joseph, her most chaste spouse.  
Blessed be God, in His Angels and in His Saints.

## Key Catechetical Points

**T**he following items are highlighted for your reference as they are closely associated with the work of DTS, and are sometimes misunderstood by Catholics and non-Catholics.

### Purgatory:

**F**or the past 2,000 years and to the present day, the Catholic Church has consistently stressed the importance of praying for the souls in Purgatory. Pope John Paul II has re-iterated this teaching many times, as does the Catechism of the Catholic Church.

### The Catechism of the Catholic Church on Purgatory:

1030 All who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven.

1031 The Church gives the name Purgatory to this final purification of the elect, which is entirely different from the punishment of the damned. The Church formulated her doctrine of faith on Purgatory especially at the Councils of Florence (1439) and Trent (1563). The tradition of the Church, by reference to certain texts of Scripture, speaks of a cleansing fire:

*As for certain lesser faults, we must believe that, before Final Judgment, there is a purifying fire. He who is truth says that whoever utters blasphemy against the Holy Spirit will be pardoned neither in this age nor in the age to come. From this sentence we understand that certain offenses can be forgiven in this age, but certain others in the age to come.*



1032 This teaching is also based on the practice of prayer for the dead, already mentioned in Sacred Scripture: *"Therefore [Judas Maccabeus] made atonement for the dead that they might be delivered from their sin."* From the beginning the Church has honored the memory of the dead and offered prayers in suffrage for them, above all the Eucharistic sacrifice, so that, thus purified, they may attain the beatific vision of God. The Church also commends almsgiving, indulgences, and works of penance undertaken on behalf of the dead:

*Let us help and commemorate them. If Job's sons were purified by their father's sacrifice, why would we doubt that our offerings for the dead bring them some consolation? Let us not hesitate to help those who have died and to offer our prayers for them.*

### Scripture references to Purgatory:

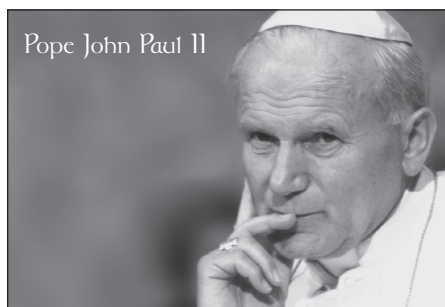
*Maccabees 12:44-46:* Prayer for the dead called *"holy and pious"*.

*Matthew 12:31-32:* Sin against the Holy Spirit not forgiven in this life or the next (implying forgiveness in *"the next"*).

*1 Corinthians 3:15:* Saved as through fire.

*2 Tim 1:16-18:* Paul prays for dead friend.

*Revelation 21:27:* Nothing unclean will enter.





Inspiring words from some  
Saints about Purgatory:

**Saint Thomas Aquinas:** *"Of all the prayers, those that we do for the dead are the most agreeable to God, because such an exercise includes within itself works of both corporal and spiritual charity."*

**Saint John Vianney to a priest:** *"If people only knew how great is the power of the souls in Purgatory and how many graces we can obtain from God through their intercession, they would not be so forgotten. Let us pray well for them, so that they may pray well for us!"*

**Saint Padre Pio:** *"We must empty Purgatory!"*

**Intercession of the Saints:** *(From the Catechism of the Catholic Church)*

956 The intercession of the saints.  
*"Being more closely united to Christ, those who dwell in heaven fix the whole Church more firmly in holiness... {T}hey do not cease to intercede with the Father for us, as they proffer the merits which they acquired on earth through the one mediator between God and men, Christ Jesus.*

*...So by their fraternal concern is our weakness greatly helped."*

Inspiring words from some  
Saints about intercession:

*"Do not weep, for I shall be more useful to you after my death and I shall help you then more effectively than during my life."*

**Saint Dominic, dying, to his brothers**

*"I want to spend my heaven in doing good on earth"* **Saint Therese of Lisieux**

