



Membership Handbook
17th Edition (2023)

CONTENTS

Preface	1
Handbook Structure and Evolution	5
Fraternity Men Are Leaders	8
A Story about Leadership through Improvement	8
Norm's Words on Fraternal Leadership	11
History and Community	14
A Story about Vigilance and Moral Being	15
Fraternities and the Original Development	18
Origins of Theta Delta Chi	20
Expectations of Theta Delta Chi	24
A Story about an Honorable and Confiding Friendship	25
Norm's Words on Expectations of a Theta Delt	27
Organizations & Government	32
A Story about Hope and Mutual Esteem and Dependence	33
Local Structure	36
International Structure of Theta Delta Chi	37
What is the Fraternity Doing for the Undergraduate	48
A Story about Fidelity and Friendship	49
Norm's Words about What the Fraternity Does	52
You as a Leader	58
Understanding Leadership and Hope	58
Conclusion	63
Charges In Theta Delta Chi	65
Appendices	
Important References	68
Current Programming and Services	74
Greek Alphabet	77

PREFACE

Why are you here? This is one of the most straightforward questions but perhaps the hardest to answer. It is also the question that we tend not to ask ourselves. Countless times, I looked back on what brought me to this fantastic brotherhood, and I will share that with you later in this book. I want you to ask yourself: “Why am I here?” Before you reflect on this, let me give you my perspective by sharing my answer first.

WHY AM I HERE? I AM HERE...

- to increase your understanding of the values of Theta Delta Chi and how they can apply to you;
- to live these values every day in a way that is meaningful and clear;
- to create the desire in you to share them with others, whether explicitly or implicitly;
- to hold your fellow members accountable to the oaths taken during the initiation, and most importantly
- to assist you on your journey from a stranger to a brother.

This will be done with vulnerability about my failures, authenticity about who I am, self-awareness, a presence that I continue to work on, and an honest and confiding friendship with you and the rest of the brotherhood.

As you explore the meaning of our bonds, let the words of Mr. Theta Delta Chi, Norm Hackett, resonate with you, “We should avoid the selfish question, ‘What is Theta Delta Chi doing for me?’ But rather ask ourselves, ‘What am I doing for Theta Delta Chi?’” These words, published in 1936, still ring true. Very similar words were stated by President John F. Kennedy in his 1961 Inaugural Speech 25 years later.

This book will start very generally with why fraternities produce great men, with an analysis of our origins. From there, we will get more specific and move towards what would be expected of you as an individual member and how you play a vital role in supporting the continual improvement of the Charge (what Theta Delta Chi calls a chapter). This will parlay itself into the greater whole of the international body. We will conclude with a charge (call to action) for you.

The values of our Fraternity are embedded in the stories and words you will encounter. Some will be hidden, and others are obvious, as this book will share the failures, successes, and lessons I learned by me through a series of parables. Brotherhood has so much to offer.

Over the years, my brothers have given me the most valuable feedback. This feedback has shaped me into the person that I am today. One of our pillars—mutual esteem and dependence on one another—has kept the values of Our Beloved Fraternity ongoing throughout the years. Theta Delts strike me as individuals who are: honest, present, authentic, vulnerable, and inquisitive. Let these be staples of your experience in Theta Delta Chi and all other spheres of your life.

A little about my story: When I was a freshman—the first time around—I did not live up to my potential. I squandered my opportunity to study at Penn State by often not showing up to class, only parties. My parents worked relentlessly to pay for my education. I wasted their hard work. So, I left after my freshman year and joined the United States Army, vowing to pay for my education. I served, matured, and came back to my Charge. Two questions rang in my head as I drove up to the house: Will I fit in? Am I going to make it?

The answer to the first was easy. Brother Zac Penrod was cleaning the kitchen when I arrived. His warmth and welcoming nature eased my fears of being accepted. I was home again. The second came with time. I improved my intellectual, moral, and social being.

I studied harder. I gave more time to helping others. I learned how to network personally and professionally. I was practicing our Fraternity's values, and by doing that, the Fraternity gave back to me. I became a better man.

In retrospect, I believe the journey, going from a stranger to a brother, is the easiest time to be a Theta Delt. It was when I was learning about the rich history, the values of the organization, and where I fit into its mission. I wanted to learn something new – something interesting. It was a relatively short period, and unfortunately, the brotherhood's actions contradicted the values they shared with me at various points. I cannot fully express the experience, but I felt I needed to change it.

Once initiated, I had to make many decisions: whether to increase my involvement or cut back, to continue to live in the house or move out, to take on leadership roles, or develop others to fill them. When I let our values guide me, I saw my Charge prosper and myself as a leader. When I didn't, it hurt the Charge, pushing us toward risky behavior.

Looking back, I wish I had taken more time to reflect on my role in the group. I could not examine the Fraternity objectively. I was unsure of the impact I had made. Upon graduation, the lifelong lessons became clear.

My most challenging times and the most difficult choices came, and for that matter, still arise as an alumnus. Life happened and pulled me away from my undergrad time as a Theta Delt. After graduation, I joined Teach for America and moved to the Bronx of New York City. I was further away. Going to the house became more challenging. As my relationship with my girlfriend blossomed into a marriage, the difficulty only increased. I had to take time from work and family to engage the Fraternity. Now that I am far removed from those years, I look for ways to incorporate my family into my fraternal experience, whether through attending events or my everyday actions.

You, too, will embark on a career and possibly begin a family someday. Because of that, it may become harder to make time for Theta Delta Chi. Know that what you give to the Fraternity will ultimately be returned to you in another form. Our bonds are eternal, which means you **MUST** practice and live the values anywhere you go, at all times. Whether in the presence of brothers or not, on your college campus or after you have moved away, being a Theta Delt is more than a concept—it's a way of living your best life.

Joining Theta Delta Chi remains one of the best decisions of my life. No single organization is more well-rounded and developmental for undergraduate men than a fraternity. It offers many leadership opportunities ranging from sports to finances, human resources to property management, and recruitment to public relations. More important than the skills I have gained are the values and the endless love I have for my brothers. In my heart, I know that I belong within the ranks of Theta Delta Chi.

This book is intended to prepare you for the gift of Ritual, which will guide you once you take our oaths. So, before you read more, I challenge you to be honest, present, vulnerable, authentic, and inquisitive. I want you to reflect on your life experiences. Ponder the future. Once you have, I would like you to answer the question: "Why am I here?" I suggest writing it down and returning to it at the end of the academic term, the year, your college tenure, and later. You will find that you, too, belong.

Once you experience the Ritual and commit to the values of our fraternity, I have four short directives for you to follow.

Learn it. Live it. Teach it. Expect it.

In the Bonds,
Brian Bertges, Sigma Triton '00
Executive Director
65th President of the Grand Lodge

HANDBOOK STRUCTURE AND EVOLUTION

Welcome to the 17th edition of Theta Delta Chi's Membership handbook. This edition diverges from the structure of the 16th edition, one where we focus not on the who's, the what's, and the when's but rather on the "why" of membership. It is our earnest hope that it will play a more significant role in helping members learn, live, teach, and reinforce the expectations of membership in Theta Delta Chi.

The 16th edition intended to present a compendium of information about the government and organization of the Fraternity and its traditions, including historical details concerning members who served the Fraternity and the names and locations of its Charges. The goal of the Central Fraternity Office staff was to balance the information presented with the organization's values. The membership handbook has always been an integral part of new member education. With this version, we intend to make the handbook an irreplaceable part of a more extensive curriculum.

We looked to the past to explore how we would add our organizational values and personal reflection. The content of the previous sixteen handbooks was diverse; each spoke to the goals of the author or editors of the moment. Each has its perspective on organizational and cultural needs.

The handbook edition resonating with us the most was the 2nd published in 1936. More than eighty years later, the words and content compiled by Norman Hackett, "Mr. Theta Delta Chi," are still relevant to our members. Norm spoke to the reader with the hope that he would start a relationship between them and the values of Theta Delta Chi. In doing so, preparing them for the "gift of ritual" as they transitioned from stranger to Brother.

This edition follows the same table of contents as the 2nd edition. For each chapter, we refined Norm’s words and looked to pull out the enthusiasm, values, wisdom, and high regard in which Norm held Theta Delta Chi. The perspective of Norm is not enough. It plays a singular role. When his words are paired with a modern perspective, they can bridge the gap between the past and present with an eye to the future. A series of parables from Brian Bertges, Sigma Triton ’00, 65th PGL, help illuminate the words of the past as we continually improve.

Furthermore, this pairing allows the reader to reflect on the “why” and “how” they can embody the mission and values of Theta Delta Chi. This learning experience will prepare members for initiation and lifelong membership in Theta Delta Chi. It creates a call to action. It is not enough to understand the organization; you must act on that information. The fraternity is an idea that only actualizes when members fully participate.

As you continue through this edition of the handbook, there is information you will need to know to understand so you can get the most out of each chapter. Chapters are organized in the following order and format: **A Title; Things to think about before reading;** Text from Brian Bertges; *Text from Norm Hackett;* and **Reflection Questions.** Note that some chapters may not contain all components.



HISTORY OF THE HANDBOOK

Excerpt from the 16th edition

The handbook is designed to be used by each Theta Delt as a manual of instruction during his new member period and for reference during his active and graduate years. It is intended to present a compendium of information about the government and organization of the Fraternity and its traditions, including historical information concerning members who served the Fraternity and the names and locations of its Charges. Refer to it frequently to maintain your appreciation and knowledge of our Fraternity.

In print form, the First Edition, called the Historical Quiz Book, was adopted in 1922 under the direction of Nelson P. Mead, Pi Deuteron 1899. The Handbook was revised for online use by the Central Fraternity Office in 2001 and served as the fourteenth edition. Based on that revision, the previous edition, the Fifteenth, was prepared by Charge Consultant Adam McCready, Chi Deuteron 2002, and Systems Administrator Kay McNulty Davila, Psi Deuteron 2001, and the present edition, the Sixteenth, was prepared by Mx. McNulty Davila and Director of Expansion Eric Kelley, Sigma Triton 2004.



FRATERNITY MEN ARE LEADERS

VALUES CONTAINED IN THIS CHAPTER:

- Endeavors to improve and reform
- Truth
- Wisdom
- Improvement of intellectual, moral, and social being
- Mutual Esteem and Dependence

BEFORE READING THIS SECTION, THINK ABOUT...

- A time when you failed to achieve something. What did it feel like, and how did you react?
- A time when you felt you were a leader and the group didn't want to follow you. How did you face the challenge? What did you learn from the situation?
- A time when you decided to improve your intellectual, moral, or social being. Why did you decide to make the change, and how did you go about it?

A STORY ABOUT LEADERSHIP THROUGH IMPROVEMENT

Brian Bertges

What is a leader? What is the difference between being a leader and leading? To this day, I still search for the answers to these questions. I look back at my personal development – my endeavor to improve and reform – and I can see how Theta Delta Chi has transformed me into something different, something better.

I was a noncommissioned officer in the United States Army, and I learned their definition of leadership: To provide purpose, motivation, and direction to accomplish the tasks at hand; and to complete the overall mission. I strove to give these things,

and quite frankly, I thought I was superior. Soldiers would be motivated under my leadership, and I was successful. I exited the military with my new understanding of what it takes to be a leader.

I returned to Penn State and felt prepared to lead the brotherhood until I realized – I wasn't. I learned a model in which I had all the authority. I could bark out an order, and it was done. In the Fraternity, it was much different. People would agree to tasks and not do them or wait for what seemed like an eternity. I was failing. Failing to motivate. As I continued to push harder, brothers began to dig in their heels in opposition to me on virtually every issue –even if they agreed with the direction— for example, a simple key box. I wanted to have a copy of all the house keys stored in a box that the President and House Manager had access to in case of emergencies. It stemmed from an inspection by the Fire Marshall. I talked to my brothers about the importance of having it, and people agreed. It came to a vote at the meeting and was rejected unanimously. I was devastated. It may have been the organization's culture, but I believe it was because I was overbearing and thought I had all the answers.

As time progressed, I questioned my ability to lead. I had the position, but I was not a leader. However, the most remarkable thing about failure is that you can learn from it. It is not win or lose, but rather win or learn. You can ask questions and better understand how you are perceived. You can look for other ways to motivate yourself. The fraternity experience, for the most part, is a laboratory where you can experiment with different leadership styles. The "key" situation continued.

Brother Alan Marx later bought the key box towards the end of my presidency as a gift for me. Of course, it was filled with leftover spaghetti, but I was honored that he took the time to get it. Justin Morel, another brother, subsequently moved to create a sledgehammer chair. It was seconded. I laughed and then opened it up for discussion. I called for the question on such an

important decision passed unanimously. Now that the position was established, an election ensued, with Alan Marx winning. The first thing to be smashed by the sledgehammer chair? You probably guessed it. The key box. It was a great moment for the brotherhood and me as a leader. I laughed hysterically. In the end, they did buy a new key box.

Beyond backing off and not taking myself so damn seriously, I learned that I did not have all the answers and never will. As a group, you can get closer to the truth; however, success will not fall on the shoulders of an individual. Furthermore, if you act as if you are omniscient, everyone will become less innovative and possibly actively disengage. So, what did I do with this information?

I challenged myself to be a better person. I showed more care and concern for the individual members and tried to include them in the vision of where we were going as a Charge. I sought to understand their position before I asked them to understand mine—leading to a win-win scenario. We also started to share a common thread – our Ritual. I challenged them with our shared values from the oaths that we took. I asked them to call me out when I was off base.

However, the greatest lesson I learned was that our values are a tool for accountability. Everyone initiated into the Fraternity takes an oath to live up to these values – basically, they are married to them. Our commitment to the oaths does not end with our undergraduate years. It's for a lifetime. So, take time to learn and live the values. That is the first step to leading.

NORM'S WORDS ON FRATERNAL LEADERSHIP

Excerpt from The 1936 Membership Handbook

The following is adapted from Fraternity Men at the University of Minnesota, an illustrated, descriptive booklet issued annually by the Interfraternity Council of that University in the interest of entering students. It is offered here as an introduction, with grateful acknowledgment to Minnesota, because of its worthwhile, comprehensive expression of the value of fraternity leadership. It should be noted that words and phrases were modified, and additions were made.

It would be impossible to list all the reasons why many undergraduates rise to positions of prominence and responsibility during their college days. Likewise, it would be difficult to set down the reasons why thousands of students fail to take on responsible opportunities in addition to their studies. It is significant however, that a large majority of campus leaders are members of fraternities.

