

**RULINGS and DECISIONS**

**of the**

**BOARD OF CUSTODIANS**

**And adopted By**

**GRAND LODGE  
ANCIENT FREE AND ACCEPTED  
MASONS OF IDAHO**

**REVISED EDITION 2021**

**WITH RULINGS OF SEPTEMBER 2021**

**Published by authority of the Grand Lodge of Idaho, Board of Custodians**

Monte B. Bollar

*R.:W.: Grand Secretary*

NOTE: What is contained within this document is the official Rulings and Decisions of the Board of Custodians for the Grand Lodge Ancient Free and Accepted Mason of Idaho. If you desire information as to the annual discussions and questions posed before the Board of Custodians, you will need to look through the report submitted each year by the Board. This report is published each year in the proceedings of the Annual Communications of the Grand Lodge of Idaho.



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## Questions and Answers 154<sup>th</sup> Annual Communications (2021)

### PRELIMINARY REPORT OF THE CUSTODIANS OF THE WORK

August 11, 2021

To Most Worshipful Grand Master, Grand Lodge Officers and Brethren of Idaho Grand Lodge.  
We the Board of Custodians of the Work received several questions during this Masonic Year.

**Question #1:** “When we go from Labor to Refreshment (page 147) we use the words "until the sound of the gavel in the East"

Then when going from Refreshment to Labor (page 148), it is started with (**JW \***) and then the WM starts the ritual and never raps until the end after the Lodge is at Labor (after the Tyler is informed) I see a problem with this. The WM should be the one to start the ritual, and not at the whim of the JW, and this does not match with "until the sound of the gavel in the East"  
If the ritual is right just how does the WM let the JW know that it is time?"

**Our answer:** The order is from the WM to the JW to call the craft from Labor to refreshment and from refreshment to labor. The JW calls the craft from labor to refreshment and then gavels. He is then in charge of the craft and is to supervise the craft during the hours of refreshment. He is therefore also responsible to ensure the members are ready to go to labor at the time prescribed by the WM. At the appointed time the JW gavels. This gavel is not bringing the brothers to labor, but is getting their attention to return to the Lodge and come to order because the prescribed time has arrived. The WM after hearing the JW gavel then inquires about the time and orders the JW to call the craft back to order. When the WM gavels in the East, at the end of the JW instructions is when Labor resumes.

**Question #2** “After the first rap of a gavel on opening a lodge and until the lodge is declared open, what are the positions of the columns.

Some say both are down since the lodge is not open. Some say the column in the south is up and west is down since the lodge is neither open or closed”

**Our answer:** Both columns are down. The Junior Warden is responsible for superintending the Craft during refreshment and that is when his column is up. The Lodge is closed. At the first sound of the gavel the master is bringing the lodge to order to prepare to open. It is not until he declares the Lodge open that the Senior Warden erects his column, and the Lodge is in session. Since the Lodge is closed prior to the actual declaration by the Master, the Jr Wardens Column is down.

**Question #3** “After the candidate salutes the JW and SW, when the master asks if the work is right. Do the JW and SW go on the step?

Some say we do not go of the step when giving signs.  
Some say that you should in the that case to show the candidate the correct step and sign”

**Our Answer:** The Ritual on Page 57 and in the esoteric work page 13 they both state that they JW and SW sign when responding it does not say go upon the step. There is no requirement to go on the step, however it is not wrong to go on step, it is consistent with what the candidate has been instructed in the degree work. This should be the option of the Lodge and not specified by the Board of Custodians of the Work

**Question #4** “When passing the word in 3rd degree for open and close, who is considered challenged/challenging (i.e. who goes first) and why?”

**Our Answer:** We do not believe anyone is being challenged. The Master’s orders are simply being carried out. Since the Master has directed the SW to send it up to the East through the Deacons, they are simply receiving it and transmitting it. Since the SW stated he had the word it is then necessary he should communicate the whole word as is done the first time in the raising. The Deacons then carry it to the Worshipful Master and communicate it in whole-

The same process when returning it at closing the Master was in control of the word after the opening. He now must send it back down. Since he possesses the word, he must go first to give it to the Deacons, and they now have give it back to the SW.

**Question #5** “2nd degree lecture (pg 40) are pillars set up or stood up?”

Both sound correct. The work states set up but MWPGM Joe Alexander states he learned stood up and is the more appropriate term.”

**Our Answer:** The proper term is set up.  
Here is the bible verse from the King James Bible:

**[1 Kings 7:21](#)**

And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz.

**Question #6** “3rd degree (pg 70), receive your sentence or sentences?  
Since there is more than one person it is argued that it should be sentences.”

**Our Answer:** The correct word is sentence. He is giving each ruffian only one sentence and not multiple sentences to each.

**Question #7** “3rd degree lecture (pg 75) assaulted or accosted by the ruffians?”

**Our Answer:** The correct word is assaulted. Accosted is to verbally confront someone. Assaulted is when someone places their hands on you. In the 3<sup>rd</sup> degree the candidate is getting hands put on him

Grand Master your committee on Board of Custodians of the Work thanks you for the opportunity to serve you this year and wish you well in your further Masonic endeavors

Fraternally Submitted  
Keith C Brooks PGM, Chairman  
William K. Curtis, PGM  
G. Arthur Shoemaker, PGM  
John E Warner, PGM  
Kent McCandless, PGM  
Steven Hall, PGM

## Questions and Rulings 152<sup>nd</sup> Annual Communications (2019)

Three questions/inquiries were presented to the Board for consideration at the annual meeting.

**Inquiry #1:** When is the Lodge called back to order in the Third degree after being called off in the first section?

**Ruling:** The board finds this question answered in footnote 79. (See footnote 79 for details)  
**(End of Ruling)**

**Inquiry #2:** Is the Master's Congratulations in the Third Degree required to be given from memory?

**Ruling:** The board rules that the Master's Congratulations should be given from memory. However, when extenuating circumstances require, the Master's Congratulations may be read. When read it must be read well.

**(End of Ruling)**

**Inquiry #3:** What is the proper use of the Written out esoteric work? Is it to be strictly used to verify words that are unknown in the esoteric work or can it be used to teach/learn from?