**Communion with the Saints:**  
*(From the Catechism of the Catholic Church)*

957 Communion with the saints. *"It is not merely by the titles of examples that we cherish the memory of those in heaven; we seek, rather, that by this devotion to the exercise of fraternal charity the union of the whole Church in the Spirit may be strengthened. Exactly as Christian communion among our fellow pilgrims brings us closer to Christ, so our communion with the saints joins us to Christ, from whom as from its fountain and head issues all grace, and the life of the People of God itself"*

We worship Christ as God's Son; we love the martyrs as the Lord's disciples and imitators, and rightly so because of their matchless devotions towards their king and master. May we also be their companions and fellow disciples!

Communion with the Dead:  
*(From the Catechism of the Catholic Church)*

958 Communion with the dead. *"In full consciousness of this communion of the whole Mystical Body of Jesus Christ, the Church in its pilgrim members, from the very earliest days of the Christian religion, has honored with great respect the memory of the dead; and 'because it is a holy and a wholesome thought to pray for the dead that they may be loosed from their sins' she offers her suffrages for them."* Our prayer for them is capable not only of helping them, but also of making their intercession for us effective.





## The Brown Scapular of Our Lady of Mount Carmel:

he scapular was traditionally a long piece of cloth worn over the scapula (shoulder bones) by peasants while doing work.

This was adopted by monks in the middle ages, eventually became part of their habits, and was solemnly presented as they took their vows. The long vertical cloth of the monastic scapular was tied around monks by a horizontal cloth – thus forming the shape of a cross. The scapular was thus sometimes called the yoke of Christ (the yoke of Christ).

As time went on the wearing of the scapular became a popular devotional amongst lay people. Smaller versions were made so that more people could participate in the devotion—and in the spiritual benefits associated with being connected to the monastic communities that wear the scapular as part of their habit.

The Scapular of Our Lady of Mount Carmel (the most popular of scapulars, usually referred to as “the Scapular” became a special sign of dedication to Our Lady. According to tradition, in the 13th century Our Lady appeared to St. Simon Stock, Father General of the Carmelite Order and stated the following: *“Whosoever dies wearing this Scapular shall not suffer eternal fire... it shall be a sign of salvation, a protection in danger, a pledge of peace and of the covenant.”*



The Brown Scapular is:

- A devotion approved by the Church for over seven centuries and to the present day.
- A witness for the decision to follow Jesus like Mary, keeping in mind her words, “Do whatever He tells you” (John 2:5).
- A sign of love and devotion to the Mother of God. (Jesus loved her and so do we!)
- A reminder to ask for Mary’s intercession and protection as we strive for Heaven.
- A sign that we belong to Jesus and Mary.



The Brown Scapular is NOT:

- A good luck or magic charm
- An automatic guarantee of salvation, an “insurance policy” or a way around living the demands of a Christian life.

To clarify further - if we die in the state of grace, having lived the life that the Scapular signifies we shall not suffer eternal fire. If we die wearing the Scapular but not having lived the life it signifies, and are not in the state of grace, we will not go to heaven.

Non-Catholics may be enrolled in the Brown Scapular and participate in this devotion. It should be made clear to those being enrolled that the scapular signifies belief in Catholic doctrines – specifically those concerning Mary. It would be inappropriate to have someone enrolled who doesn’t know what it means.