Not even the most skillfully trained advisor could adequately predict which entering students will ultimately become campus leaders. Fraternity men are certainly much less qualified than an advisor to say what higher education will or will not do to an entering student. From each class, a number of men are chosen by the fraternities to live the values of the group. As there is no way to determine who will become leaders, it is a testament to the fraternity system that consistently – year after year – it provides the university with more student leaders, proportionately, than the non-fraternal group.

Just what this means to the entering student should be obvious. First, it means that when he joins a fraternity he not only surrounds himself with a group of fine friends, but he has affiliated himself with a system that produces leaders. If there is any truth to the adage that “birds of a feather flock together,” then the student

who joins a fraternity has taken the first step toward expanding those qualities possessed by all leaders.

There is one quality that invariably accompanies knowledge in successful men: the ability to get along with people. The fraternity is the ideal place to begin to learn how to live, study, work, and play with others. The fraternity man who lives with his brothers must learn how to adjust himself to his friends and the university. He must learn to be sympathetic and tolerant with his friends when they need it, and he must learn to be stern and resolute when they impose upon him. In short, the fraternity is the school that prepares the student for the personal side of life as the university prepares him for the technical or professional.

Whether the fraternity system picks the students who are already leaders or whether the fraternity system develops leaders should be immaterial to students. The fact remains that a larger percentage of leaders come from the fraternal groups, and this is the first step in becoming successful.

Nowhere else in the university community can the methods of the leaders be practiced as closely and as carefully as they can in a fraternity.

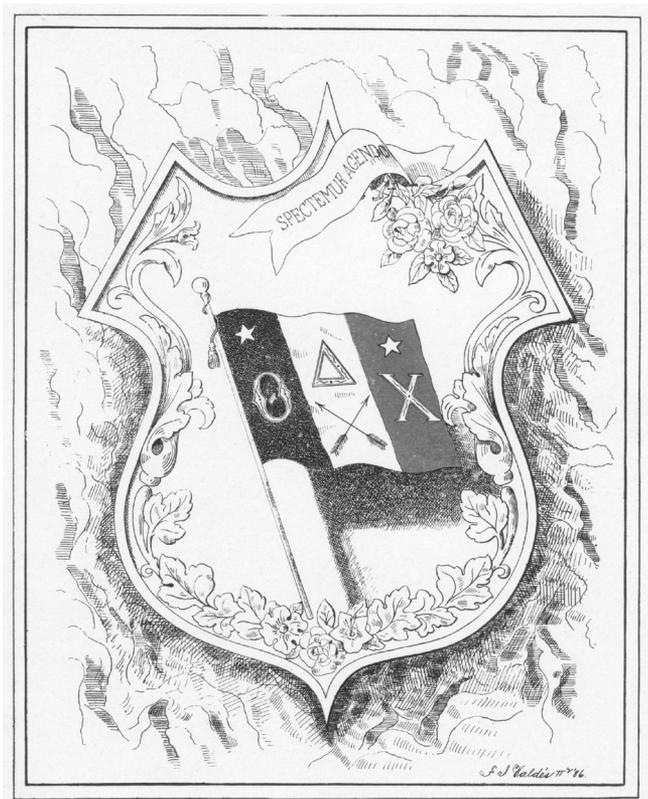
It will be readily seen that the fraternity supplements the work of the classroom. The one develops personality and the other broadens the intellect. Both build character.

The college fraternity has ever been, and is now, a strong, active agent for good. Each member feels the responsibility for the other. The good name and the standing of the fraternity and its members must not be tarnished. The friendly word of encouragement and the fraternal grip of a brother have determined many a man's future. The Charge is his new home. The welfare of each member in his daily care and the kind elements of his nature are pressed to the front. Honor and manhood are victorious, and the boy's character is made for all time.

REFLECTION QUESTIONS:

DISCUSS OR WRITE RESPONSES TO ANY OR ALL OF THESE:

1. How do you see yourself in the reading that you just completed?
2. What do you feel about the concept of win or lose versus win or learn?
3. When you fail, how do you respond to it internally (i.e., What do you tell yourself, and how does it impact your mood?)
4. When you fail, how do you respond to it with action?
5. How does this reading connect to our “endeavors to improve and reform?”
6. How can being open to others’ perspectives help you become a better leader?



HISTORY AND COMMUNITY

VALUES CONTAINED IN THIS CHAPTER:

- Vigilance
- Improvement of intellectual, moral, and social being
- Secrecy

BEFORE READING THIS SECTION, THINK ABOUT...

- A time when you watched someone else you cared about making decisions you knew could get them in trouble, and you didn't say anything. How did you feel? What was the result?
- The same person, down the road from that decision (and similar subsequent decisions), led to a disastrous situation for them. What would you feel? What would you have done differently at that moment?
- A time when you were a part of a group that asked you to compromise your values. How did you respond to the request? How did that make you feel in the moment? How did that impact your future decisions?
- A time when you heard an inappropriate comment or joke. How did you react? What would you have done differently, if anything, at that moment?
- A time when someone asked you to contradict your personal values. How did you respond?

A STORY ABOUT VIGILANCE AND MORAL BEING

Brian Bertges

Each member of Theta Delta Chi experiences but a fragment of our greater history. Looking back allows us to see our ebbs and flows as an organization. Both societal and cultural issues have impacted our expansion and shrinkage. Over the years, we have lost Charges from our ranks for similar mistakes. Could it be that we are not looking at our losses and reflecting on them appropriately? Context teaches us lessons. Many people have been injured and died, hence the cliché, “It’s written in blood.” This statement helps us to understand why rules and bureaucracy are created and enforced. So why do some groups ignore these lessons, whether good or bad?

At points in Theta Delta Chi’s history, you can see moments of glory with individuals like 37th U.S. Secretary of State John Hay (Zeta 1858) and 43rd U.S. Attorney General John Griggs (Lafayette 1868). They were honored at the White House in 1900 during our Annual Convention.

At other times, we have moments where some Brothers stood up against the greater Fraternity itself to advocate for others on a moral issue. We celebrate our first African American Brother, Champion Warring, whom Omicron Deuteron initiated in 1879. The dark side of this critical moment is that the rest of the organization threatened to pull the Charter from the Dartmouth Charge (Omicron Deuteron). In the face of potential extinction, they initiated Champion anyway. I am grateful to the Brothers of Omicron Deuteron for pushing for this moment in our history. This demonstrates the power of the few to alter the path of the many.

In contrast to standing up for what’s virtuous, we have also lost many Charges who failed to live our values. Alumni often glorify their undergraduate years but perhaps may not share times of

failure. We are now in an age of heightened accountability to our values. Let us not forget the tremendous social experiences, but equally, the lessons we learned from our mistakes. We must pass on both in our narrative, more importantly, the lessons learned from our errors.

For every death in the fraternal world, you hear the same account. “We didn’t think this would happen to us.” We are a small, diverse brotherhood founded on the improvement of scholarship, leadership, and a responsible social life. If we hold this near and dear to us, foremost in our minds, we shall write new chapters of success and experience more growth than contraction. We should look at our past, learn from it, and move toward our values. We need to adapt. Change isn’t necessary, but neither is survival.

We have traditions in our Charges, and we also have events that pose as traditions. My Charge had what was called a “polling.” In the past, if a brother were to get engaged, his pledge brothers would tie him to a pillar on the porch naked and throw old food at him. I was president at the time of one such event. There were rumors that it would happen while I was at work. I explicitly stated I disagreed with it but said, “If you decide to do it, keep his clothes on him.” I left for work.

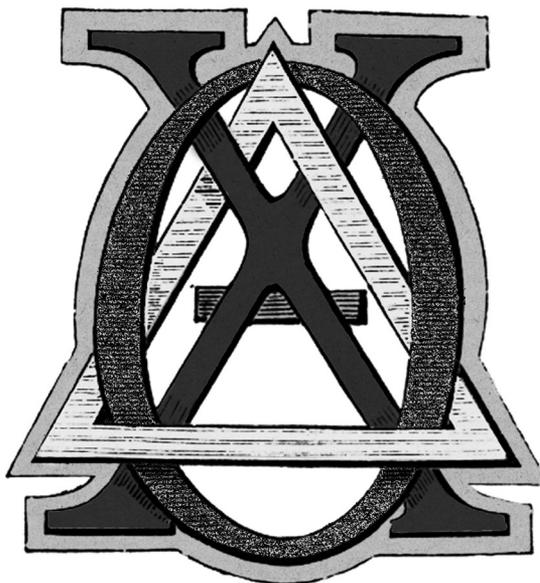
I came back at about 3:30 AM to hear hooting and hollering. I walked to the front porch to see the engaged Brother tied to the porch. I also saw two female police officers walking up to the house. Just as he was untied, they called the engaged brother to speak with them. The situation quickly escalated, and he was eventually charged with Criminal Lewdness, a felony offense. Getting cited was only the beginning of the problems for this Brother. He had a secret clearance and would lose it with a felony conviction. Needless to say, I was subpoenaed into court and had to testify. Was it hazing? Was the Fraternity going to be charged? Would the charges be dismissed?

It was a very stressful time. In the end, the Charge avoided catastrophe, and the Brother was able to keep his job, but the judge said to me, “This tradition of yours, it’s going to go away, right?”

“Absolutely!”

Sometimes, what is considered good-natured fun to the fraternity is viewed as an abomination to the public. I set out to eliminate other “traditions,” such as our annual Toga Party, to reduce the Charge’s risk. Canceling events like this received backlash from our alumni. Ultimately, we used our values to argue why things like a Toga party (like in the movie *Animal House*) will no longer exist.

I believe that we can grow well beyond our current number of Charges while maintaining the tight relationships we have developed over the years. This will lead to the Fraternity making a significant impact on our respective communities. It’s up to you during your moment. I am counting on you. Use our values as your guide.



FRATERNITIES: THEIR ORIGIN AND DEVELOPMENT

Excerpt from *The Origin and Growth of Fraternities*, by Howard Bement, University of Michigan, 1907, as featured in the 1936 Membership Handbook

The most primitive college was doubtless the street corner in Athens where the disciples of Socrates gathered to hear that old philosopher expound the riddle of life. Ever since that day perhaps before, youth has gathered together in groups for the purpose of study; and where such groups have gathered, the social inclinations of youth have declared themselves. When the great universities of the Middle Ages sprang up, it was natural for the students to gather together in small groups as congeniality dictated. Student societies of various kinds are heard of as flourishing very early in the histories of the Italian, Spanish and French Universities. In the German Universities, dueling clubs sprang up, while the English universities from the first developed an organization along the lines of group or social cleavage, and the thirty or more colleges of both Oxford and Cambridge are the result.

The social inclinations of college students in America early declared themselves in a form that is unique. The college fraternity, or Greek letter society, is wholly an American institution. Transplant an international student to America, and they will marvel, first, at the size of some of our greater institutions of learning and second, at the college secret societies, their number, their wide acceptance, and their powerful influence.

How did the fraternities come into being? What caused their rapid growth? What has given them their present secure footing in so many of our colleges? Clothe a thing with mystery and make it desirable to be possessed, and you have created something that contains a fundamental appeal. When, over a hundred years ago, a few American college boys founded the first Greek letter fraternity, they were exhibiting only natural atavistic traits

and doing the thing that untold generations of their ancestors had done before them.

Greek letter college fraternities are, therefore, only the expression in the social economy of modern college life, of something very real and very natural. In later years, the very size of our American universities has caused the fraternity system to grow, in order that there might be counteracted the overpowering sense of loneliness and isolation caused in the student through his being but one of many thousands. In any event, however it came into being and however its phenomenal spread may be accounted for, the college fraternity is with us; to be reckoned with as tremendous force. Many societies and cults have risen, flourished for a time and died. The Greek letter fraternities, on the other, have lasted for over a hundred years and are stronger today than ever before.

The first college fraternity of which we have any record was not a Greek letter society at all. Except for its name, however, it was in nearly all respects the logical predecessor of the present college fraternity. The Flat Hat Club of the College of William and Mary was secret; having a secret constitution, ritual, oath and grip.' In their early days, fraternities possessed features both of social organizations and literary societies. Most educational institutions at the time existed primarily to train young men for the clergy and the learned professions. Much emphasis was placed upon classical studies in education, notably Greek and Latin. When fraternities developed, they drew upon the rich classical Greek tradition for much of their inspiration, ritual, and nomenclature. Phi Beta Kappa (founded in 1776 at William and Mary) set the pattern, and with few exceptions, this standard was imitated by the Greek letter societies thereafter.

Union College at Schenectady, New York, has been called the mother of the modern fraternity; but this title of respect should in no wise detract from the reputation which belongs to William and Mary. In 1817 a chapter of Phi Beta Kappa was established

at Union. With this chapter before them as a model, a Greek letter society with secret constitution, ritual, etc., was founded in 1825, the fraternity of Kappa Alpha (Northern). In March, 1827, at the same college was founded Sigma Phi and in the following November Delta Phi was founded. Upon the general pattern of these three fraternities, familiarly known as the 'Union Triad', the whole fraternity system of American colleges is formed.

ORIGINS OF THETA DELTA CHI

Adapted from "Our Founding: The Backstory," by Dr. Richard Wood, Gamma Triton '73, The Shield Magazine, Spring 2022

The founding of Theta Delta Chi is really about the backstory. Our existence was sparked by the actions of others within the context of the time and gave birth to the ideals of "improvement of the intellectual, moral and social being."

To better understand the origins of Theta Delta Chi at Union College, it is essential to understand the academic and social environment on the campus in 1847. Union College was chartered in 1795 by the State of New York Board of Regents. Unlike other institutions of higher learning, Union was the first non-denominational institution of its kind in the United States. This status set a course of study for the students unlike any before.

While the curriculum had its roots in the classical traditions of Greek and Latin, Union College, having its eye on the future and grounded in the principles of the Enlightenment, expanded its view of the world, adding subjects to the curriculum that was a response to the commercial life of the new nation. French was offered as a substitute for Greek and Latin, as French was considered the language of revolution.

The move toward "reforming and improving" the curriculum continued unabated. By 1826 Union College offered more languages, increased mathematics, and a complete science curriculum. A civil engineering program was introduced in 1845, being the first of its

kind at an American liberal arts college. Not only was the curriculum improved and expanded upon, but so were the teaching methods. However, many other colleges were focused on developing a cadre of ministers to populate the new and expanding nation.

The standard instructional methods used during this period consisted of memorization, recitation, and adherence to a set canon of literature. In response to this rigid instructional program, “literary societies” sprang up at places like Princeton and Yale. These societies challenged the accepted norms, and students began to read, discuss, and debate literature outside the approved readings of their colleges. The faculty responded negatively to this challenge to their authority and banded together across the country to expel anyone who participated in these activities. They also agreed not to admit anyone expelled for these reasons.