**Ruling:** The board rules that the "written out esoteric work" is not to be open or used when the Lodge is at labor. If the lodge, while open, chooses to go "at ease" for educational purposes, the written out esoteric work can be used to verify words in the ritual. The written out esoteric work must be closed/put away before the Lodge resumes labor. The Idaho Monitor should be used to teach or learn from. However, the written out esoteric work may be used to verify wording/language.

**(End of Ruling)**

*For the entire Report of the Custodians of the Work 2019 please refer to the 152<sup>nd</sup> Annual Communications Proceedings. (This section only pertains to the Inquiry and Rulings at the 152<sup>nd</sup> Annual Communication)*





## 1. Rulings on Idaho Work

- a. Article VIII, Section 801 and 802 and 803 of the Idaho Masonic Code and Digest prescribes the Idaho work, provides for a Board of Custodians, and makes provision for the dissemination of the work.
- b. Ruling which are proper to be written shall be printed in their entirety and distributed to the lodges Rulings pertaining to the esoteric work is to be in code form and remain in the custody of the Grand Lecturer under the supervision of the M. W. Grand Master. (1961)
- c. Whereas the Board of Custodians is the sole authority as to which rulings are to be written in clear text, and which rulings are to be printed in cypher form; and recommendation having been made in concurrence with an adopted ruling in 1961, the Grand Lodge adopted the provision that former and future rulings (which are proper to be written) be printed in the Warden's Manual from W to E), placed in the District Deputy Manual, and made available to all constituent lodges. (1993)
- d. The rulings of the Board of Custodians of the work shall not be printed in the Idaho Code and Digest. (1993)
- e. The proposal was to provide an alternate method of distributing the "Idaho Monitor" by electronic copy available to all Idaho Master Masons in good standing. Further, the proposal suggests developing a means for downloading the document from the Grand Lodge website, with appropriate controls and safeguards for its downloads and its use. Ruling: The Board of Custodians is not the right body to make the decision on this proposal. Regulation 39 is the governing law on use of the monitor and that would have to be changed by legislation of the Grand Lodge. (2005)
- f. Elimination of Pamphlets: The following Pamphlets are eliminated due to redundancy found in the Candidates Proficiency Manual. (1999)
  1. Manual for Coaches
  2. Lodge Councilor Plan
  3. The "Forward" pamphlet
  4. "The Entered Apprentice" (1952)
  5. "The Fellowcraft" (1952)
  6. The "Master Mason"

## 2. General Rulings

### Attitude of Prayer:

When visiting an Appendant or Concordant body as a Master Mason, you will use the Masonic attitude of prayer and response.

### Opening the Bible:

The placing of your hand over your heart during the opening and closing of the Bible is not a part of the Idaho ritual. It is used in other jurisdictions and other Masonic bodies, but not by the Grand Lodge of Idaho.

### F P of F: Communication of ---

F P of F --- is always communicated when Masons go on F P of F. (1977)

### Apron at Public Functions:

Grand Lodge Officers may wear official regalia when representing Grand Lodge. Master Masons may wear aprons at official Lodge functions conducted in Public.(1990)

Balloting:

What is the significance of d-g & § when balloting?

*Reply:* Re-affirmation of your obligations.

Proficiency Requirement:

All Esoteric Work should be given from memory. Masonic tradition, in Idaho, requires that all Work for the Worshipful Master's Certificate of Proficiency must be given from memory. (1988)

### 3. Grand Lodge

Apron:

A DDGM should wear his apron at any lodge function or communication he may attend during his tenure of office. (1991)

Time Capsule Ceremony:

The "Time Capsule Ceremony" as printed in the 1984 Idaho Grand Lodge Proceedings is a part of the Idaho work and should be printed in the Grand Lodge Officers' Manual for future use.(1991)

Ceremony for the Dedication of Public Buildings:

The "Ceremony for the Dedication of Public Buildings", in the form submitted by Most Worshipful Grand Master Brother Gregory Winther, shall be made a part of the Idaho work and shall be printed and added to the Grand Lodge Officer's Manual for future use.(1996)

Grand Lodge opened and closed:

When Grand Lodge is opened or closed by the Most Worshipful Grand Master, it is always in "Ample" form; when opened or closed by the Deputy Grand Master or one of the Grand Wardens, it is in "Due" form; and if opened or closed by a Past Grand Master, it is in "Form".(1968)

### 4. Lodge

Raising and Lowering from one degree to another for balloting:

The lodge must be open in due form on the highest degree in which it expects to labor and shall be closed in due form in the same degree. When the Lodge has opened on the Master Mason Degree and at the completion of the entire ritual (including the reading of the minutes) and balloting, the lodge is authorized to drop down to a lower degree by using the ritual found on page 162 of the Idaho Monitor and adding after "for the purpose of" (or f bns). In addition on page 163 after "for the purpose" add (or for bns). (2007)

Proposal for a Public Opening Ceremony

The committee heartily endorsed the proposal as it was submitted and recommends its inclusion in the next printing of the Idaho Monitor. (2005)

#### Balloting:

- a. When invited in to ballot, T assumes position just E of Sw, receives instructions from Wm, proceeds to A, gives \$, cast ballot, retires on square. Does not give \$ after balloting ---merely retires. (See instructions in Wm guide)
- b. During course of ballot, no one shall enter or retire from l-r, except in case of extreme emergency.
- c. Sd signing at altar: The Sd should not make the sign at the altar during the time of the ballot except when depositing his ballot. (1938)

#### Flag Presentation:

Footnote No. 85 outlines the Floor Work for retiring the United States Flag. Common sense would dictate that the Marshal turn far enough to insure safe descent from the dais.(1988)

#### Explanation of Salute:

Footnote No. 85 states (in part) that: Mar returns Flag to E, steps back to level and salutes. Is this civilian, or military, salute? In the same footnote this salute is previously explained as follows: As Mar raises flag (when preparing to carry it W of A) Wm removes hat with right hand and places it over left breast. Br assumes Salute with Wm.

Question: Can Members use a Military hand Salute during the presentation of the Flag?

Ruling: To accommodate and allow our Veterans to render the Military hand salute, it may be used only while the flag is in motion, from or to its place of honor in the Lodge, the standard civilian hand salute, the hand of heart will be rendered during the saying of the pledge of Allegiance, and then the Military hand salute may be resumed. (Sept. 2009)

Question: Can the Worshipful/Grand Master render the Military hand salute during the presentation of the Flag?