## Book Resources

**T**he following resources may be of help to your Dead Theologians Society chapter:

- **The Holy Bible**  
(Make sure it's a Catholic Bible!)
- **Catechism of the Catholic Church**  
(Liguori Publications)
- **The Treasury of Catholic Wisdom**  
by Fr. John Hardon, S.J. (Doubleday)
- **Saints of the Roman Calendar**  
by Enzo Lodi, translated by Jordan Aumann, O.P. (St. Paul's)
- **Saints of Africa**  
by Vincent J. O'Malley, C.M. (Our Sunday Visitor, Inc.)
- **John Paul's Book of Saints**  
by Matthew, Margaret and Stephen Bunson. Forward by Edouard Cardinal Gagnon (Our Sunday Visitor, Inc.)
- **The Book of Saints**  
by Dom Basil Watkins, OSB on behalf of the monks of St. Augustine' Abbey, Ramsgate; Seventh Edition (Continuum 2002)
- **Butler's Lives of the Saints**
- **Mysteries, Marvel, Miracles**  
by Joan Carroll Cruz (Tan)
- **Fire of Love**  
by St. Catherine of Siena (Sophia Institute Press)
- **The Incorruptibles**  
by Joan Carroll Cruz (Tan)
- **Forgotten Catholic Heroes**  
by Michael Genin (Our Sunday Visitor, Inc.)
- **Saintly Solutions**  
by Fr. Joseph Esper (Sophia Institute Press)
- **More Saintly Solutions**  
by Fr. Joseph Esper (Sophia Institute Press)
- **The Voice of the Saints**  
by Francis Johnston (Tan)
- **Eucharistic Miracles**  
by Joan Carroll Cruz (Tan)
- **Adoration**  
by Daniel Guernsey (Ignatius Press)
- **Did Adam & Eve Have Belly Buttons?**  
By Matthew J. Pinto (Ascension Press)
- **Guide to the Rosary**  
(National Catholic Register)
- **Married Saints and Blesseds Through the Centuries**  
by Ferdinand Holbrock (Ignatius Press)
- **I Have Called You by Name: The Stories of 16 Saints and Christian Heroes**  
by Patricia Mitchell (The Word Among Us Press)
- **Mystics and Miracles**  
by Bert Ghezzi (Loyola Press)
- **Heroes of God**  
by Henri Daniel-Rops (Sophia Institute Press)
- **Lessons from the Lives of the Saints**  
by Fr. Joseph Esper (Basilica Press)
- **A Year With the Saints** (Tan)
- **Saints Who Raised the Dead** (Tan)
- **Prayers to the Saints**  
by James H. Kurt
- **Modern Catholic Dictionary**  
by John A. Hardon (Eternal Life)



Please visit our website at  
**[www.DeadTheologiansSociety.com](http://www.DeadTheologiansSociety.com)**  
for new listings.

## Dead Theologians Society Safe Environment Policy

**T**he Dead Theologians Society is concerned with holiness of life and recognizes that holiness involves resisting evil as well as promoting what is good. The entire meaning of our society is to cooperate and promote the good of the Church by developing virtue and eschewing vice.

Therefore this society will wholeheartedly and vigorously work to ensure the physical, emotional, psychological and spiritual well being and safety of every leader and participant, as well as every guest, in the activities of the work of this youth apostolate.

We implement the following policies aware of the fact that our ministry happens among youth who are at times confused and about the meaning and appropriate place of sexual expression and in a time when society in general is highly 'sexualized,' especially in the media of our day. We are also painfully aware of the abuses which have happened in the Church we love and are committed to zealously uphold these regulations and so create environments which are above reproach and a model of purity and wholesomeness in youth ministry in accord with the teachings of the Church on youth, ministry and human sexuality.

**We are committed to cooperation with the safe environment programs of each and every diocese in which the Dead Theologians Society has chapters.**

**A**ll of our leaders will be fully certified by diocesan safe environment authorities.

- This includes submitting to all required background checks which the local diocese may require of its youth ministers, including criminal, financial and driver background checks if required by the parish or the diocese.



- No person who has any history of child abuse or sexual abuse may ever be involved as a leader or participant in a Dead Theologians Society chapter. While forgiveness and redemption is a real hope and expectation for those who sin, the stain on their reputation in these areas creates a situation in which they must be barred from participation for the good of the apostolate.

Chapters of the Dead Theologians Society will do nothing to avoid parish, diocesan or other required certifications and, in fact, see these programs as assistance to our ministry and the confidence which parents, pastors and the whole Church can have in the work of this apostolate.

- \* The Dead Theologians Society is a part of the Church and a part of the parish. It will not meet offsite or over a diocesan boundary in order to avoid the requirements of a local ecclesiastical jurisdiction. Cooperation and respect must be the hallmarks of an apostolate which is so steeped in the Tradition of the Church as is this one.