Union College decided to accept those students who were determined to “improve their intellectual being.” The college also began to move away from these instructional methods and a set canon of literature. It is not surprising that Union College was the birthplace of the first three social fraternities (Union Triad) in America, Kappa Alpha Society (1825), Sigma Phi Society (1827), and Delta Phi (1827). However, all was not well at Union College for Greek life.

These three fraternities quickly came under pressure from the faculty and Eliphalet Nott, the President of the College, to dissolve and abandon their groups. Had it not been for John Jay Hyde, a Delta Phi, the modern fraternity movement would probably not exist. As recorded by Delta Phi.

Under extreme duress, Kappa Alpha and Sigma Phi removed their badges and attempted underground existences. However, the brothers of Delta Phi held firm and refused to disband and continued in the open, establishing the fraternity as the oldest, continuous fraternity. Delta Phi took up the defense of the fraternity movement, and it was a Delt, John Jay Hyde, Alpha chapter 1832 (Union 1834),

who so convincingly argued the case of the fraternities before the faculty that Dr. Nott rescinded his proscription of fraternities, allowing them to grow, flourish, and expand to other campuses. In turn, Nott's son would later join Delta Phi during his college days.

In 1836 the Union College Anti-Slavery Society was established, and students and faculty were asked to join the abolition movement. The argument was centered around the moral and biblical imperative of abolition. Lincoln, in 1854, denounced slavery as "immoral" seven years before the start of the Civil War. The anti-slavery movement had a profound impact on the "moral and social" conscience of the men at the college.

The concept of the social being is rooted in many philosophies. Aristotle stated, "Man is by nature a social animal." Aristotle was a familiar name to the founders of the Union Triad and the founders of Theta Delta Chi. Unsurprisingly, these men would embrace the concepts of improving the social being. This would include describing what friendship means and defining our relationship with each other and our communities. As described by Abel Beach at the Convention of 1898, referring to his fellow founders, "I speak of them other than myself as men than whom there were never more fit to form or fasten the ties of a pure and enduring friendship."

The bust of Minerva is centermost on the seal of Union College, with its motto written in French prior to 1970, "Under the Laws of Minerva, we all become brothers." Minerva was the Roman goddess of wisdom, justice, and law; and the sponsor of arts, trade, and strategy. Minerva came to represent all of the qualities of a rational, virtuous, scientific, and wise man of the time and was adopted as the patron goddess of Theta Delta Chi. Again, the Enlightenment was firmly entrenched at Union College as these are many of the same virtues the Enlightenment authors espouse.

Within this context, six men came together to form a bond of friendship under the guiding principles of the "improvement of the intellectual, moral, and social being." This group came to found Theta Delta Chi.

SUMMARY POINTS:

- Traditions are things that are conducted by the Fraternity that align with the core values.
- It is hard to change a culture; however, aligning a group to the values is necessary to preserve our rich history and existence.
- All members of the Fraternity can be held accountable to the values, including alumni.
- The current landscape of higher education is pushing for higher accountability for fraternities. This is because fraternities have sworn to live up to higher standards through shared values.
- Living the values is not necessary, but neither is the survival of the Charge.

REFLECTION QUESTIONS:

1. What do you think are some challenges facing fraternities today? Of these, which is the most important to you and why?
2. What is “courage” to you? How necessary is courage in the context of the fraternity experience?
3. How do you balance what’s right with what’s popular? Why is that important to you?
4. What mark do you want to make on your Charge? How does it align with your personal values or the shared values of the Fraternity?

EXPECTATIONS OF THETA DELTA CHI

VALUES CONTAINED IN THIS CHAPTER:

- Honorable and Confiding Friendship
- Mutual Esteem and Dependence
- Friendship
- Secrecy
- Improvement of intellectual, moral, and social being

BEFORE READING THIS SECTION, THINK ABOUT...

- A time when you didn't live up to your potential and failed. What did it feel like, and what happened as a result?
- A time when you told a friend what they needed to hear, not what they wanted to hear. How did it feel for you to give the feedback? How did they respond? What was the result?
- Being on your deathbed in your future. You are taking your last breaths, and the best version of you walks in. Their energy and presence are awe-inspiring. The person you had the potential to be is now standing by your side and holding your hand. Knowing this is who you could've been, what does it feel like for you? What would they say to you?
- How you were now offered a second chance to be the person you aspired to be. What advice would the best version of yourself give to you? What would that version say you need to do? What would they advise you not to do?

A STORY ABOUT AN HONORABLE AND CONFIDING FRIENDSHIP

Brian Bertges

Learn it. Live it. Teach it. Expect it. These four statements were mentioned in the foreword. As you continue to read about my experiences, you may realize that everything is summed up with those four statements when it comes to our values. You cannot grow our organization without knowing its values and what is expected of you. You must learn them. Learning the values is only the beginning. It should be your every endeavor to practice and live them. This will create the habit of living our values. Once you have them down, you can pass them on to the next class and all future members. The most important of the four statements is “expect it.” You must hold each other accountable.

I came to college wanting to build a solid social network. I was looking for a place I could belong and grow as a person. During my first year of school, I joined Theta Delta Chi and socialized excessively. I thought I would gain acceptance if I were the “life of the party.”

Unfortunately, no one held me accountable for my decisions—including me. Brothers talked about me drinking excessively, but no one held my feet to the fire. They made joking comments to me about my actions from the night before, perhaps hoping to embarrass me. I took those comments as further reasons to live up to my image. As a result, I struggled with classes, didn’t live up to my potential, and ended up leaving school. I decided to go into the United States Army- hoping to gain the maturity I lacked.

Looking back, I wonder if there was a different culture in the Charge during my time as a new member candidate— an expectation of a responsible social life— then I would’ve stayed in college. I learned some of our values through new member education but never really lived them. As a result, I questioned whether I was cut out for college or not.

After serving four years in the Army, I returned to Penn State feeling ready to be there. I was concerned about repeating my mistakes. I had higher expectations for myself, and although I initially stumbled, I turned things around. I needed to return to the values—win or learn. After living them more faithfully, I began teaching them and, most importantly, expecting them. I expected it from new member candidates, brothers, and even alumni. My Charge thrived under this new umbrella of accountability.

I often would say, “I am not perfect. Nor will I ever be. However, I will always strive to be better.” That may have been true for me; however, I could not do that alone. My brothers needed to give each other feedback. We depended on one another to be authentic and honest.

Ideally, you should always strive to give others grace, pardoning the faults of each while they endeavor to improve and reform. I became a better person because of the times when brothers pulled me aside and said, “Bertges, you aren’t living up to our values. Here’s the problem. How can I help you be successful?”

One example came when I stumbled and had a mental breakdown from stress. I questioned my very existence. I was down on myself and depressed. One brother, Steve, sat down with me, and I let it all out. A conversation, which we had sworn to secrecy, changed my life. After the talk, Steve asked if I would be willing to get help. I agreed, and Steve walked me to the Counseling Center. It’s not about the empty shouting and placing blame; it’s about the genuine care and concern we have for one another that makes the difference. This is what having your brother’s back is all about.

This moment shows us that we must push one another to develop our intellectual, moral, and social selves; to depend on one another, all while building up each other’s esteem. This will help us in our journey to self-actualization. To do this, we need to be open to feedback and constructive criticism, avoiding the knee-jerk defensiveness we use to protect our self-image. If we

can set our egos aside, then we can improve. That's the beauty, the ability to grow from our failures—if we are open to the idea of being imperfect. Don't be stagnant. Push yourself and others to grow.

So, what are the expectations of a brother?

NORM'S WORDS ON EXPECTATIONS OF A THETA DELT

A Modern Look at Excerpts from Norman Hackett
and The 1936 Membership Handbook

Learn and live what is expected of all Charge members, whether of the least or greatest importance.

Realize from the start that your primary object in coming to college is to obtain an education, and that scholarship must always be your main consideration. When you neglect your studies you not only endanger your own chances of remaining in school, but you help to lower the scholarship standards of the Charge. To ensure good grades, you should budget your time and live up to it absolutely.

The number one reason why you are in college is to obtain a degree. To develop yourself intellectually. Always keep that in the uppermost part of your mind. This does not mean you cannot enjoy yourself; however, not to the detriment of your grades. The Charge is held accountable to the academic standards of the host institution and Theta Delta Chi. Be a positive contributor to academic standing.

If you are having trouble with a subject, don't hesitate to ask Brothers for help and to guide you to the appropriate resources. In short, make study a matter of business, the business of going to college, to which everything else should be subordinated.

Nothing is worse than keeping your struggles a secret until it is too late. Reach out to your brothers, identify resources, and create

an adequate support structure for yourself. A diploma does not mention what resources you connected with or what help was provided. Work with the Academic Chair to identify essential resources on campus that can help you thrive. Independence is not as important as interdependence.

The matter of budgeting your time is of the greatest importance. A definite program should be adopted, allowing reasonable time for work and play. Business people work on this theory and no student can hope to succeed in college without a similar division of their time.

Creating a work schedule and socialization will help you manage your social life. Create positive study habits and a structure, allowing you to be successful. When focusing on work, limit the distractions keeping you from completing your tasks. Phones can be detrimental to studying. It would be wise to avoid the cues and cravings of “staying connected.” However, give yourself time to relax and enjoy yourself. Stressing too much can lead to more mistakes.

Meet your financial obligations to the Fraternity promptly. Never impose upon it. Nothing wrecks a Charge sooner than insolvency, which can only be avoided by each member doing his part by not getting in debt to the Charge. The amount of money owed to fraternities by graduates is the principal reason why so many fraternities get into financial difficulty. See to it that when you leave college your account with the Charge is settled. Learn to economize. Remember that the folks at home may be making great sacrifices to keep you in college, and that you owe it to them as well as to yourself to be careful and not run into debt.

Finances allow a Charge to operate. There are two parts to a fraternity: the brotherhood and the organization. Forming solid bonds should be a major focus, but not at the cost of ignoring the organization as a whole. Be true and timely on your dues because it allows the organization to run smoothly and build long-lasting bonds.

Remember that it is the daily impact of intellectual inquiry and the close camaraderie between brothers that means so much to one in his Fraternity. Observe constantly. Try to emulate the good qualities of one and avoid the less commendable ones of others. Be ever ready to give and take. Don't hold yourself aloof; no man is so perfect that he cannot benefit by the character and traits of his peers.

You are the average of the five people you hang out with most. Surround yourself with brothers of high character who live our values. Be true to your values, and do not let others encroach on them. Also, remember that you are growing intellectually, morally, and socially and do not have all the answers. Be open to learning from others. Thinking that you are the smartest person in the room will reduce the capabilities of those around you and simultaneously limit your personal growth. Speak as though you are confident in what you know, and listen as if you are wrong.

Be courteous and respectful always. Harmony is the first principle of brotherhood. Don't be the one to cause undue friction in the Charge. If there is anything you don't like, or if you think you are not being treated right, bring your concerns to the individual(s) who are mistreating you if you feel comfortable or the president. You can always straighten things out that way, whereas if you harbor a grievance, you get nowhere.

Feedback is vital for personal growth; if it is constructive, not destructive. They may never change if you do not make others aware of how they are impacting your life. Give them the grace

that they will consider your thoughts. Stand your ground, but do so in a respectful manner.

You should not hold yourself aloof from other classmates just because they do not live with you. Be friendly, courteous and respectful toward ALL students on campus, and try to cultivate friends in other student groups as well as in your own.

Never forget that you are a gentleman.

Others' perceptions of you are your reality. You are the face of our organization in all that you do. If you are cold and callous to nonmembers, it will reflect on the image of our beloved Fraternity. Be a man of high character and warmth, creating a positive image of the brotherhood on your campus.

In the art of making friends, check yourself on this list of what causes a man to be disliked: "Failing to keep promises, being unwilling to go out of his way to help others, indulging in exaggeration, being sarcastic, showing off how much he knows, exhibiting superiority, reprimanding people for acts he disapproves, making fun of people behind their backs, dominating persons openly, being sloppy, untidy and careless as to personal appearance and dress, singling out one man as a target for constant criticism, and indulging too freely in the bad habit of harassing or nagging others.

Remember, everyone has a story to tell and deserves to be loved. If you follow these two items, then you will create strong bonds with those you encounter. Treating others with disregard will only be detrimental to the relationships that you can build. By working to build others up around you, you, in turn, will build yourself up. We are a mirror of each other. If we present ourselves in a negative light, others will react to us negatively in return. Come from a place of wonder and curiosity, not assumptions and aggression.

SUMMARY POINTS:

- When it comes to the ritual (values), you need to: Learn it. Live it. Teach it. Expect it.
- Expecting the values from each other is the hardest step. Holding yourself and others accountable is challenging, but it is a tangible skill that will help you for the remainder of your life.
- Not giving or asking for feedback prevents the growth of the brothers. We need to be honest with one another.
- Brothers need to build each other up, not break each other down.
- When any individuals indulge in misconduct, they not only discredit themselves but their Fraternity by giving a wrong idea of the whole system and fraternity members in general
- Your daily actions are a representation of the brotherhood everywhere you go.
- We must build mutual esteem and dependence with one another to ensure that we are improving ourselves intellectually, morally, and socially.
- To be social means to make a difference in the community and to be a gentleman at all times.

REFLECTION QUESTIONS:

1. Who in your life has taught you values? What are some of those personal values? How do you actualize them daily?
2. Think about a time you received feedback. How did you respond?
3. Think about a time you gave someone feedback. How did they respond?
4. What are some areas of your life in which you are working to improve or reform?
5. How are you improving yourself intellectually? Morally? Socially?

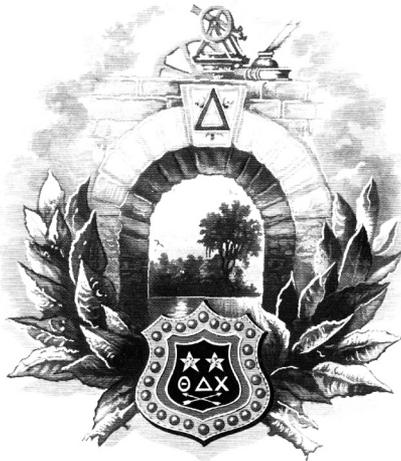
ORGANIZATION & GOVERNMENT

VALUES CONTAINED IN THIS CHAPTER:

- Mutual Esteem and Dependence
- Fidelity
- Hope
- Wisdom
- Constitution

BEFORE READING THIS SECTION, THINK ABOUT...

- A time when you got involved with an organization or project. What opportunities or skills did you get as a result of your involvement?
- A person that helped you with advice or a resource to help you get through a challenge. How did it impact your circumstances?
- Your participation in or knowledge of organizations, sports teams, or government. How are they organized, and why do you think they developed their structure?