Ruling: NO, The Idaho Monitor page 260-261, footnote number 85, clearly identifies/instructs the form of salute to be rendered by the Worshipful/Grand Master during the flag presentation. (Sept. 2009)

#### Approval of Minutes: (Updated 2011)

~~If there have been one or more Lodge Communications between the Stated Communication, the Secretary shall read the minutes of one Communication, and have them approved, before reading the minutes of the next Communication. (1955)~~

The Board was next presented with a request to clarify a 1955 ruling of the Board, wherein it states, "that the Secretary will read the minutes of the last stated and any intervening meetings, and have them approved, before reading the minutes of the next preceding meeting." The question here is to clarify if the minutes are required to be literally read, or

can the minutes be written and distributed to the brethren before the meeting, giving them time to read the minutes before the stated meeting is started. This question results from making better use of the time at lodge meetings rather than just reading minutes and approving bills, etc.

**Ruling:** The Board agrees that there should be no requirement that minutes need to be actually read by the Secretary but can also be written and distributed to the members of the lodge. Also, mere notes of previous meetings are not allowed. Therefore, the Board would change the wording of the previous ruling to: The completed minutes of any meeting will be presented to the lodge, and approved, before presenting the next completed minutes for approval. (2011)

#### Alarms at Door:

During a Communication JD ascertains the cause of any alarm at door without reporting the alarm to Wm. He merely attends to the alarm without any order from the Wm, then reports the cause of the alarm at first opportune time, and admits Br (or Bn) only after direction from Wm. See footnote No. 82 in Key. (1951)

#### Hat

Wm tips hat to Deity, and also when prescribed in footnote No. 85 in Key. (1951 & 1974)

#### Honors:

- a. Private honors shall be given to Grand Masters, Past Grand Masters, and to newly installed Worshipful Masters at the conclusion of their installation, in a Tyled Lodge. (1952)
- b. Public Grand Honors shall be given to other elective Grand Officers; and, the DDGM when making official visit in his own district. (1952)
- c. Public Grand Honors are also given to newly installed Wm when non-Masons are present at an installation ceremony. (1952)

#### Reception of Visitors:

Attention is directed to the suggested form for reception of the Grand Master and other distinguished guests found in our Code and Digest. *In making introductions, the words “and through you to the br” do NOT appear, and the use of this phrase is to be discouraged.* (1957)

#### Reception of Grand Master:

No Private Grand Honors shall be given in a Lodge of Enter Apprentice of Fellow craft Masons. When it is known, before the lodge is opened, that the grand Master will be present at the Communication, the Lodge should be opened in the MM Degree for his reception, after which it should be lowered to the Degree in which Work is planned. If the Grand Master arrives (without previous notice) after a lodge is open in the EA or FC degrees, he shall be received, invited to the E, and given a hearty welcome. (1976)

#### Special Announcements of Programs:

When printing announcements for special programs, or placing such announcements in newspaper, extreme care should be exercised to assure that anything not proper to be written is NOT divulged. (Names of candidates is the most common error) (1951)

Wm During Opening and Closing: (Updated 2011)

- a. When receiving (or giving) --- while stationed between Sd and Jd during opening and closing, the Wm should turn toward A. After receiving (or giving) --- to Dns, Wm should turn toward A (clockwise to right) when returning to his station. (1961)
- b. During closing of Lodge, ~~Wm should return to his station for final \* at the time the A is being disarranged.~~ (1961)  
Wm shall remain at his place after giving the closing prayer in front of his station during the closing of the lodge until after the Alter and Great Lights have been disarranged by the Senior Deacon. Then he returns to the east for the final \*. (2011)

Due Guards and Signs during Opening and Closing (2015)

**Ruling:** The due guards and signs, when given by the Worshipful Master, Senior Warden and Deacons during the opening and closing of our lodges, should be given simultaneously.

Due Guards and Signs and Grand Hailing Sign not to be given in Steps (2015)

**Ruling:** The DG&S should be given in a smooth series of movements. In the EA degree, the manner should be to go to the due guard position, holding for a brief moment, then to the sign. In the FC and MM degrees, the DG&S should be given in like manner, with a smooth transition from the sign of one degree to the due guard of the next.

Terminology: (at Ease, free from restraint, etc.)

- a. When the Lodge is said to be “at ease” and the Bn are not allowed to leave the l-r, but merely free from the generally accepted formalities when moving about the l-r, or when addressing the Wm and other officers, what is the position of the columns in the W and S?  
**Reply:** The Lodge is at Labor -- column in W should be up, and column in S should be down. (1966)

***While a Lodge is “at Ease” the Brothers are Free to move about the Lodge with the exception of not being able to cross between the Altar and the East while the Bible is open and arranged. (Ruling 2010-01)***

- b. When the Lodge is called “free from restraint” and the Br are allowed to leave the l-r for a short period of 10 to 20 minutes for rest, refreshments, or awaiting the arrival of a candidate – what is the position of the columns in this instance, and should the usual ceremony (that used following the 1<sup>st</sup> section of the MM<sup>o</sup>) be used to actually bring the lodge from l to r?  
**Reply:** “Free from restraint” is the same as from l to r, and the column in S should be up, and the column in W should be down. *However, it is not necessary to call off through the S.* (1966)

***While a Lodge is “Free from restraint” the Brothers are Free to move about the Lodge with the exception of not being able to cross between the Altar and the East while the Bible is open and arranged. (Ruling 2010-01)***

- c. Should there be a time limit on the “free from restraint” period beyond which the Wm should call off through the S?  
**Reply:** Such a time limit should be left to the judgment of the Wm. (1966)
- d. Should the terminology “at ease”, “free from restraint”, or other similar phrases be used by the Wm when he desires to ease the formal atmosphere, but at the same time keep the Bn in the l-r.  
**Reply:** The Wm should call “at ease” and ask Bn to remain in the l-r.(1966)
- e. In case a dinners being served between the 1<sup>st</sup> and 2<sup>nd</sup> Sections of the MM<sup>o</sup>, and Sd has already left the l-r with the C, what provisions should be made for disarranging the A when the Jw has completed announcements concerning the transition from l to r?  
**Reply:** The Wm should order the Jd to disarrange the A. (1966)

Table Lodge Ceremony:

This Ceremony is not mandatory either in the use of the ceremony or in the memorizing of the wording. It is merely a good program, and it is recommended that Lodges use it when possible. (1966)

Table Lodge Ceremony “Open on all Degrees” (2011)

A request received to consider changing the Table Lodge Ceremony to allow it to be opened on any of the three degrees.