**No Dead Theologian Society leader of any age will be alone with teens in any circumstance. A second leader or adult must always be present.**

**W**orship, prayer and especially reconciliation services will always be arranged in a manner which assures that even the priest will never be in an isolated space with a youth participant. Our standards will be as high as or higher than those of the parish and the diocese in which we serve so that our work will remain above reproach.



**The Dead Theologians Society does not sponsor overnight activities nor does it allow any activities in which the youth are to sleep individually or as a group.**

**R**etreats are retreats of the parish and not sponsored by DTS. Such retreats should not be advertised or represented as DTS retreats. Any and all youth retreats are subject to the rules and guidelines of the NCCB, the diocese and the parish and are not the responsibility of the Dead Theologians Society.

**Dead Theologians Society leaders will not transport youth in their capacity as DTS leaders.**

- If, as parish or diocesan youth leaders, or in some other official capacity, they do transport youth, they are to do so in full compliance with the guidelines of the local parish and diocese for those situations.
- The Dead Theologians Society chapter activities are held in a single place in which all gather. There is no need for DTS leaders, youth or parents to be involved in transportation as leaders of a DTS activity. Therefore, as DTS leaders, youth and parents, per se, no responsibility is assumed for the transportation of youth.

**All public displays of affection, kissing, fondling, hugging or any inappropriate touching between participants or participants and leaders is forbidden during the activities of the Dead Theologians Society, no matter how strong the bonds of affection between boyfriend and girlfriend may be.**

- Borderline behaviors should fall under the rubric of *"if in doubt, do not do it."*

- Touching which is open to interpretation must be interpreted in a way which sides on caution.
- This protects the youth and the leaders.
- It protects the Church and DTS.
- It does not hurt anyone to restrain themselves for this higher good while at a DTS gathering.
- This agreement must be explicitly articulated in all Dead Theologians Society chapters without exception. A DTS meeting is a PDA-free zone.
- No person in a leadership position of a DTS chapter will pursue or maintain any inappropriate relationship with a youth participant at any time (including offsite or when DTS is not meeting or in session).
- Violation of this tenant incurs a lifetime ban from the organization and, if illegal locally, will be promptly reported to all appropriate authorities without exception.
- This is a point of integrity for the Church.
- DTS leaders will be familiar with the *'mandatory reporting'* statutes of the state, county and municipality in which they reside and will vigorously uphold those laws, recognizing that the temptation will always be present to make the fatal mistake of making an exception for an acquaintance, friend, an otherwise talented leader or a sympathetic figure.
- Questionable activity which falls outside of the mandatory report statutes will nonetheless be promptly reported to the proper ecclesiastical authorities.









Please visit our website at

**[www.DeadTheologiansSociety.com](http://www.DeadTheologiansSociety.com)**

*Copyright 2012, Dead Theologians Society (DTS). Use of any materials copyrighted by DTS without the prior written consent of DTS is prohibited. The "Dead Theologians Society", "DTS", it's Logo, and Motto, are Service Marks of the Dead Theologians Society, Inc., a 501(c)(3) not-for-profit corporation organized under the laws of the State of Ohio, and may not be used without the prior written consent of DTS National Office.*

The Dead Theologians Society is a  
Catholic apostolate for high school age  
teens and college age young adults.



Dead Theologians Society

Through the Saints of Yesterday,  
the Dead Theologians Society inspires  
the youth of Today, to become the  
Saints of Tomorrow.

For more information on how to start a Dead Theologians  
Society [www.DeadTheologiansSociety.com](http://www.DeadTheologiansSociety.com)

Dead Theologians Society National Office  
Eddie Cotter, Jr. – Executive Director  
P.O. Box 368, Black Earth, WI  
53515-0368 608-767-4063  
[Eddie@DeadTheologiansSociety.com](mailto:Eddie@DeadTheologiansSociety.com)