A STORY ABOUT HOPE AND MUTUAL ESTEEM AND DEPENDENCE

Brian Bertges

The structure of Theta Delta Chi can be easy to learn and understand. Throughout this section, we will share with you the organization's structure and how you can aspire to grow and learn as a leader by connecting to the available resources. I am an embodiment of the opportunities that exist from the different entities. Let me take you on a trip through my experience as a Theta Delt. Then we will examine the explicit structure of Theta Delta Chi both internally and externally.

I was a freshman and grew up in a low-income family struggling to pay for my education. I knew the stakes at hand starting my time at Penn State. I didn't perform up to my potential and decided that I was going to search for opportunities to pay for my education and opted for the military. After four years of service, I came back, now paying for my education and the dues to Theta Delta Chi out of my pocket. My new journey started there.

Although Pell Grants helped alleviate some of the costs, I still could not afford all the expenses to stay enrolled. I worked a full-time job to keep afloat. Upon hearing about the Theta Delta Chi Educational Foundation and scholarship opportunities, I decided to apply. Lo and behold, I was awarded a scholarship that allowed me to reduce my workload and become more involved with extracurricular activities on campus.

From that moment, I decided to join the Interfraternity Council (IFC). I kept pushing forward, connecting to resources on campus, and winning more scholarships and awards for my involvement, further allowing me to focus on my academics and leadership development. At the same time, a fellow brother, Eric Kelley, was going through a similar journey of personal development and joined the Grand Lodge as one of the Undergraduate Board

Members. Together, we examined the funding resources available to us. This became a pivotal moment in my Charge's history.

Our involvement in the Grand Lodge and IFC shifted the culture of the Charge. The IFC paid for decorations for our Charge to host the IFC Haunted House and a stop on the IFC Holiday House tour. Through the Grand Lodge, we learned we could write grants to the Educational Foundation to support academic growth in the Charge. This was serendipitous because we were trying to fund a new internet network within the house and could not identify a way to pay for it. Learning about the grants from the Educational Foundation, we wrote a grant request with a tech-savvy Brother, Ian Morris, to install an internet network throughout the house with Wi-Fi extenders providing access everywhere, including the front yard (if people wanted to study on the front porch, the sundeck or the front lawn).

Our participation as leaders in the Grand Lodge continued to pay even more dividends as we learned about different leadership opportunities and how the undergraduate voice was heard by being on this board. Our brothers could advocate for the much-needed changes for all Charges and help to share what resources would allow undergraduates to continue to improve and reform. Since Eric and I took that initial step of being elected into the Grand Lodge, three Presidents of the Grand Lodge have come from my Charge as well as representation in both undergraduate and graduate positions, a President of the Founder's Corporation with multiple Founder's Corporation Board members, one Educational Foundation board member, two members of the Standing Committee on Legislation, four Charge consultants and even an Executive Director. This was all within a period of 15 years.

However, the journey does not stop there for my Charge and me. I graduated from college and went into the Teach for America program. I noticed that children in low-income schools were not being exposed to the prospect of college. I decided I would take

my sixth-grade class from Prince George's County, Maryland, to visit my alma mater. The trip was estimated to cost \$12,500. I fundraised, donated money, and searched for grants to pay for it. I was falling short by about \$4,000. I then talked to an Educational Foundation Board member, Phil Curley, and he encouraged me to apply for a grant through the Foundation. I was awarded the additional funds to make the trip possible. We planned a welcome and send-off cookout with the Charge, which was nothing short of memorable for my students and me. Some of my students still reach out to talk about the impact of that trip after more than a decade has passed.

My students did not have to pay a dime for that trip because of Our Beloved Fraternity. Here is an excerpt from one of the kid's journals:

“Penn State really helped me want to do something with my life. Before we went to Penn State I didn't care about anything. Then we came to PSU. I saw what it was like to go to college and have a great education instead of just wasting time and not caring about anything. Penn State really changed my life and now I look forward to going to college and I'm thinking that Penn State is the right one [college] to go to.”

As you can gather, the Fraternity will not only help us individually, but it will also allow us to make an impact on others, whether it be academically, morally, or socially. It also sends a clear message about our Fraternity. We are more than a values-based organization; we are a value-added one.

Not only did the Grand Lodge and the Educational Foundation impact my Charge, but we also received assistance from the Founder's Corporation. The Founder's Corporation is the holding company for the Grand Lodge. They give quarterly subsidies to help fund programming and services provided to the Charges

throughout the year, like our signature leadership retreat, the Preamble Institute. However, the Founders' Corporation can do more.

They can give loans to Charges to help purchase a house, undergo renovations, and more. Although donations to the Founders Corporation are not tax deductible, having an organization that has an established history gives the stability that banks are looking for when you look to gain or improve a Charge house. My Charge received a loan from the Founders Corporation to perform much-needed renovations.

My experiences interacting with this organization have been incredible and fulfilling. I am a stockholder with the Founders Corporation (and you can be, too, with a one-time gift of \$250); I am a 100%er with VG dues and will continue to find new ways to give my time and resources to this outstanding organization.

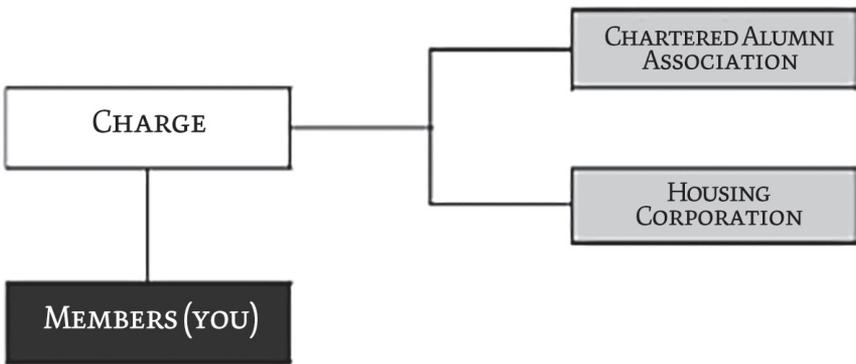
We ask you to do the same. With your involvement, leadership, and requests, we will undoubtedly continue to grow as an organization. For the remainder of this section, we will cover the general outline of the different pieces of our intricate organization.

Take notice that there are no italics for this section. This is because the organization has changed over the years and many items no longer exist. Additionally, many new structures were created based on the organization's evolving needs.

LOCAL STRUCTURE

It starts with you and your Charge. You chose to join Theta Delta Chi at your host institution. As a member of your Charge, your actions are overseen by the Charge. The collective brotherhood makes decisions on the status of each member as well as the vision of the group. These decisions are governed by source documents such as the Constitution and the Bylaws of Theta Delta Chi, as well as the respective Charge.

You will benefit from alumni support if your Charge has a continual existence. Two separate entities can exist on the alumni side. The Chartered Alumni Association works with the Charge by sending an alumni delegate to Convention. They have an annual fee paid to the Grand Lodge to register as a group officially. The other entity is the Charge’s Housing Corporation. If you own a house, the Housing Corporation oversees the property, its maintenance, and the lease for residents.



INTERNATIONAL STRUCTURE

You and your Charge play a much more vital role in the organization at the International Fraternity level. Your Charge (displayed in white on both charts) greatly influences the direction of the Fraternity. The following organizational chart and the explanations of each box will help you better understand the general structure of all the major entities that play a role. We will explore the boxes covering the major aspects of the Fraternity: Convention, Grand Lodge, Founders’ Corporation, and the Educational Foundation.

Before we begin, much of the structure and how it operates is contained within the Constitution and Bylaws of the Fraternity, which can be found on Theta Delta Chi’s website or mytdx.org. These seminal documents form the base from which all decisions of our Fraternity are made. All members should be well acquainted with its contents.

ORGANIZATIONAL STRUCTURE

INTERNATIONAL ORGANIZATION ENTITY CHART



Salary Support is provided to and from each entity along with renting space and equipment through a Lease and Services Agreement. The employees at the Central Fraternity office work for each entity on a specified percentage basis.



The Founders' Corporation

- Holds the assets of the Grand Lodge
 - Supports its operation through yearly transfers from the investments
 - The alumni members of the Grand Lodge and four elected volunteer alumni constitute the board of directors of the Corporation.
 - Other functions include investments, bridge loans and lines of credit for individual alumni organizations
- Donations to the Founders' Corporation are not tax deductible.*

The Grand Lodge

- Volunteer governing body of the Fraternity and consists of 3 alumni members and 2 undergraduate members
 - Responsible for the undergraduate experience and relationships with our host institutions
 - Govern and support expansion
 - Run the annual convention
 - Monitor Change operations with support from the Executive Director and the Change Consultants
- Donations to the Grand Lodge are not tax deductible*

The Central Fraternity Office (CFO)

- Repository for the archives of the organization
- Conducts the business of the Grand Lodge and Educational Foundation
- Salaried employees of the Grand Lodge and Educational Foundation include the Executive Director, Director of Development, Systems Administrator, Director or Charge Operators, an Educational Consultant, and a Charge Consultants

The Educational Foundation

- Holds the endowment of the Fraternity; owns the Lewis What property; and operates alumni programming and support through the Voluntary Graduate Dues Program
 - Provides grants and scholarships along with funding to the Grand Lodge for Minerva events at Convention and the annual Preamble Institute
 - Supported in its work through the Executive Director, the Director of Development and the Systems Administrator
 - 17 member volunteer Board of Directors
- Donations to the Educational Foundation are tax deductible*

CONVENTION

This is one of the most important entities in the Fraternity. Attending a Convention as a delegate is one of the most essential duties conducted by a member and cannot be taken lightly. The Convention is more than just a time to meet up and socialize with brothers from the United States and Canada. It is a crucial time when the Fraternity conducts its business. Theta Delta Chi is organized and governed according to basic democratic principles. The governing compact is the Constitution, and the principal legislative body is the annual Convention.

Each Charge sends three delegates—two undergraduate members and one alumnus member. They vote on key issues and policies to advance Theta Delta Chi. As indicated by the organizational chart, the Convention is the overarching entity of the Fraternity. You become an instrumental voice in governing Theta Delta Chi by being elected as one of your Charge’s delegates. During the Convention, there are also educational sessions to help delegates, undergraduates, and alumni gain leadership skills and an understanding of various subjects. The Convention has the power to enact all Fraternity legislation, which the Charges must ratify after that Convention. As stated previously at Convention, your Charge can influence the direction of Theta Delta Chi.

THE GRAND LODGE

Are you looking to extend your commitment to Theta Delta Chi? This is one of the best opportunities to do so. Theta Delta Chi is one of the remaining fraternities with undergraduate board members. Our beloved Fraternity cares deeply about the voice of the undergraduate member and looks to leverage it.

The Grand Lodge is the permanent governing body and the executive instrument of the Fraternity. It was established in 1868 after the Alpha Charge, which had previously exercised supreme authority, was dissolved. The Grand Lodge is a seven-member board composed of five alumni representatives and two undergraduate members. The Convention elects these members to represent the

Fraternity's actions until it reconvenes at the following Convention. The members of the board are the President of the Grand Lodge (PGL), the Graduate Treasurer (GTGL), the Graduate Secretary (GSGL), two Executive Members (EMGL), and two Undergraduate Members at Large (UMGL). The graduate members are elected for two-year terms on alternating years. The undergraduate members are elected annually at the Convention (perhaps you can be one of them).

The Mission: The Mission of the Grand Lodge is to guide the development of a lasting and meaningful lifelong member experience through perpetuating the values of Theta Delta Chi

The Vision: We are values driven members of our community who are strong, socially responsible leaders, focused on improving ourselves and those around us.

The Grand Lodge meets monthly and serves as the visionary and judicial branch of the organization. Through the Constitution, the President of the Grand Lodge or his delegate must meet with Charges annually. It is also tasked with planning the Annual Convention and hosting our premier leadership conference, the Preamble Institute. The Grand Lodge oversees the Charges, Standing Committee on Legislation, and the Grand Lodge Staff.

CHARGES

Outside of Convention, the Grand Lodge serves as the voting body to take action on behalf of the Fraternity. Charges can receive help or guidance from the Grand Lodge on a variety of issues. Through Charge visits, the Grand Lodge may look to develop and create resources that advance the Charges. At times, the Charge may violate the Constitution or establish policies, resulting in the Charge being required to develop a Reform Plan in consultation with Central Fraternity Office staff. Unfortunately, in some cases, a revocation of the Charge's charter is necessary. In the instance of a revocation, the Charges must ratify the decision.

STANDING COMMITTEE ON LEGISLATION (SCL)

The President of the Grand Lodge appoints this three-person committee to investigate Constitutional interpretations and draft potential amendments to the Constitution or Bylaws. Each member of the SCL is appointed for a three-year term, offset from one another. The Grand Lodge refers issues to the SCL so they can research, review, and make recommendations to both the Grand Lodge and the Convention. The SCL reports its findings by delivering them to the Annual Convention body.

GRAND LODGE STAFF

The Grand Lodge has the authority to delegate responsibilities to staff members to meet its Constitutional obligations and advance the Fraternity through its strategic vision. The Grand Lodge currently has three positions at the Central Fraternity Office (CFO): Director of Charge Operations, Educational Consultant, and Charge Consultant.

FOUNDERS' CORPORATION

Chartered by the 62nd Convention of 1910, the Theta Delta Chi Founders' Corporation was organized under the laws of the State of New York on April 13, 1912. Its purpose is to hold and administer an endowment for the Fraternity. The function of The Founders' Corporation is to make investments in bonds, securities, mutual funds, and other instruments. A portion of the income derived from these investments is turned over to the Grand Lodge to assist in its annual operating budget. It is a significant factor in allowing the Grand Lodge to provide extensive services to the Charges while holding undergraduate dues to a minimum. Any Theta Delt can become a member of The Founders' Corporation by purchasing a one-time stock certificate for \$250, which is not tax deductible.

EDUCATIONAL FOUNDATION

The Educational Foundation was chartered on August 24, 1944, by the Regents of the University of the State of New York as an educational association to further sound learning by creation of scholarships, endowments, scholarship incentives and awards, to assist needy and deserving students, to make and encourage donations to colleges where Theta Delta Chi has Charges and to encourage development of high standards of honor, integrity, character and leadership among undergraduates.

In 1988, the Theta Delta Chi Educational Foundation, Inc. was chartered in the Commonwealth of Massachusetts as a 501(c)3 tax-exempt organization. As a charitable non-profit, donations to the Foundation are now tax-deductible. The Foundation's Voluntary Graduate Dues campaign has become the Fraternity's equivalent of an annual fund.