**Ruling:** The Board agreed that there is nothing in ritual which would prevent the use of the Table Lodge in any of the three degrees and approves its use (2011)

Table Lodge Ceremony “Ceremony of the Seven Toast” (2011)

Request to delete sentence in paragraph 7, page 2 which reads, "You know what you can't use, but don't go to the opposite extreme and use water,"

**Ruling:** should be eliminated, as Regulation 41, pertaining to alcohol, which no longer applies. (2011)

Note: Use “Table Lodge Ceremony 2011” to be distributed.

Master calling a Warden to Open:

At what point in the Ritual is the Lodge considered "called to Order" after which the Wm may invite a Warden to open, preside over and close the Lodge (Sec. 1702)? **Reply:** After first rap of gavel as required by the Ritual. (1977)

Short Form Opening:

~~The Idaho Lodge of Research 1965 is authorized to use the “short form” Lodge opening contained on pages 163 and 164 of the Idaho Work. (Delete 2009, see page 15,16)~~

Ruling: This question has previously been answered by the Board, reference page 15,16 Lodge of Tribute, paragraph d. Short Form Opening: (Only for Funeral.) Quote: "A Lodge, which opens and closes for each Funeral (and does not use the "Lodge of Tribute" system) may use the "Short Form" opening and closing for each funeral if it desires to do so. See pages 163 and 164 of the Idaho Monitor."

Further I quote paragraph e. Long Form Opening: Since a "Lodge of Tribute" (when employed) is opened and closed only one time each year, the regular Long Form opening, and closing is REQUIRED (Sept. 2009)

Ceremony for 50-Year Masons:

A formal 50-Years Mason’s ceremony is not required. Further, any such ceremony should not become a part of the adopted Idaho work, but it is permissible if given from memory as required for the rest of the Ritual: provided, however, that each proposed ceremony shall be presented to the Board of Custodians of the Work, and approval received, PRIOR to its first use in this jurisdiction. (Revised 2001) It may be given by memory or read and should be delivered respectfully and credibly to the Lodge and to the recipients of the honor. (2000)

## 5. Degrees

Other Bodies:

It is acceptable for other Masonic bodies to participate in the conferring of degrees with the following stipulations. Only Idaho ritual and floor work can be used, the Worshipful Master of the Lodge must approve, and white aprons must be worn on the outside of any uniform and hats cannot be worn. Also, a dispensation from the Grand Master is not necessary, however the Grand Master should be notified before the degree to keep him aware of distinctive ritual in any Lodge in Idaho.

Pictures:

During the Third-Degree Exemplification conducted by Portneuf Lodge #18 pictures were taken with a digital camera for the purpose of producing a power point presentation to be used during degree conferral. The question asked-was this allowed under our current guidelines. Permission was received in advance from the Grand Master to take pictures. Ruling-Taking pictures in a Lodge does not change or alter any of the Idaho Work and therefore does not require a ruling from the Board of Custodians. We would suggest that any picture taking be approved by the Worshipful Master before the degree is conferred and if possible, the pictures taken during a practice so as not to take away from the candidate’s experience. (2006)

Charge: (1955)

- a. Br giving charge does not shake hands with C either at beginning or end of Charge.
- b. To eliminate confusion in our work that “Brother\_\_\_\_\_ will now read you the Charge”—the interpretation in this case is that the charge can be “read” from



memory as well as from the printed page. While it can be read, it is much more impressive if given from memory.

Levity:

There shall be no levity, comedy, or horseplay allowed at any time during the ceremony of any degree. (1952)

*This ruling again upheld in 1956 as follows: The Bn are again cautioned that there is no place in the ritualistic work of this Grand Jurisdiction for the introduction of levity, comedy, or horseplay; and the use of paraphernalia or any equipment, which tends to detract from the dignity and solemnity of the ceremonies, is NOT permissible.*

G-lts:

Wm does NOT disarrange G-lts when giving explanation following obgts.

Lectures:

- a. (Deleted 2012) (*See report of the Board of Custodians of the Work 2012*)
- a. The Lectures of the Degrees may not be videotaped. (1994)
- b. ~~Any lecture being delivered for proficiency by a Brother for a Worshipful Master's Certificate of Proficiency must be given at one time in its entirety. Team lectures are allowed but not for proficiency. (2000)(Deleted 2014)~~
- c. It is the ruling of the Board that each of the lectures may be broken into up to two parts for proficiency.
  1. In the EA degree, the second section and the third section of the Entered Apprentice degree may be delivered separately.
  2. In the Fellowcraft degree, the break shall be between the description of the pillars and the beginning of the flight of winding stairs.
  3. In the Master Mason degree, the break shall be between the history of the degree and third section of the lecture.The Board further rules that a time limit of one year be imposed to complete the lecture. The time of one year should begin when the brother delivers the first part of the lecture, for proficiency (2014)

Chaplin's reading in the Circumambulations (2015)

**Ruling:** During the circumambulation of the candidate during each of the three degrees, it is acceptable for the Chaplain to follow the candidate and the Senior Deacon as the scriptures are recited, at the will and pleasure of the Worshipful Master.

Covering the Grip (2015)

**Ruling:** In the degree ritual at the altar, if the grips are covered by both the WM and the SW, the WM should cover the grip as he says, "I hele". The SW should add his cover as he says, "I conceal". If only the SW covers the grip, he should do so as he says, "I conceal". The cover(s) should then be removed when the WM says, "What is this?"