The Educational Foundation is directed by 17 trustees. Fifteen trustees are considered term trustees; each year, the term trustees elect three alumni for five-year terms on the board. The other two trustees are annual directors elected as at-large trustees by the Convention body.

The Educational Foundation oversees the distribution of scholarships and educational grants, maintains the Fraternity Archives, and the Educational Foundation Staff at the CFO.

SCHOLARSHIPS AND EDUCATIONAL GRANTS

The Educational Foundation provides individuals with academic scholarships to offset the cost of their education. Applications are available in the Spring for the following academic year. The board also provides educational grants to assist Charges in meeting academic needs or educational programming. The grant application form can be found on the Fraternity's website and at mytdx.org.

ARCHIVES

Historical items of significance are located and maintained at the Central Fraternity Office in Boston, MA. From the original handwritten Constitution of the Alpha Charge to every copy of the Shield Magazine dating back to the very first issue, the Archives provides a look into our past. Registered as a Public Library, researchers and members can read about Theta Delta Chi's rich history. The Educational Foundation preserves the collection for our membership to enjoy for years to come.

EDUCATIONAL FOUNDATION STAFF

The Educational Foundation employs the Executive Director, the Director of Development, and the Systems Administrator. They help to meet not only the Foundation's mission but also the needs of the Fraternity. The Executive Director supervises all staff and has distinct responsibilities as dictated by the Leases & Administrative Services Agreement between the Educational Foundation, the Grand Lodge, and the Founders' Corporation.

ADMINISTRATIVE STRUCTURE

Beyond the structure already presented, the administrative or bureaucracy of the Fraternity does not appear in the entity chart. This is partly due to the complex agreement between the entities, resulting in sharing staff, resources, and expenses. This section will help to shed light on the administrative side of the Fraternity.

CENTRAL FRATERNITY OFFICE (CFO)

Although not explicitly shown in the chart, the CFO, Theta Delta Chi's administrative heart, is often referenced. It is the site of the Fraternity staff and houses the Archives of the Fraternity. It serves as the center for all International Fraternity activities, including a wide range of publications, the annual VG Dues Fund Campaign, and a calendar of Fraternal activities.

The International Fraternity, as illustrated on the organizational chart, comprises three entities: the Grand Lodge, the Founders' Corporation, and the Educational Foundation. The CFO is staffed by employees of the Grand Lodge and the Educational Foundation; a lease agreement signed in June 2001 and most recently updated in June 2018 by the three entities provides for the sharing of employee services among the entities. The Educational Foundation owns the CFO.

ADMINISTRATIVE SERVICES

General Services and our Toll-Free Number

Correspondence regarding any Fraternity matter can be addressed to the Director of Charge Operations or the Executive Director at the CFO, 214 Lewis Wharf, Boston, MA 02110. The CFO also has a toll-free number: 1-800-999-1847. The CFO is equipped to produce membership lists and mailing labels by delegation, charge, or zip code.

Publications

The Shield magazine is mailed to all living members and is available online at www.tdx.org, www.thetadeltachi.net, and MyTDX.org. CFO Staff periodically publish a complete membership directory, this membership handbook (available for download at MyTDX.org), and a host of manuals to assist each Charge officer in his duties, along with guidelines and sample documents to manage Charge operations better. The CFO Staff help with the layout, publication, and mailing of Charge newsletters, invitations, and other general mailings. The CFO Staff have in stock a songbook, copies of Norman Hackett's autobiography, *Come My Boys*, a directory of Charge and alumni officers, and our annual Convention reports.

Conventions, Educational Programming, and Charge Visits

Each summer, the Educational Foundation and the Grand Lodge cooperate in providing a Convention with educational sessions geared towards alumni and undergraduates, including workshops on everything from Charge operations to managing a House

Corporation. In addition, at least one Charge Consultant is on the road visiting the Charges of Theta Delta Chi and providing whatever help or advice is necessary.

Scholarships

The Educational Foundation awards scholarships ranging from \$1,000 to 4,000 each summer for undergraduate or graduate study. Applications are available from the CFO. The deadline for applications is June 15th of each year.

Mortgages

The Educational Foundation utilizes part of its endowment to provide loans to House Corporations wishing to rebuild, repair, or renovate their Charge houses. Interest rates are traditionally at the market rate. Terms vary in length.

THE SHIELD

The *Shield* is Theta Delta Chi's official magazine and the oldest fraternity journal. It was begun by Porteus C. Gilbert, Xi 1862, in 1869, but lapsed after the first issue (pictured above). Revived in 1884 by Edwin A. Start, Kappa 1884, the *Shield* has been published continuously.

The magazine had undergone many changes in size, format, and conception in the past 100-plus years, notably in 1968, when a stylish magazine format was adopted. Articles of general interest, analyses of Fraternity politics, business and finances, and data of all kinds make up much of a typical issue. Every Theta Delt receives a lifetime subscription to the *Shield* upon paying his initiation fee.

Bound copies of every issue are stored in the library at the Central Fraternity Office, and many issues can also be found at www.tdx.org, www.thetadeltachi.net, and MyTDX.org.



SUMMARY POINTS:

- Every member of Theta Delta Chi is a member of the Grand Lodge. However, only the seven elected members at Convention have voting authority. Charges have the same tax status as the Grand Lodge, 501c7, a social organization.
- The Grand Lodge is the visionary and judiciary body of the Fraternity, which means that they help Charges in their endeavors to improve and reform while looking for ways to advance the Brotherhood as a whole.
- The Educational Foundation is a 501c3 Non-profit Charity. They provide educational grants to Charges and scholarships to individuals.
- Alumni give Voluntary Graduate Dues, which helps support the Central Fraternity Office, the Grand Lodge, Charges, and individual members.
- The Founders' Corporation is a holding company for the Grand Lodge that provides subsidies to the Grand Lodge to accomplish its mission. It may also offer small loans to Charges to obtain housing or repairs.
- Any member can join the Founders' Corporation by purchasing a stock certificate for a one-time cost of \$250.
- The Central Fraternity Office conducts the day-to-day operations of the Fraternity and provides support to the Grand Lodge, Educational Foundation, Founders' Corporation, Charges, Alumni Associations, and the general membership.
- The Convention is where the Fraternity's business is conducted. Each Charge must send two undergraduate delegates and one alumni delegate. It is an obligation in the Constitution to have representation at Convention.
- *The Shield* is the first Fraternity magazine published annually for all members.

REFLECTION QUESTIONS:

1. How can the International Fraternity benefit your Charge?
2. What program/project would you want to get funded through a grant?
3. Who is a leader in your Charge that you think could serve on the Grand Lodge? How are you going to encourage them? (This person may be you.)
4. In what ways would you like to connect to the Fraternity on the international level?
5. How can the Fraternity help your Charge achieve its mission? How are you going to communicate that to the Central Fraternity Office?



WHAT IS THE FRATERNITY DOING FOR THE UNDERGRADUATE?

VALUES CONTAINED IN THIS CHAPTER:

- Honorable and Confiding Friendship
- Mutual Esteem and Dependence
- Fidelity
- Hope
- Improvement of intellectual, moral, and social being

BEFORE READING THIS SECTION, THINK ABOUT...

- A time when you weren't feeling well, and a person lent a helping hand. What were the attributes the person had? How did it make you feel when they helped you? How did you express your gratitude?
- A time when you supported a fellow friend, family, or stranger. What was the situation? How did it feel when you helped the person in need? How did they respond to your act(s) of kindness?
- When you were recruited to join a team or group (even if it was just for one activity). Who invited you? What did they say that made you want to join? How did you feel about being asked to be a part of the group?



A STORY ABOUT AN HONORABLE AND CONFIDING FRIENDSHIP

Brian Bertges

Earlier in the Handbook, we mentioned some of the resources that various entities of the Fraternity gave me and my Charge: from scholarships to grants. However, the Fraternity's gifts extend far beyond mere resources. Coming into college and having never been on my own, I wondered where I would belong. It was a fresh start for me—an opportunity to find my independence.

When I stepped on campus, I knew I wanted to be Greek. I rushed many different fraternities. I went to many social functions searching for the right fit. When it came close to the end of the formal rush (recruitment) on campus, I contracted what appeared to be the flu. I was in my residence hall room and could barely move. Different fraternities would call me up and invite me to their events. I would tell them I was sick and would not be able to make it to their function. They would say, "Sorry to hear that," "I hope you feel better," or "Okay, we will call you when we have another event." But Theta Delta Chi responded differently.

When I told the recruitment chairperson, I couldn't make it and could barely even stand, Brother Michael Crust did not respond with a superficial statement. He said, "I am sorry to hear that. Do you need me to take you to the hospital?" I said yes, and within 15 minutes, three Brothers picked me up, drove me to the hospital, checked me in, and notified my parents that I was hospitalized. For context, cell phones didn't exist. So, I couldn't just pick up my phone and call my parents.

The Brothers stayed with me until I was released. I was diagnosed with walking pneumonia, which would have been much more difficult to manage without a support network. As Proverbs 18:24 says, a man who has friends must himself be friendly, but there is a friend who sticks closer than a brother. I knew I belonged with

them, so I became a member of Theta Delta Chi. This experience molded me into a person who listens for cues of suffering so I can lend a hand.

What do you do when you ask someone, “How are you doing?” and they respond with an “okay” or “hanging in there?” Take the time to be friendly and listen. They may need help but are afraid to ask for it.

Belongingness is the greatest gift that Theta Delta Chi can give you. It’s not the social atmosphere or professional connections; it’s the Brothers to your left and right that you will depend on and they will depend on you. These people will be there with you at your best and worst times. They will be there to give you feedback, which sometimes feels like a kick to the gut. They will attend birthdays and weddings and help you through sickness or losing a loved one. They will push you to be more than you are.

When my brother, Eddie, was dying from cancer and the Convention was approaching, I felt conflicted. I wanted to be at the Convention as the President of the Grand Lodge, but I knew my brother was approaching the end of his life. I called and talked to Brother Rick Wood, the Executive Director at the time. I was emotional, crying at points, whether Rick could hear it or not. He calmly talked to me about my brother and assured me that it was okay that I was not at the Convention, even though I was an elected member of the Grand Lodge. It assuaged my guilt and reminded me again that the brotherhood would be there for me. My brother passed away about a month later, but the love of the brotherhood showed me that I didn’t have just one brother; I had thousands.

As you look beyond the individuals, you can see the difference the Charge can make in your life. It becomes a place to come back to after you graduate. It instills a greater connectedness to your alma mater. It allows your leadership and social skills and perhaps gives you a job coming out of college. However, there is something

greater than the individual Charge—the International Fraternity. It offers more experiences, connections, and resources.

In 2006, Brother Adam McCready (Chi Deuteron- George Washington University) had a vision. A vision that would change how our organization would develop its members—a premier leadership academy called Preamble Institute (Pi). He recruited some brothers to help give feedback on the first curriculum, which included Brother Richard Wood (Gamma Triton- Michigan State) and me. Pi is a program that continues to grow and develop and has produced many leaders within Theta Delta Chi. Since its inception, it has sparked many other resources on the international level, including ReCharge (see p.74) and ChargeUp (see p.75) workshops. Pi continues to help Charges advance their understanding of our Ritual and leverage it to advance their operations and sustain healthy growth.

One of the greatest joys for alumni is facilitating at Pi. It allows them to see the undergraduates' perspectives and where they see Theta Delta Chi going. We hope to connect with you through this medium. At Pi, brothers have had countless discussions with individual members until the wee hours of the morning. Everyone walks away feeling recharged (pun intended).

We will leave you with two questions: (1) What do you hope to get from your experience as a Theta Delt? and (2) What will you do to help Theta Delta Chi improve and grow?



NORM'S WORDS ABOUT WHAT THE FRATERNITY DOES

A Modern Look at an Excerpt from
The 1936 Membership Handbook

“There is a law which brings men together in groups; it acts like the law of gravity, and regardless of what is done to divert it, it holds true. Thus, we have the college fraternity.”

CHARLES WESLEY FLINT,
Chancellor of Syracuse University

That apt statement is another way of saying that the instinctive socialness of man quite naturally plays out in the fraternity system; a system which satisfies the natural impulse of a man to select his friends and ally himself with a chosen group when he enters college. If there were no fraternities, students would instinctively form clubs or groups. Indeed, from such beginnings have evolved the present day well organized fraternities, which offer so much by way of idealism, inspiration, guidance, right living and friendship.

President Ray Lyman Wilbur of Stanford University said: “From a careful study of the fraternity system for many years, I am convinced there is need for them and that they serve a purpose, or they would not have endured for over a hundred years.”

Let us consider for a moment just a few of the things contributed by the fraternities by way of service to the college. “The fraternity sets as its supreme goal a contribution towards truth, justice and the well being of mankind. It aims to develop among its members the highest standards of honor, chivalry, tolerance, unselfishness, friendship, and loyalty to fraternity ideals and Alma Mater. In furthering this end, it is the belief of both educators and fraternity men in general, that no finer means is afforded the university man than the brotherly association of men with similar tastes and inclinations.”

Fraternalities are values-based organizations that were created to build leaders. No other organization on campus ascribes to a firm set of values like Greek organizations do. They continue their existence, not because of their social capital, but because they strive to be contributing members of society. No one outside the organization can truly understand what this means.

A short poem from Robert Frost, Omicron Deuteron (Dartmouth) 1896 illuminates this principle.

The Secret Sits

We dance round in a ring and suppose,
But the secret sits in the middle and knows.

People outside our organization will never fully understand what it means to be a brother; however, our actions should align with our values and give insight into our ritual.

Life in a Charge house has great influence upon fraternity character. It fosters pride of organization; it promotes fraternal sentiment; it develops social discipline; it instills business habits; it stimulates the individual's ambition; it affords many opportunities for mutual helpfulness; it encourages close and abiding friendships; it brings the student under observant eyes; it creates a desire to undertake activities and in so doing to develop personality and initiative; and it promotes college loyalties and saves a boy from a sense of loneliness so frequently experienced when he is confined to the limits of one room in a college dorm.

Another point to be considered is whether colleges are expected to give a man only book learning and technical knowledge. Apparently not, as college presidents stress the importance of culture and refinement in the well-rounded educated man.

A recent graduate member declared, when asked what his fraternity had done for him: "It helped me to overcome diffidence and temerity; it helped me to stand on my own feet with other men. I was too much alone my first year when I lived in the dorm, but when I got with the group I found myself forced to sharpen my wits, to give and take, to be independent, to assert myself, and to develop along broader lines. I shall always be grateful to the Fraternity for the way it brought me out and gave me a definite personality in contrast to the undesirable human being I was when I entered college."

Fraternities are undoubtedly helping the undergraduate to realize his best possibilities, as witness the authoritative opinion of Dr. Lyle Spencer, former president of the University of Washington, who said: "We recognize fraternity men as the leaders in college life and as such look to them to set the example." This is because fraternities encourage men to make more of themselves, and to develop initiative, personality and leadership, so essential to success in after life. He further said: "Fraternities are the arteries of college life through which the main blood of the college flows."

Alvan Duerr, the noted fraternity leader, said: "Fraternities are the greatest socializing force on the college campus, and have been for a century. Moreover, they are the nearest approach to democratic self-government that college life affords. Educators are turning more to the concept that the fundamental purpose of education is the socialization of the individual. The college cannot compete with the fraternity in this task because the college cannot socialize the undergraduate, it can only give him an opportunity to socialize himself; and that he has already given himself through his fraternity. The fraternity offers its undergraduates the opportunity for leadership which will make their membership of vital significance to them, and in which they may find a true expression of their best thought and aspirations."

In further compiling the advantages of a fraternity, it provides a link between the college and the graduate; something which holds his interest in later years and draws him back to the college halls more frequently than he might do otherwise, because he has a college home to come to. The value of friendship must not be overlooked. In whatever part of the world a fraternity man may find himself, he has friends; men who, by the common tie of fraternity, are ever ready to accept him as a brother, and are glad to know him and do for him. From these contacts no end of pleasant associations and benefits result.

Probably the greatest advantage in belonging to a fraternity comes from the spiritual inspiration. No matter what the temptation may be, there is ever present in one's conscience the fact that he has taken very definite obligations of loyalty and allegiance to certain high ideals, which act as an incentive to better thoughts and deeds in our daily contact with the world. One needs no finer religion than is to be found in the practice of his fraternity ideals. To the brother who accepts them seriously, and endeavors to make them his creed of living, there will ever be inspiration from his fraternity. Sincerely expressed by a distinguished and greatly beloved member of Theta Delta Chi: "When I was in college my Fraternity gave me friends; it taught me to live and work for others, to subordinate self to the good of the brotherhood. Most of all it created and developed the spirit of loyalty; loyalty to Alma Mater and loyalty to a brotherhood and the high ideals that brotherhood taught. It sent me out of college with a definite something, plus what was never mine before."

In the final analysis of what makes most for success in life, the best educators, thinkers and philosophers agree that the answer is--Ideals. But, ideals must not be confused with hobbies, whims or peculiar ideas.

*Ideals mean sound, definite principles which one believes in and permits himself to be governed by. Ideals should regulate one's habit of thought and action. They should be the creed by which he lives. Single out any high type, successful man and you will find that he believes in certain ideals and consistently lives up to them. They form the moral basis of his life, the foundation upon which his character house is built. You will find no finer, more wholesome, helpful ideals to adopt for your creed of living than the ideals of your Fraternity. But, they will be of little value if you do not try to live them-- that's the big thing, living Theta Delta Chi, by trying to make yourself more worthy of its precepts, its friendships, delightful social contacts, --in short, being loyal to them, and loyalty to your Fraternity MUST be lived. It implies affection, love, enthusiasm and those things cannot be expressed by empty shouting. **We should avoid the selfish question, "What is Theta Delta Chi doing for me?" But rather ask ourselves, "What am I doing for Theta Delta Chi?"** It will do much for you by way of help, inspiration and friendship, if you prove yourself worthy of them. Whereas if you are content to wear your badge merely for the prestige it gives you to say, "I was a selected man, I made a fraternity in college," it will probably mean little beyond just that selfish satisfaction. The more you put into your Fraternity, the more you will get out of it. And, you will get out of it, just what you put into it. The Fraternity can't do it all, you must meet it half way. Its blessings and inspiration are all there. It only remains for you to seek them out, believe in them, be true to them, and practice them.*

"Fraternity lends strength to each individual and strength to the whole. It teaches men under its influence to be creative of circumstances, to be rulers of themselves. Let a man through fraternity be capable of fraternity and he need never fear character destruction."

See Page 74 for some of our current services, resources, and programming Theta Delta Chi offers.

SUMMARY POINTS:

- Fraternities are value-based organizations that need to live them out wholly.
- Fraternities create a stronger bond with the institutions because of their bonds with their fellow brothers.
- Theta Delta Chi programs and services work to put our values into action to become values added.
- Preamble Institute is our premier leadership institute focused on our collective values. One delegate will be paid for; however, others may attend with scholarships, support from alumni, or a desire to pay for the costs associated with attending.

REFLECTION QUESTIONS:

1. How do you show general care for others daily?
2. What does the word friendship mean to you? What does “brother” mean to you when referring to the fraternity? How are they the same, and how are they different?
3. What can the International Fraternity do for the brotherhood that you do not see happening? How will you provide the feedback?
4. Why is engaging the Fraternity so crucial to our survival? To our personal development?

YOU AS A LEADER

VALUES CONTAINED IN THIS CHAPTER:

- Hope
- Improvement
- Wisdom
- Truth

BEFORE READING THIS SECTION, THINK ABOUT...

- Someone that you consider a leader. What characteristics do they hold that you value? How do you represent that in your life?
- A time when you procrastinated on something that needed to be done. How did you feel and what actions did you take? What were some of the reasons you put it off? How common is procrastination in your life?
- A time when you failed at something. How did it feel? What did you say to yourself? Did you blame yourself, others, or the circumstances? How did you choose to move forward in the future?
- What is your definition of the word “hope”?

UNDERSTANDING LEADERSHIP AND HOPE

Brian Bertges

The Army defines leadership as influencing people by providing purpose, direction, and motivation while operating to accomplish the mission and improve the organization. This aligns with the concept of hope: having a vision aligned with our values (purpose), the agency and confidence to take action (motivation), and establishing pathways to achieve the result (direction). So, let's break down the components of the concept of hope.

VISION

We have the purpose of our individual lives and the organizations we join, which drive our everyday actions. In Theta Delta Chi, the meaning is contained within our Preamble and our oaths. If we distill them down to their essence, it's about belongingness (friendship), personal development (improvement), and love (mutual esteem and dependence)—bringing our gifts in benefit to the world. The values that we grew up with and are contained in Theta Delta Chi's rituals are not distant shores that we will achieve but guiding stars. Use them to set a vision for whom you choose to be.

AGENCY

We must have the confidence but also the desire to be proactive. Being proactive is crucial in being a leader. This doesn't mean haphazardly acting but rather proceeding without procrastination or waiting to be asked. Being proactive is Steven Covey's first habit in his *7 Habits of Highly Effective People*. However, we may find ourselves hesitating to begin a task. Dr. Piers Steel developed the procrastination equation, which by extension, is also the equation for motivation.

$$\text{Motivation} = \frac{\text{Expectancy} \times \text{Value}}{\text{Impulsiveness} \times \text{Delay}}$$

To take action, we must increase our belief that we can accomplish the task and that it will be of great value to us while simultaneously reducing our distractions (think social media, streaming videos, and playing games) and making the goal more immediate. For example, if we set a goal that's too long-range and don't actively work on it, we will likely procrastinate, especially if we don't think we can accomplish the goal in the first place or believe the work is too daunting.

Know you cannot do it all at once. It's about short-sight goals, day in and day out. Every day you do one thing that is important for the day, whether you want to show up or not. This will lead to compounding gains.

Example: The objective is to get a 4.0 (on a 4-point scale) in physics. The goal will be achieved by focusing on what is important every day. What will you read? What will you study? What will you ask? What problems will you face?

MULTIPLE PATHWAYS

As Colin Powell, father of Brother Michael Powell, Epsilon '85, so eloquently stated, "No battle plan survives contact with the enemy." You must plan for multiple ways to accomplish your goals. And when you fail, which will undoubtedly happen, don't view it as a win or lose, but rather a win or learn. What does that mean? Don't bring a hammer to yourself when you mess up; bring a flashlight. By examining what happened, you can exercise your ability to improve and reform.

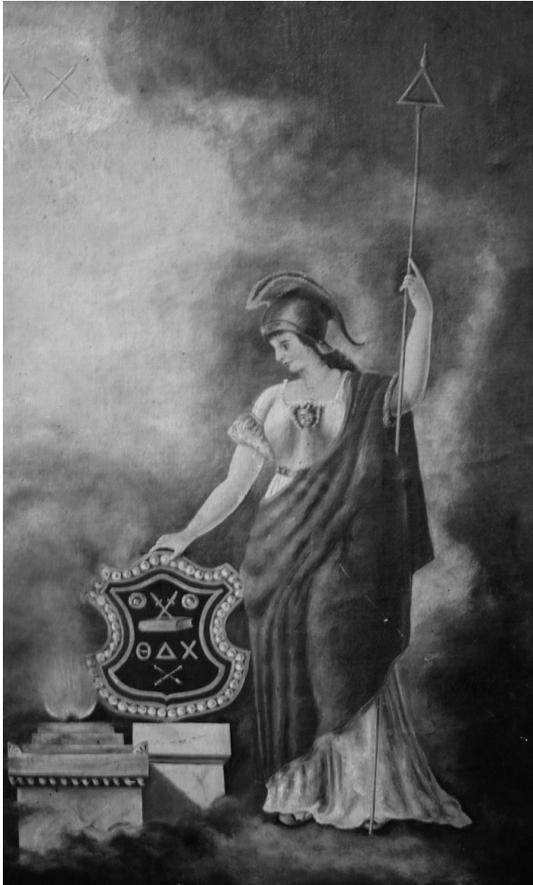
As a leader, I have had the distinct pleasure of learning from my many failures. This also allows me to bring grace to others when they mess up. When we slip up as a team, it is the leader's responsibility to own up to their mistakes, which also opens up the rest of the group to own their part. It is also important that the leader doesn't bring the hammer and cast blame on others. They bring the flashlight to shine and focus on the "miss takes" (not mistakes).

A staff member woke up late and missed our weekly meeting. I reached out to the individual to ask if they were okay because I was most concerned about their health and well-being. They felt guilty and awful about missing. Rather than punishing or berating them, I asked them to bring a flashlight to the situation to evaluate what could have been done differently. We established a plan together, and the individual felt supported rather than belittled. The reality was that the person who slipped up wasn't a "bad" person for missing the meeting. He is a solid contributor; perhaps if I had

brought the hammer, he would have decreased his performance rather than elevating it.

However, as I mentioned, you don't have to be elected into a position to be a leader. Some of the best leaders don't have formal positions. They earn the respect of others, allowing them to represent the greater masses. Think about world leaders like Mahatma Gandhi or Martin Luther King, Jr. I hope that one day, you will be a leader like them.

Ultimately, everyone can be a leader should they choose to exercise their potential. Today is the day to close the gap between who you are and whom you choose to be!



SUMMARY POINTS:

- Hope has three components: Vision, Agency, and Multiple Pathways.
- Vision helps to set the direction that you aspire towards. This is not a goal you can achieve but rather a guiding principle.
- Agency is knowing you have the ability to take action on items within your locus of control. You cannot choose what happens; however, you can control your response.
- Choose to be proactive, not reactive.
- To increase motivation:
 - » Choose goals that are challenging but attainable.
 - » Add high value to you and/or the Charge
 - » Decrease distractions
 - » Set shorter-term goals
- Multiple Pathways allows you to plan for inevitable failures by constantly re-evaluating circumstances and options. Win or learn.

REFLECTION QUESTIONS:

Look around your Charge...

1. Whom do you see taking action without a position?
2. Who consistently shows up, day in and day out?
3. Whom do you see driving success outside of their formal authority?
4. What are you willing to commit to advance yourself? The Charge? The greater community?

CONCLUSION

VALUES CONTAINED IN THIS CHAPTER:

- Endeavors to Improve and Reform

BEFORE READING THIS SECTION, THINK ABOUT...

- What do you want to be during your time in Theta Delta Chi?
- What legacy do you want to leave in your community?
- What are your core virtues? How do you want to bring them to the world to serve others?
- How have you grown intellectually, morally, and socially, and how will you continue to do so?

“WHY ARE YOU HERE?”

In the beginning, we asked, “Why are you here?” In the previous section, we discussed what Theta Delta Chi can do for you. We will bring you back to Norm Hackett’s words: “We should avoid the selfish question, ‘What is Theta Delta Chi doing for me?’ But rather ask ourselves, ‘What am I doing for Theta Delta Chi?’”

It is easy to fall into the trap of “What’s in it for me?” We want our brotherhood to make indelible marks on the world like Brothers John Hay, Zeta 1858 and Robert Frost, Omicron Deuteron 1896. However, even more than that, we desire every member to be present; to connect authentically and vulnerably with every brother; to be honest about how you feel rather than building resentment. We need to have an honorable and confiding friendship. A friendship that builds the esteem of each other, not denigrates it, particularly in new member education.

Today, the pendulum is swinging into a new era of change, which we need to embrace together as a Fraternity and with greater accountability. The challenges that have existed for years sit in the shining light of transparency created by social media, increased awareness of issues, and a desire for equality and equity. We ask that

you join us in this movement. We cannot grow as an organization if we hide from the challenge or deflect its relevance. We need to be open to feedback. We need to *improve and reform*.

As we address the issues facing the Greek Community, we also must be cognizant of the individual experience. Take special care to look after every brother. Watch their actions or inactions. Take the time to sit down with them if they say they are “okay” or “fine.” Leave no brother behind. Many brothers do not get a second chance if they don’t make the best of their opportunities.

Lastly, look to make a difference in the lives of others, not just brothers. Listen to their stories. Show them kindness. Try to understand other perspectives, even if they conflict with your own. Most importantly, listen to yourself. We have an internal compass, a desire to be something more than we are. Abraham Maslow said, “What one can be; one must be.” Do not dismiss your inner voice, pointing you toward doing the right thing. Otherwise, you may say, “I didn’t think this could happen to us.”

We have come to the end of the beginning of what may be your new member education. Perhaps you have chosen to reread the handbook for inspiration as an active member or alumnus. We have taken many lessons from the past and conveyed them to you. We hope that we have increased your understanding of the values of Theta Delta Chi and how they can apply to your life, and how to live them every day in a meaningful and clear way. That we created the desire to share it with others, whether explicitly or implicitly. Lastly, we hope we pushed you to hold your fellow members accountable to the oaths taken during the initiation.

We will not be able to see the impact for years to come, but we are hopeful that we made a difference in your life. We must believe that “why I am here” is for a more specific purpose—to connect with you. So, we pose one reflection question for you again:

“WHY ARE YOU HERE?”