## 6. Entered Apprentice

First Degree Lecture – Team Presentation:

- b. The Board approves the form of exemplification of the lecture as presented. (Available from the Grand Secretary's office) The board encourages the innovative presentation of lectures such as this dramatization, so long as there is no material deviation from the work prescribed for Idaho. (1995)
- a. A dispensation will not be required to give the Entered Apprentice Degree Lecture in the team method, where several brethren take part. (1998)

## 7. Fellowcraft

Use of Steps or Chart in F. C.°:

If steps are used in 2<sup>nd</sup> section of F. C. ° (as in Pocatello), in final advance C is taken down then cross to S via W of A. Wm, Sw, and Jw remain in regular stations during lecture. (Lodge is at Labor during lecture) If Chart of step is used, C may be taken to S via W or E of A -- but *preferably* W of A if room permits.(1995)

Lecture for Proficiency:

The lecture of the F.C.° is a part of the adopted Idaho work, and a knowledge of it shall be required for those seeking to secure a Wm's certificate of proficiency. (1952)

Use of Film:

The use of a film, or a series of stereopticon slides, in connection with the F. C.° is permissible within the following limitations:

The customary representation of the brazen pillars shall be placed in position in the NW corner of the l-r and the lecture completed through the explanation of the pillars and surmounting globes. The films or slides may be employed through the explanation of astronomy. The lights shall then be turned on (having been turned off during the use of the film or slides) and the candidate presented to the place representing the outer and inner doors of KST, and to the Wm. At no point in the lecture may there be any deviation from the wording of the adopted Idaho work. (1956)

Clarification of Footnote No. 54:

The ~~Sw~~ Sd faces the Wm. when he repeats -- audibly. (Oct. 2012)

Confer Fellowcraft Degree by Black Light Patrol

It is acceptable for other Masonic bodies to participate in the conferring of degrees with the following stipulations. Only Idaho ritual and floor work can be used, the Worshipful Master of the Lodge must approve, and white aprons must be worn on the outside of any uniform and hats cannot be worn. Also, a dispensation from the Grand Master is not necessary, however the Grand Master should be notified before the degree to keep him aware of distinctive ritual in any Lodge in Idaho. (2007)

## 8. Master Mason

Passing the Word in the Master Mason Degree (2011)

"When passing the Word in the Master Masons degree, the Senior or Junior Deacon, passes the Word on the five points of Fellowship to the first person he contacts in the West. That Brother passes the Word to the next brother, on the five points of Fellowship, and so on until it reaches the East, where on the last brother in line passes the Word back to the Senior or Junior Deacon, in like manner, who then passes it to the Worshipful Master in the East."  
(2011)

Preparation for M.M.°:

- a. For proper preparation of C for introduction in to l-r in the 1<sup>st</sup> section of the M.M.°, attention is directed to the 5<sup>th</sup> inquiry and response in the 3<sup>rd</sup> sermon on ~~page 94 of Key.~~(1952) page 157 of the 2008 Key (Oct 2012)
- b. No Jacket shall be used except to those instances where it is necessary to safeguard the health of the C.
- c. The c-t must be applied directly to the C's body with no articles of clothing between them.

Senior Deacon:

When Sd conducts C to S, W, and E gates he should take hold of the C only when they are approaching gates, releasing him during the conversation at each of these points.(1952)

FC floor work:

- a. When FC appears before MEKS on 1<sup>st</sup>, 2<sup>nd</sup>, 4<sup>th</sup>, and 5<sup>th</sup> occasion they arrange themselves as indicated in diagram of floor work, make one bow, and proceed with dialogue. (1952)
- b. On 3<sup>rd</sup> appearance they arrange themselves before MEKS as indicated, Sd takes one pace diagonally to left as indicated in diagram, makes one bow and proceeds with report. After making report he bows once, at same time taking one step to rear with left foot, assumes upright position, and steps diagonally to right, behind Jm.(1952)
- c. When FC leaves presence of MEKS on 1<sup>st</sup>, 2<sup>nd</sup>, and 4<sup>th</sup> occasion they make one bow, at the same time taking one step to rear with left foot, then assume upright position and proceed as indicated in diagram. (1952)
- d. On the 5<sup>th</sup> occasion FC bow once at the conclusion of conversation. At times specified in Key FC step aside as indicated in diagram, taking first step with left foot as they back away to S of l-r.(1952 and revised in 1973)

Procession:

- a. To form f-pcn, FC and Rs take partners and arrange themselves as indicated in diagram No.10, Ja assuming position C, Jo position B, and Jm position A. Second FC takes Chap as his partner for pcn. (1952)
- b. After formation of f-pcn is completed, Sw removed h-w immediately before f-pcn is set in motion.  
Explanation: the removal of h-w becomes the signal for setting f-pcn in motion.  
(1976)

G H S:

To provide uniformity throughout the jurisdiction in giving the G H S, the movement of the hands should be in a steady progression rather than in a series of movements or steps. (1965)

## Prayer Attitude of the Twelve Fellowcraft -

It has been customary in this jurisdiction for the twelve Fellowcrafts as well as King Hiram and King Solomon to kneel, during the prayer, following the procession. Frequently, however, some brethren will kneel on the left knee while others will kneel on the right. Often, too, one or more of the brethren may have considerable difficulty kneeling down and arising following the prayer. Neither the key nor the footnotes thereto specify the prayer position, at this point in the ritual. The kneeling prayer attitude was, however, adopted at the 106th Annual Communication in 1973. Based on the above discussion, it is the recommendation of this Committee that the following be adopted: "For prayer at the Grave, the proper prayer attitude is for all to kneel on right knee facing grave, with arms crossed in prescribed attitude of prayer. Left elbow may rest on left knee if desired. However, in the event that some participants may have difficulty with kneeling, the Lodge may allow the procession to stand facing the grave, with arms crossed in the prescribed attitude of prayer. The WM should establish in advance that all present at the grave assume the same prayer attitude. (2000)

## Disarranging the altar:

In case a dinner is being served between the 1<sup>st</sup> and 2<sup>nd</sup> Sections of the MM<sup>o</sup>, and the Sd has already left the l-r with the C, what provisions should be made for disarranging the A when the Jw has completed the announcements concerning the transition from l to r?

*Ruling:* The Wm should order the Jd to disarrange the A. (1966)

A lodge of MM has been opened in due form and has conferred the 1<sup>st</sup> section of the MM<sup>o</sup>. The planned program calls for a banquet before continuing with the 2<sup>nd</sup> Section. Should the Wm call off through the S and have the Sd disarrange the A; Should he call "free form restraint" and have the A disarranged; or should the A be left arranged?

*Ruling:* The Wm should call off through the S and have the SD (or Jd, if Sd has left with C) disarrange the A.

## Soliloquy:

- a. On September 16, 1937 the Board of Custodians of the Work provided for the use of the so-called Soliloquy, and the delegates at that Grand Lodge session adopted the Ruling.(1971)  
The Present Board of Custodians concurred with that Ruling, and the delegates adopted the following clarification:  
A Soliloquy in the 2nd Section of the MM<sup>o</sup> is NOT required, nor does any Soliloquy become a part of the adopted Idaho Work, but it is permissible if given from memory as required for the rest of the Ritual; provided however, that each proposed Soliloquy shall be once presented to the Board of Custodians of the Work, and approval received, prior to its use in any Lodge.
- b. When a Soliloquy is used by a Lodge; the Floor Work of Diagram No. 2 may be deviated as required. (1973)

## Response to the Secretary's Inquiries:

It is recommended that the response, "Not since yesterday at high twelve.," be made a part of the official Idaho work through the dissemination of this year's adopted report of the Board of Custodians of the work until such time that the sermon and key is reprinted at

which time it should replace footnote No. 68 with the following: “Without direction from SW, the Sec goes toward W issuing the query, Selected brethren respond with, “Nt s y @ h-t.”(2000)

Use of cfn:

Only those Lodges in which the use of a cfn in the 2<sup>nd</sup> section of the MM<sup>o</sup> is a long-established custom shall it be permitted and then only so long as it does not serve as a source of amusement. (1956) (*upheld* 1970)

When is the Lodge called back to order in the Third degree after being called off in the first section? (2019)

**Ruling:** The board finds this question answered in footnote 79. (See footnote 79 for details)  
**(End of Ruling)**

Is the Master's Congratulations in the Third Degree required to be given from memory? (2019)

**Ruling:** The board rules that the Master's Congratulations should be given from memory. However, when extenuating circumstances require, the Master's Congratulations may be read. When read it must be read well.  
(End of Ruling 2019)

## 9. Funeral

Apron:

An apron may be placed on the cfn of a deceased E.A. or F.C. – but no ceremony shall attend such placing. (1965)

Tribute of Affection:

- a. Attention is directed to section 801 of the Idaho Masonic Code and Digest which requires adherence to the Idaho work. The Funeral service is a part of that adopted work, and the only variations permitted are those necessitated by the arrangement of the room in which a part of the services are conducted, and at the cemetery (or some other final resting place) where it is completed. We urge the Grand Lecturer and the DDGMs to emphasize the need for proficiency in conducting the Masonic Funeral Service. (1957)
- b. "Our Tribute of Affection" is the adopted Work (Ritual) to be used for Funeral services.  
It was NOT created by a Ruling of the Board of Custodians, but was, ADOPTED by the DELEGATES at the Annual Grand Lodge Communication in 1968.
- c. "Our Tribute of Affection" as adopted at the 101<sup>st</sup> Annual Communication is the ONLY Funeral Service (or last rite) approved for use in, the Grand Jurisdiction of Idaho.(1976)
- d. (Our Tribute of Affection was adopted in 1968, and is no longer new)
- e. The Ritual (Our Tribute of Affection) is found in the 1970 Edition, and the later current Edition, of the Idaho Monitor, and is also printed in a small, pamphlet which can be ordered from the office of the Grand Secretary. (*The pamphlet is pocketsize --*

*and is most practical for those learning the funeral Ritual)*

"Our Tribute of Affection" is also prepared in an impressive booklet for purposes of presentation to a surviving widow, or other nearest relative, following a funeral service. (This is a blue bound booklet designed for presentation to survivors and is also available from the office of the Grand Secretary.

- f. The blue bound pamphlet of "Our Tribute of Affection" contains a. Widow's Certificate, and whether Masonic Funeral Services were requested and conducted or not, the Widow's Certificate should always be presented.

Who may conduct the Final Tribute of Affection?

Any qualified Master Mason appointed by the Worshipful Master may preside over the tribute of affection, provided that the Worshipful Master, a Warden, a Past Master or the Grand Master is present. (2001)

Disarranging A before leaving l-r:

- a. Should the G – lts be closed, and the L-lts be extinguished, when the lodge eaves the l-r for a funeral service? *Reply:* In this situation the lodge is not closed, but merely moving to the place of the service. Usually a different (smaller) Bible is placed on the carry-board, and the Bible on the A should be closed and the L-lts extinguished. The lodge has merely moved from the l-r to the place of the funeral ceremony and the A should be disarranged. On returning to the l-r after the service, the A should be re-arranged, and the lodge closed in regular form.  
*(This is the procedure for lodges which open and close for each and every funeral service --- for lodges which use the "Lodge of Tribute", see procedures for "Lodge of Tribute" or "Our Tribute of Affection") (1961)*
- b. Since the lodge is technically "at labor" during the absence of the Bn from the l-r during a Masonic Funeral Services, the Wm should instruct the Sd to disarrange the A just prior to the departure of the Bn from l-r. *Reply:* The A is to be disarranged before leaving l-r. (1966)

Modifications in Funeral Services:

The Procedures pertaining to the ceremonies of the funeral service may be modified by the Wm as unusual circumstances may require. (1964)

Lodge of Tribute:

Instructions and explanations of the Lodge of Tribute, and the use of "*Our Tribute of Affection*" are found in the 1970 (and current) Edition of the Idaho Monitor.

- a. *Choice of Procedures:* Each Lodge may elect to:
  1. open and close for each Masonic Funeral it conducts *or*
  2. it may open a Lodge of Tribute, which remains open throughout the remainder of the year  
*(in either event -- "Our Tribute of Affection" is the ONLY Work (Ritual) to be used for all Funeral Services conducted)*
- b. The use of a "Lodge of Tribute"(instead of opening and closing for each funeral service) does NOT eliminate any legal requirements such as a quorum, or the

presence of a lawful presiding officer of the Lodge and is designed to aid those Lodges with geographical or other unusual circumstances. (1971)

Some Lodges find the use of the "Lodge of Tribute" a very expedient method for saving time, as it eliminates the need to open and close the Lodge for each and every funeral service conducted.

Normally, a "Lodge of Tribute" is opened immediately prior to the first funeral service requested during a Masonic year and is allowed to remain open during the remainder of the year for the purpose of conducting any other Masonic Funeral Services which may be requested.

In some instances (due to location), Lodge members must travel many miles to their Lodge Temple to open for a Masonic Funeral -- then return over those same miles to attend and conduct the service, after which they must re-travel those same miles again to close the Lodge. Under Such condition, it is only logical to open a "Lodge of Tribute" (in advance of need) thus avoiding the need for such additional travel.