CHARGES OF THETA DELTA CHI

Dates in **Bold** signify the year of Founding

Dates in *Italics* signify the year of Closing

Dates with * signify projected Re-Chartering

The Greek designation of each Charge precedes its school. The terms “proteron,” “deuteron,” “triton,” and “tetraton” were added to new Charges, which may, but do not necessarily, bear some geographical or historical relationship to an older charge with the same Greek letter. The letter Alpha is not used a second time to honor the Mother Charge. Omega, the last letter of the Greek alphabet, is a traditional symbol of death. In Theta Delta Chi, Omega is never used to denote a Charge since it is used as the Charge all Theta Deltas enter upon their passing. Several institutions’ names were different when the Charges were chartered. Princeton was the College of New Jersey, and Bucknell the College of Lewisburg. Epsilon Deuteron was established at Yale’s Sheffield Scientific School and later incorporated into the University.

When written in Greek, each letter is used only once to denote a Charge. In most cases, the Greek letter is accompanied by a superscript symbol to denote the second and third time the letter has been used to denote a Charge. Delta Deuteron = Δ^{Δ} is the second use of the letter Delta. Gamma Triton = Γ^{Γ} is the third use of the letter Gamma. When the letter is used for the fourth time, we use a subscript for denoting the word Tetraton such as Psi Tetraton = Ψ_{Γ} .

There are two exceptions, which have the “proteron” designations. The proteron designation indicates the Charge existed before the single-standing Greek letter. For example, Beta Proteron was established in 1849 and closed in 1851, while Beta Charge was chartered in 1870.

Alpha (Union): **1847, 1867, 1923**
Beta Proteron (Ballston Law School): **1849, 1851**
Gamma (Vermont): **1852, 1857, 1987, 1989, 1991, 1995**
Delta (Rensselaer Polytechnic Institute): **1853, 1871, 1883, 1896**
Epsilon (William and Mary): **1853, 1861, 1871, 1872, 1904, 2012, 2023***
Zeta (Brown): **1853, 1877, 1887, 1971, 1975, 2016**
Eta (Bowdoin): **1854, 1863, 1872, 1998**
Theta (Kenyon): **1854, 1861, 1870, 1898**
Iota (Harvard): **1856, 1857, 1885, 1916**
Kappa (Tufts): **1856, 2017**
Lambda Graduate (New York City): **1856, 1857**
Mu (North Carolina): **1856, 1860**
Nu (Virginia): **1857, 1859, 1873, 1881, 1910**
Xi (Hobart): **1857, 1996, 2011**
Omicron (Wesleyan): **1857, 1863**
Pi (Washington and Jefferson): **1858, 1865**
Rho Proteron (South Carolina): **1859, 1859, 2008**
Sigma (Dickinson): **1861, 1873, 1881, 1895**
Tau (Princeton): **1863, 1867, 1984, 1990**
Upsilon (Bucknell): **1865, 1871, 1968, 1977**
Phi (Lafayette): **1867, 1886, 1889, 2001**
Chi (Rochester): **1867, 1880, 1892, 1991, 1994, 1996, 2002, 2009**
Psi (Hamilton): **1868, 2015**
Omicron Deuteron (Dartmouth): **1869**
Rho (Washington and Lee): **1869, 1872**
Beta (Cornell): **1870**
Lambda (Boston): **1877, 1912**
Upsilon Deuteron (Wabash): **1879, 1882, 1992**
Pi Deuteron (C.C.N.Y.): **1881, 1931**
Rho Deuteron (Columbia): **1883, 1929**
Nu Deuteron (Lehigh): **1884, 1992, 1996, 2004**
Mu Deuteron (Amherst): **1885, 1969, 1986, 2006**
Epsilon Deuteron (Yale): **1887, 1900**
Gamma Deuteron (Michigan): **1889, 1996, 2009**
Theta Deuteron (MIT): **1890, 1892, 1906**
Iota Deuteron (Williams): **1891, 1990**

Tau Deuteron (Minnesota): **1892, 1984**
 Sigma Deuteron (Wisconsin): **1895**
 Chi Deuteron (George Washington): **1896, 1956, 1987, 2013**
 Delta Deuteron (Berkeley): **1900**
 Zeta Deuteron (McGill): **1901, 1972**
 Eta Deuteron (Stanford): **1903, 1990, 1993**
 Kappa Deuteron (Illinois): **1908, 1970, 1982, 1999**
 Lambda Deuteron (Toronto): **1912**
 Xi Deuteron (Washington): **1913**
 Phi Deuteron (Pennsylvania): **1915, 1934**
 Beta Deuteron (Iowa State): **1919**
 Psi Deuteron (UCLA): **1929, 2003, 2010**
 Kappa Triton (Northwestern): **1951, 1989**
 Sigma Triton (Penn. State): **1954**
 Epsilon Triton (Arizona State): **1961, 1994, 2008**
 Omicron Triton (Rhode Island): **1963, 2000, 2022**
 Gamma Triton (Michigan State): **1964**
 Psi Triton (Santa Barbara): **1968, 1980**
 Zeta Triton (Calgary): **1968, 1970**
 Nu Triton (Virginia Tech): **1970**
 Rho Triton (Virginia Commonwealth): **1970, 2009, 2018**
 Pi Triton (California State, PA): **1972, 1979**
 Phi Proteron (Florida Tech.) **1972, 1972**
 Beta Triton (Lake Forest): **1978, 1981**
 Delta Triton (Northeastern): **1990, 2005**
 Eta Triton (Nova-Southeastern): **1995, 2005**
 Xi Triton (Albany): **1996, 1998, 2013**
 Mu Triton (UNC-Greensboro): **1999**
 Chi Triton (Merrimack): **2000, 2008**
 Iota Triton (UMass-Dartmouth): **2005**
 Theta Triton (Binghamton): **2007, 2022**
 Tau Triton (Marist): **2008**
 Lambda Triton (Rutgers): **2008, 2021**
 Upsilon Triton (Indiana): **2011, 2015**
 Tau Tetraton (Johnson & Wales): **2015**
 Psi Tetraton (Arizona): **2017**

IMPORTANT REFERENCES

RITUAL

When the years have passed, every man to whom his fraternity has been more than a passing thought or a vanishing remembrance will declare that friendships based upon a never to be forgotten Ritual are the things that made the most lasting contribution in his life, without which the value of friendships formed and ideals created would never have been so exalted. The importance of tradition cannot be overemphasized. Our traditions distinguish Theta Delta Chi from every Greek letter society and social club. Traditions can take many forms. Whether it is an old story relating to a chance meeting of two brothers as handed down to us through the archives or the rituals we practice during our initiation ceremony and Charge meetings. Our traditions construct the bonds of brotherhood common to all brothers in Theta Delta Chi. The ritual has a definite place and purpose in our Fraternity. We are a society of men scattered throughout the nation and in foreign countries, all bound together by the common tie of brotherhood. Ritual connotes a rather intangible idea. It is necessary to find tangible representations of the concept so that our members may know and feel that they are all worshipping at the same shrine. This is the place, logically and analytically, where the ritual comes in. The first concept the new initiate has of the Fraternity as a whole is derived from the ceremonial work. He may previously have been impressed by the fraternity house, by the personal qualities of members, or by statistical information. Still, when he is initiated, he sees something more and, for the first time, begins to realize the nature of that vital principle that holds the Fraternity together in the final analysis.

EIGHT FIRSTS OF THETA DELTA CHI

Theta Delta Chi has been a pioneer in many fields. It was the first of all college societies to:

1. Publish a fraternity magazine, the *Shield*.
2. Adopt colors (blue, black, and white)
3. Design and fly a characteristic flag
4. Adopt a precious stone (ruby)
5. Adopt a flower (red carnation)
6. Adopt a patron among the deities of mythology (Minerva, the Goddess of Wisdom, who has since been adopted as the patron goddess of all fraternities).
7. Adopt the use of a pledge pin
8. Form an endowment fund.

POEM ABOUT THE FRATERNITY COLORS

The Black of that dark Secrecy
Whence all things take their rise
The White of perfect Purity
The blue of Changeless skies.

Theta Delta Chi, the eleventh-oldest social fraternity, is naturally rich in tradition. A very important tradition of Theta Delta Chi is that a Theta Delt always treats a member of another fraternity with the respect due to a fraternity man. The tradition of good etiquette is exemplified in the Charge's dining room, where the president is treated with respect due to his office. He enters the room first, and any person arriving late for the meal excuses himself to the president. All brothers are expected to act courteously and correctly at all times.

These traditions, along with year-by-year accounts of our Fraternity's history, may be found in past *Shield* issues. The bound volumes of every *Shield* published from the magazine's inception are kept for reference at the Central Fraternity Office.

THE CREST OF THETA DELTA CHI

The crest of the Fraternity was prepared by a committee of three, appointed to the task by the 52nd Convention in Washington, D.C., in 1900. The coat of arms was officially adopted in 1910.

At one time, the emblems surrounding the ruby were enumerated during the presentation address read to the President of the Grand Lodge at the time of his taking office. The address is no longer a part of the installation ceremony, replaced by a ritual whose content is limited to initiated members. The following quotation is taken from the last presentation:

“This is an emblematic monogram containing the insignia of our beloved Fraternity. Its colors black, white and blue symbolize secrecy, purity and loyalty (the same is true of the flag and pledge pin). The diamonds surround the ruby, the emblematic gem of our Brotherhood; their splendor and brilliance symbolize the infusion of new and prosperous life into our Association through your earnest and conscientious personal efforts while you are at its head. May the stars and the lamp, typifying the light of nature and the light of art, represent the thoughts which hereafter are to guide you. The arrows and swords, the forces which you may be called upon to use to protect the members of our (sodality) from those who are hostile to its existence. The open book must again remind you of the necessity of earnestly guarding our Constitution from profane eyes.”

“May the skull and bones admonish you of the always existing secrecy that necessarily surrounds the proceedings connected with the initiations into our honored Brotherhood, whereby we distinguish those who have been deemed worthy and well qualified beyond all others to wear the emblems of our dear-to-heart Fraternity.”

“May the fasces and clasped hands recall that fact that upon you pre-eminently of all members of the Society is imposed the duty of ever maintaining the harmony in the organization.”

The motto is taken from Homer’s Iliad. It is pronounced *homophrona thumon ekontes*, and in idiomatic English translates as “Our hearts are united.”





THE FLAG OF THETA DELTA CHI

Theta Delta Chi was the first Greek-letter fraternity to have a flag. The flag was first flown from the Astor House in New York City in February 1870 and had a blue field with three black letters edged in white. The New York Evening Telegram recorded: "The mysterious blue ensign of the Theta Delta Chi Fraternity, which floated from the Astor House flagstaff yesterday, caused a group of old tars a great deal of annoyance. They could not tell what it meant. 'There's an eight (8) and a triangle and an X,' said one. 'I don't know what them things stand for.' The tars walked away shaking their heads ponderingly and dubiously."

RUBY

Our brotherhood was the first to adopt an emblematic stone. It is an open secret that the fidelity of a "Ruby" to our fraternity caused this action to be taken. She is one of the leading society ladies of the city of New York, and her husband is one of our most prominent surgeons. She was in her girlhood days the most brilliant star in the famous galaxy known as Chi Theta Delta sisterhood of the Troy Female Seminary, a sisterhood that was at its zenith in the year 1859. - From the Shield, IV (1888), Carl Axel Harstrom, Zeta 1886

MINERVA

To Theta Deltas, the outward and visible sign of an inward and spiritual grace. She is the Patron Goddess of Theta Delta Chi. The historians tell us that there is nothing trustworthy in Greek history prior to the first Olympiad; that before this time everything, and for a century or two later, almost everything, is vague and uncertain. Notwithstanding this, the Greeks of the Classical period got a great deal of pleasure from their legendary history or mythology. Their faith was molded by it and their lives were influenced by it. And so the traditions of a people or of an institution are certainly worthy of record. Minerva has been the patron goddess of Theta Delta Chi - possibly from the beginning of things. The first printed mention of the fact that has come under the writer's observation is contained in the account of the 1873 Convention, when Franklin Burdge, Zeta 1856, delivered his famous "History of the Origin and Founders of Our Fraternity." In the closing paragraph, he says: "The Theta Delta Chi, like its patron goddess, never passed through a weak and pulling infancy, but sprang into being with the strength of maturity."

There is no doubt as to the allusion, for while the accounts of Minerva's (Athena in Greek) birth do differ, the most common is that Zeus produced her from his head, which he had ordered Hephaestus to cleave open; that the great goddess of war, in full armor, with poised spear, then sprang forth, chanting a war song, while a mighty commotion, both on land and sea, announced the great event to the world.

In 1873 it was an accepted fact that Minerva was our patron goddess. But when was she adopted as such? History says Theta Delta Chi was founded at Union

College in 1847, but tradition says Theta Delta Chi was founded in Egypt by Cheops - and in support of this, attention is called to the fact that our mystic symbols may be found in the inner chamber of the Great Pyramid.

Now the Egyptians had their Minerva, and her attributes correspond to those of the Hellenized Roman Minerva. Why then is it not reasonable to suppose that Minerva was officially adopted by a unanimous resolution at the first annual Egyptian banquet? Be that as it may, both tradition and history tell us that Minerva is our patron Goddess, and as such she should be known by all Theta Deltas.

The writer has not interviewed the goddess. He has just done what any reader of the *Shield* could do but probably would not do - cull the facts from his school book on mythology. And here are some of the things we should know. The Greek name of the goddess is Pallas Athena. In her physical character, Pallas appears as the goddess of the pure bright ether, in which the ancients saw the highest force of nature. She is, therefore, closely related to her father, Zeus, as the dispenser of life and light in nature, and of all earthly blessings. Looking at her from her ethical side, she appears as the goddess of wisdom, a reflection, and personification of that profound wisdom with which Father Zeus controls the world's destinies. She is the protector of States, and all that their welfare requires, in peace or war, proceeds from her.

As a goddess of war, she accompanies the army on its march, inspires the soldiers with ardor for the fray, and rewards them with victory and rich spoils. Besides helmet, shield, and spear, she wears the dreaded aegis - a breastplate covered with dragon's

scales and surrounded with serpents, in the midst of which is the head of Medusa, which has the effect of turning into stone every enemy that looks at it.

As a goddess of peace, everything necessary, either for the physical or intellectual welfare of mankind, was believed to proceed from her and to be subject to her influence. And so useful inventions of all kinds are ascribed to her. She first gave men the rake and the plow; she invented the distaff and the loom. She is the patron of every branch of science, art, and manufacturing. She sent pure atmosphere, warded off pestilence, and promoted the growth and health of the youth of the land.

The worship of so beneficent a goddess was naturally pervasive in Greece, but nowhere did she receive a higher degree of veneration than in Athens. Her most important shrine was the Parthenon, erected by Pericles on the Acropolis, remains of which, even to this day, excite the wonder and admiration of the world.

The Roman Minerva was Hellenized at a very early period and identified with the Greek Pallas. In Rome, however, the warlike character of the goddess was completely merged into that of the peaceful inventress and patroness of the arts and sciences. The chief festival of the Greek Pallas was the Panathenaea, celebrated every four years. At Rome, the chief festival of Minerva, the Quinquatrus Majores, was begun on the nineteenth day of March and lasted five days. It was especially observed by all engaged in intellectual pursuits and furnished a welcome holiday to the colleges and schools.

The virgin goddess was at all times a favorite subject in ancient art. The most

famous statue was that by Phidias-Athena Parthenos or Athena the Virgin, which stood in the temple of the Acropolis. It was thirty-nine feet high and was constructed of ivory and gold. Of existing statues, the most famous is a marble bust in the Munich collection, procured originally from the Villa Albini in Rome. Another fine bust, with delicate and youthful expression of countenance, is preserved in the Vatican. Still, another was discovered in the ruin of Pompeii, and this is now in the Naples Museum. There are also full-length statues, of which the best is in the Vatican Museum.

The favorite animals of Minerva are the owl, the serpent, and the cock -representing wisdom, meditation, and eagerness for the fray. Combining all the characteristic features of Minerva, we may gather that the most prominent trait is a lofty seriousness, well befitting the chaste, grave character of the goddess. The closed lips and the prominent chin betray a determined and resolute disposition, while her mien and bearing give a token of strength and dignity.

Such are the main facts and observations concerning our patron goddess, gathered from the best available record of who is who on Olympus. To any Theta Delt, it must be obvious why the Minerva idea has persisted from the beginning until its complete acceptance. It has been a natural growth. We worship not the goddess but the idea. She symbolizes, to a great extent, the principles and ideas of our Fraternity. She is to us the outward and visible sign of an inward and spiritual grace. As such, may she ever shed on us light and wisdom; may she mold and influence the lives of the younger generation; and may she always prove an inspiration to every brother who wears the Shield of Theta Delta Chi.

THE PREAMBLE INSTITUTE

In 2005, the 129th Grand Lodge voted to create a singular Theta Delta Chi Leadership Institute to replace Regional Conferences. The program has since been a rousing success within the Fraternity, occurring annually during the Martin Luther King, Jr. holiday weekend in January. The Preamble Institute (PI) is a substance-free leadership development seminar that stresses strong personal values and knowledge of the Theta Delta Chi ritual as the basis for fraternal development. The curriculum for the Preamble Institute was developed by Adam McCready, Chi Deuteron '02, in consultation with Dr. Richard Wood, Gamma Triton '73, and Brian Bertges, Sigma Triton '00. Brother McCready served as Head Facilitator for the first three iterations of PI from 2007 to 2009.

Each year, one member of every Charge and Colony is invited, all expenses paid, to attend PI. In addition, each Charge may send a second representative at their own expense.

All members are divided into 'Lodges,' each with its facilitators. All initiated brothers become members of the Arrows, Stars, or Daggers Lodge, and all colonists and uninitiated brothers become members of the West College Lodge. The Program runs from Friday to Sunday in a rigorous weekend of bonding, networking, and fraternal education.

The Preamble Institute is made possible in part by a grant from the Theta Delta Chi Educational Foundation.

ENTITIES OF THE PAST

Theta Delta Chi Press

The Theta Delta Chi Press was a corporation organized under the laws of the State of New York on September 16, 1907, primarily to publish *The Shield* and for the publication of such other Fraternity books and documents as may be deemed advisable from time to time. The entire common stock of the corporation, which was more than a majority, was held by Trustees for the benefit of the Grand Lodge. In this way, the policies of the Press, and consequently the policies of *The Shield*, were assured of conforming with the policies of the Grand Lodge.

The Editor of *The Shield* was ex-officio, a member of the Board of Trustees. The Headquarters of the Press were always at the CFO. W. Melbourne Miller, Mu Deuteron, 1917, was President of the Press when it was located at 40 West 53rd Street, New York City. It later moved to 353 West 57th Street, New York. Anyone initiated since April 6, 1924, automatically received a life subscription to *The Shield*.

It functioned with a seven-man board of directors elected by three *Shield* Trustees, appointed to vote the stock of the corporation by the President of the Grand Lodge. The Press was the only money-holding entity not incorporated as a non-profit organization. However, in practice, it had used whatever funds had been made available to it for the publication of *The Shield*. Income accruing to the Press from two sources: dividends on life subscriptions turned over to the Theta Delta Chi Founders' Corporation and invested by that body and a percentage of an initiated member's fee.

Theta Delta Chi Club

The Theta Delta Chi Club was organized in 1918 as a service Club for our brothers who entered the First World War. It occupied the Rho Deuteron House at 619 West 113th Street, New York City, for two years while the members of Rho Deuteron were in the service, then moved to 49 East 49th Street until August 1923, when a ten-year lease of 30 West 52nd Street was taken. During this decade, the club provided great continuous service to Theta Delts from everywhere, both as a home for brothers coming to New York and as a common meeting ground for resident New York Theta Delts. Upon the lease expiration at 30 West 52nd Street, it was deemed inexpedient to assume the responsibility of another large building during the unusual business depression. The Club's spirit, however, carried on with the CFO at 40 West 53rd Street.

Chartered Graduate Associations

Chartered Graduate Associations were authorized by the Convention of 1910, and charters were granted to any local body of graduate members upon twenty-five petitioning Convention. The only restriction on these associations was that there could not be more than fifteen chartered at one time. Only two such Associations still exist The Northwest Graduate Association and the Wilmington Graduate Association.

Regional Meetings

Until they were abolished in 2005 in conjunction with the creation of the Preamble Institute, all of the Charges were divided into geographic regions. Each Charge would send two delegates to the Regional Meetings hosted by one of the Charges in said region. These meetings served as the main source of leadership education and networking for

the undergraduate membership. Each Region also selected one of its delegates to serve on the nominating committee for the upcoming Convention. With the inception of the Preamble Institute, all Charges attend a single meeting for an improved educational and networking experience.

PROGRAMMING AND SERVICES

TRANSFERABLE SKILLS

Are you interested in leadership positions? What skills might they require? How can your involvement relate to future career goals?

Your time as an undergraduate in Theta Delta Chi will leave you with a multitude of experiences. These experiences are all relevant in a professional context if you market them accordingly. According to Daniel Bortz, some of these skills are written and verbal communication, teamwork, adaptability, problem-solving, critical observation, conflict resolution, and leadership.

Use Greek life to stand out. Membership in Theta Delta Chi affords you a values-based experience, the ability to work on a team, and the opportunity to realize personal growth. Perhaps Norm said it best, “The more you put into your Fraternity, the more you will get out of it. And, you will get out of it, just what you put into it. The Fraternity can't do it all, you must meet it halfway. Its blessings and inspiration are all there. It only remains for you to seek them out, believe in them, be true to them, and practice them.”

Disclaimer: Understand that not all employers are familiar with Greek life, so navigate this reality by describing your experiences using words that non-members

can understand. Be sure to quantify your experiences. Numbers give the relevance and context of your experience. How many (people attending events, dollars raised, hours spent planning)? How often did you (attend meetings, plan events, volunteer, speak in public), etc.?

RESOURCES

General Services

Correspondence regarding any Fraternity matter can be addressed to the Executive Director at the CFO, 214 Lewis Wharf, Boston, MA 02110, or via email at glstaff@tdx.org. The CFO also has a toll-free number: 1-800-999-1847. You can also find us online at tdx.org. We maintain active Facebook, Instagram, LinkedIn, and Twitter accounts.

Charge Visits

Annually, Charge Consultants visit to evaluate the affairs, health, and stability of every Charge. Additionally, they gauge the state of Greek life and student life at host institutions. Throughout their 3–4-day visits, they have multiple meetings with the Greek Office, host institution officials, alumni, House Corporations, Alumni Associations, academic/faculty/Charge advisors, Exec Boards, and Brothers. The Consultants are there to provide whatever help and/or advice is necessary.

ReCharge

The overwhelming success of the Preamble Institute (PI) in the past decade made it clear that the Fraternity needed to evaluate our programming and create a way to engage more of our undergraduate members all year round. In 2015 the final product was created: the ReCharge workshop. It is the second version of a local values-based workshop from the CFO; the first version was called a “Mini-Pi” after the Preamble

Institute. The workshop's goal is to identify and connect to the values of Theta Delta Chi and see how we can practice and live those values. We do this through facilitated conversation, exploring the words of our founders, and practicing our Ritual. The workshop has been used to address various membership and Charge issues. We have looked at risk management, recruitment, retention, and member accountability with the overarching theme of how our actions align with the organization's values. If they do not align, we explore what changes need to be made. The ReCharge offers an opportunity for every member of a Charge to increase their association with Theta Delta Chi, implement values-based best practices, and link our Ritual with Charge behaviors. To request a ReCharge workshop, contact the CFO staff.

ChargeUp

The turnover in membership and loss of institutional knowledge is a key issue facing our Charges today. As a result, many Charges lack a coherent long-term strategy to ensure their future success. In its commitment to improving our undergraduate experience, the CFO staff saw a need to create the ChargeUp Workshop. The ChargeUp workshop is a program that the Central Fraternity Office has implemented to assist Charges' in constructing a long-term vision for their respective Charge. These workshops concentrate primarily on strategic group goal-setting. The CFO, local alumni, and the Charge membership start by establishing a best-case vision for their Charge. Afterward, they list goals on how to achieve that scenario. By the end, each Charge will have identified 3-5 goals to concentrate on throughout the academic year. The workshop's goal is to create a comprehensive plan the Charge can

follow to achieve its vision. This provides our undergraduates with a roadmap for their Charge's future that all the brothers have agreed upon. To request a ChargeUp workshop, contact the CFO staff.

SCHOLARSHIPS

The Educational Foundation awards scholarships ranging from \$1,000 to \$5,000 each summer for undergraduate or graduate study. In recent history, this has totaled over \$20,000 annually. The deadline for applications is typically June 15th of each year. For more information, visit tdxscholars.org. Eligibility is not limited to brothers of Theta Delta Chi.

GRANTS

The Educational Foundation reviews direct grant applications for educational purposes. Some grants are made to the Grand Lodge to support its educational programs, including Minerva sessions at Convention and the Preamble Institute in January, as well as undergraduate participation in programs like the Undergraduate Interfraternity Institute (UIFI). Each year the Educational Foundation also offers a grant to the Grand Lodge specifically to give our Charges support for Doug Flutie Foundation for Autism-related events, fundraisers, and projects. Grants may be made directly to Charges for such educational purposes as libraries (or dedicated study areas), internet infrastructure, and facilities. In recent years these have ranged from under \$100 to \$2500. Grant applications can be found online. All questions can be directed to the CFO staff.

MORTGAGES

The Founders' Corporation and, at times, the Educational Foundation (must be educationally related) utilize part of its endowment to provide loans to House

Corporations wishing to rebuild, repair, or renovate their Charge houses. Interest rates are traditionally set at a market rate. Terms vary in length.

BROS UNITED (BUD)

Mission

The Bros UniteD program, or BUD, is a service-based initiative that fosters mentorship and socialness between participants and brothers. ASD (autism spectrum disorder) is five times more likely in males than females. A majority of autism professionals are female. The BUD program creates a weekly time for participants to hang out in a relaxed, fun social setting with other males.

History

The Bros UniteD program debuted at the Lambda Triton Charge (Rutgers University) in the Spring of 2010. It was the brainchild of Brother Matthew Cortland Λ^T '11 and Autism Speaks' Executive Vice President of Programming, Peter Bell. In their own words, "The purpose of Bros UniteD is to provide a positive role model in the lives of adolescent boys on the autism spectrum while also shaping each brother's intellectual, moral, and social being." The program gave the brothers of Lambda Triton hands-on experience with the autism community. In its early stages, the Lambda Triton Charge, the Educational Foundation, and a few generous donors funded Bros UniteD in its entirety. Since, the program has become nationally acclaimed and is supported by grants through the Theta Delta Chi Educational Foundation, Inc. In line with the Bros UniteD founders' aspirations of bringing the program to Theta Delta Chi internationally, the program spread to the Xi Triton Charge (University at Albany) in the Spring of 2013. Today, Theta Delta Chi

has hosted Bros UniteD programs at nearly ten Charges. We hope to have Bros UniteD at all Charges.

What is the program, and who is involved?

BUD is a mentorship program between the Brothers of Theta Delta Chi and male teens on the autism spectrum in the local community. Local autism support groups will help the Charge find participants. The brothers and their "little bros" engage

in an 8-week mentorship program. Events usually occur weekly on Saturdays or Sundays and typically last 2-3 hours. The events allow the little and big bros to bond and interact in a relaxed, fun social environment. As the program progresses, the "big and little bros" will build a stronger relationship and comfort level. Depending on its frequency, many participants return to the program the following semester or year. Don't hesitate to contact CFO staff for questions about starting Bros UniteD at your Charge.

ARCHIVES

Memorabilia are preserved in the archives at the CFO, both in files and appropriately matted and framed illustrations on the walls. Included among some of these historical items are the original minutes from the Alpha Charge, membership badges from three of our Founding Fathers and others, charters from some of our oldest Charges which were remanded to the archives because they did not survive, and much more. Also, several framed photographs of famous Theta Delts represent nearly all of our Charges who have varied careers, from professional athletes to CEOs of major corporations. The Department of Archives was established in 1896 with Frederic Carter, Epsilon Deuteron 1890, being the first Custodian.

GREEK ALPHABET

Knowledge of the Greek Alphabet is a valuable skill; not only are Greek letters used in mathematics and the sciences, but by knowing the Greek alphabet, you will be able to identify and connect socially with other fraternities and sororities simply by stating their letters.

Alpha al-fa	Beta bay-tah	Gamma gam-ah	Delta del-tah
Α α	Β β	Γ γ	Δ δ
Epsilon ep-si-lon	Zeta zay-tah	Eta ay-tah	Theta thay-tah
Ε ε	Ζ ζ	Η η	Θ θ
Iota eye-o-tah	Kappa cap-ah	Lambda lamb-dah	Mu mew
Ι ι	Κ κ	Λ λ	Μ μ
Nu new	Xi zzEYE	Omicron omm-e-cron	Pi pie
Ν ν	Ξ ξ	Ο ο	Π π
Rho roe	Sigma sig-mah	Tau taw	Upsilon oop-si-lon
Ρ ρ	Σ σ	Τ τ	Υ υ
Phi fie	Chi kEYE	Psi sigh	Omega o-may-gah
Φ φ	Χ χ	Ψ ψ	Ω ω



Tau Charge Plate



Iota Charge Plate