A "Lodge of Tribute" is an (extended) Communication of the Lodge -- opened at the beginning of the Year (or -when needed) and allowed to remain open throughout the entire year -- but it is a Communication which is not to interfere (or be injected into) any other Communication of the Lodge. It may be expedient to open a "Lodge of Tribute" on the same evening when a Stated or Called Communication of the Lodge is being held, *but it **MUST** be opened prior to or, after, the Stated or Called Communication.*

- c. It was asked if a WM upon opening of a Lodge in the New Year could state "It is my will and pleasure that a Lodge of Master Masons and a Lodge of Tribute be opened in this place." Thus, he would have accomplished two openings in one sentence. And be able to do the same for closings.

**Reply:** Years ago, the Board of Custodians must have considered a similar question. To quote from the Rulings and decisions of the Board of Custodians, "A Lodge of Tribute is an (extended) Communication of the Lodge-opened at the beginning of the year) or-when needed) and allowed to remain open throughout the entire year. But it is a Communication which is not to interfere or be injected into any other Communication of the Lodge. It may be expedient to open a "Lodge of Tribute" on the same evening when a Stated or Called Communication of the Lodge is being held, *but it **MUST** be opened prior to or after the Stated or Called Communication.*

*Since a "Lodge of Tribute" is opened and closed only one time each year, the regular Long Form opening, and closing is **REQUIRED.***

*(If the Master desires to open a "Lodge of Tribute" in advance (and prior to a time when an actual Funeral Ceremony is to be conducted) on the same evening when a Stated or Called Communication of the Lodge is scheduled and being held, he should request the officers to arrive prior to the Stated or Called Communication (or request. them to remain after such Stated or Called Communication) for the purpose of opening a" Lodge of Tribute"*

- d. Short Form Opening: (Only for Funeral.) A Lodge, which opens and closes for each Funeral (and does not use the "Lodge of Tribute" system) -may use the "Short Form" opening and closing for each funeral if it desires to do so.

(See pages 163 and 164 in Key – it is specifically stated: "To be used for funeral ONLY" and this therefore the Only time when the Short Form opening, and closing is prescribed for use by any lodge)

- e. Long Form Opening: Since a "Lodge of Tribute" (when employed) is opened and closed only one time each year, the regular Long Form opening, and closing is REQUIRED.
- f. Form for Opening and Closing the Lodge of Tribute: Lodges that are opened specifically for an emergent communication may be opened and closed using either the regular ritual or the short form, both of which are present in the esoteric work; or if it is a Lodge of Tribute that is being opened for a longer period may only be opened and closed using the regular ritual for such opening and closing.(2001) In all instances (when opening and closing for each Funeral Service -- or when employing the "Lodge of Tribute" system) the Lodge is subject to the standard requirements which always apply to the opening and closing of a Lodge--- including the presence of a lawful presiding officer, and a quorum of the members.
- g. Stating the Purpose of a "Lodge of Tribute": During the narration of the opening ceremonies for a "Lodge of Tribute", the *purpose* of the Communication is stated as follows:  
*"for the purpose of conducting funeral service, requested during the ensuing year."*
- h. Responsive Reading: As soon as a "Lodge of Tribute" is open, the responsive reading is performed immediately.  
After the opening, and responsive reading, - are completed, the Bn may then proceed. in procession to the place of the funeral services. (if a service is being conducted at that time) -- or, may be dismissed to re-assemble at the place of services. If the "Lodge of Tribute" is being opened in advance (for the expediency of the Lodge) the Bn are dismissed to re-assemble at a later time as may be needed -- which is at the call of the Wm or other. legal officer of the Lodge. If a Lodge opens and closes for each Funeral Service conducted, it has to assemble at its temple, and return after such service to close the Lodge. However, if the "Lodge of Tribute" is employed, and it is practical to do so, the Brethren should assemble at the Temple, assist them. Wm in filling the offices, then proceed to the place of services. (*If the geographical location makes this impractical, - the Bn can meet at the place of services*)  
If the "Lodge of Tribute" system is employed, and when each Masonic Funeral Service is completed, the Bn are dismissed at the appropriate time on signal of the Marshal. In this case the Bn are not required to return to the Temple for closing.
- i. Minutes for "Lodge of Tribute": The Secretary MUST keep Minutes for a "Lodge of Tribute", which shall record the opening and the responsive reading, and adding the record of each funeral service conducted during the year. At the end of the year the Minutes should also show when the "Lodge of Tribute" was closed.  
According to the number of funeral services required, a "Lodge of Tribute" may be called from 1 to r, and from r to 1, several times during the year. The "Lodge of



Tribute!-- is a single (or extended) , communication of the Lodge. While no ceremony is employed to call from 1 to r, and from r to 1 again, the Lodge is symbolically at labor when functioning at a funeral service and is at refreshment when appropriately dismissed at the conclusion of each funeral service *conducted*. At each Stated Communication throughout the year, the Secretary shall read the Minutes for all funeral services conducted during the preceding month.

- j. Memorial Services: Due respect for the memory of all departed Brethren may be shown by conducting a Memorial Service near the end of the year (but it is NOT required) .-- If such a Memorial Service is conducted, it should be performed immediately prior to the closing of the "Lodge of Tribute". The Minutes (or any part thereof -- possibly just the names of the deceased Brethren) of all funerals conducted during the year may be re-read as -a part of - the Memorial Services.
- k. Close "Lodge of- Tribute" at the end of each year:
  - 1. A "Lodge of Tribute" is NOT to *remain open* from one year into another.
  - 2. A "Lodge of Tribute shall NOT remain open from one year into another, and if such a Lodge has been opened, the Master (or other legal *presiding officer*), with a quorum present, shall close it at a convenient and selected time prior to the installation of the officers of the Lodge for the ensuing year. Such closing ceremony may be performed on the same evening when a Stated or Called Communication of the Lodge is being held, but shall be accomplished prior to, or after such Stated or Called Communication.

## 10. Installation

Hat:

The newly installed Wm should put his hat on, and the installing officer should remove his hat, at the place in the installation ceremonies where the gavel is presented to the Wm.  
(1961)

Installation Ceremony:

It is permissible, at the beginning of the Installation Ceremony of the Constituent Lodges and Grand Lodge, to use the following optional procedure.

**INSTALLATION CEREMONY  
For Lodge Officers**

**MASTER:** Brother Marshal, are the officers of the Lodge, lately chosen present, and ready to be installed in their respective offices?

**MARSHAL:** Worshipful Master, they are without and await your pleasure.

**MASTER:** You will conduct them to the seats prepared for them in the Lodge.  
\*\*\*  
(Installing Master raps up the Lodge when officers enter.)

(Installing Marshal retires to preparation room and Conduct Officers into Lodge room in two lines, entering through preparation room door Officers march around Lodge room to the West and then march to the Altar where lines halt forming two lines between Altar and the West, about 5 feet apart. After halting, lines face inward.)

**MASTER:** As Masons we are taught that no man should enter upon any great or important undertaking without first invoking the Blessing of God.  
Brother \_\_\_\_\_ you will offer the prayer.

(Brother designated to give the opening prayer marches to the West and then goes between the two lines of officers to the Altar, kneels and gives the prayer. After the prayer, he leaves the Altar by going directly South and then returns to his seat.)

**MASTER:** As Masons we are taught respect for our country's flag and devotion for the nation it represents. Brother \_\_\_\_\_ you will present the flag of our country at the Altar.

(Flag Bearer gets the flag, goes to the West and then between the two lines of officers to the Altar.)

**MASTER:** Please join me in the pledge of allegiance.

(After pledge, the flag bearer exits by going directly North, then East and places the flag in its proper place, after which he steps back and salutes, then returns to his seat.)

(After salute is dropped, officers turn and face East and then continue march, going on the right and left sides of the Altar and march until the Master Elect and the Senior Warden Elect meet at the center of the line of chairs which has been arranged in a semi-circle between the Altar and the East. The officers to be installed remain standing until the Installing Master seats the Lodge.)

\*

(Installing Master seats, the Lodge.)

(Installation then continues Per Ritual as Printed)

## 11. Miscellaneous

### Closing Charge

The Board received a request to consider making the following closing Charge an option for use at the discretion of the Worshipful Master of the Lodge.

***Ruling:*** We find that this closing charge may provide some benefit to the Lodges within the Jurisdiction of Idaho. It certainly does not detract or interrupt the Standard Work of Idaho. It therefore is found acceptable for this to be used as an optional piece in the closing of our Lodges. If it is desired for this to become a permanent part of the Standard Work of Idaho a resolution must be prepared and brought on the Grand Lodge floor for consideration by the voting delegates of Idaho, this resolution would direct the Board of Custodians of The Work to insert this charge into the Standard Work of Idaho. (2008)

#### **“Closing Charge”**

(Currently used by both Oregon and Washington)

The closing prayer is given by the Chaplain, then,

The WM delivers the Closing Charge or directs the SD or another Brother to deliver the Charge. If the WM does not deliver the Charge, it will be delivered at the Altar.

W. M: Brother \_\_\_\_\_ deliver the Closing Charge.

Brother delivering the Charge goes to the Altar:

Brethren, we are now about to quit this sacred retreat of friendship and virtue, to mingle again with the outer world. Amid its concerns and employments, forget not the duties which you have heard so frequently inculcated and so forcefully recommended in this Lodge. Be diligent, prudent, temperate, discreet. Remember that at this Altar you have promised to befriend and relieve every Brother who shall need your assistance. You have been enjoined to remind a Brother in the most friendly way of his fault, to endeavor to aid his reformation, and to defend his character. These generous principles extend further, for every human being has a claim on your kind offices. Do good unto all. Finally, my brethren, be ye all of one mind: live in peace; and may the God of Love and Peace delight to dwell with you and bless you.

## Availability of Rulings of the Board of Custodians

The Board received a request to make the Rulings of the Board of Custodians available on CD for use by our Lodges. We also received a related inquiry on whether the rulings could be made an appendix of the Idaho Code and Digest.

**Ruling:** We find it acceptable for the Rulings to be made available on CD, but after some discussion determined that a more effective method would be to make them available on the home page of the Idaho Grand Lodge web site. From here one could either print the Rulings or burn them to a CD for the Lodge's use. It therefore is our ruling that the Rulings of this Board be placed on the home page of our web site in locked PDF form.

Our decision on whether the rulings could be made an appendix of the Idaho Code and Digest is; **no**, they cannot be and nor should they be. However, the Board has ruled that the Rulings be printed in the same format as the pages of the Idaho Code and Digest and mailed to each Lodge Secretary in the Jurisdiction. If the Secretary of the Lodge determines that the binder used for the Code and Digest is the proper place to store the Rulings of the Board of Custodians, he may do so. (2008)

## Make clear text match present Idaho Monitor

Request was made a request of the Board to make the clear text key match the present Idaho Monitor as it is written today. With the exception: that the footnotes be include in the text at the proper places. The footnotes are procedural notes only and are not a part of the ritual. The two different types of text, esoteric and plain text, shall be color coded to distinguish one from the other.

**Ruling:** The Board agrees with this request and recommends to the Grand Master that he appoint a committee for implementation. (Ruling 2010-02)

## Written Esoteric Work Project to the Board, (2011)

Was presented to the Board this year, for review and approval. There were also some minor errors and grammatical mistakes that were corrected as part of this review.

**Ruling:** The Board reviewed and approved the resultant work and commends WB Hall for his hard work and diligence in his efforts. Well Done Br. Steve! (2011)

## Idaho Past Grand Master copy of the Written Esoteric Work (2011)

Request was made to allow the most Idaho Past Grand Masters to receive a copy of the written Esoteric Work. "Who would sign for a copy of the Work in like manner as the Elected Grand Lodge Officers and District Deputies, with the same restrictions and responsibilities for safe guarding the Work.

**Ruling:** The Board agreed and approves the authorization for an Idaho Past Grand Master to request a copy of the Written Esoteric Work. (2011)

### Walkabout “Program” (2011)

The first item presented to the Board was the unfinished business from a previous request. This request was for a list of the requirements that a new mason should be made aware of after his initiation as an Entered Apprentice. This request had been tabled for several years and needed to be resolved. To bring this issue to conclusion, Br. Broemeling presented the "Walkabout" program from California he received from MWB Joe Alexander for discussion.

**Ruling:** The Board approved the Walkabout program for use and strongly encourages its use in our lodges. It also approved of the editing of the material to meet the needs of the individual lodge. The Board finds no conflict with our Idaho ritual

### Dividing the Lectures into Segments for Proficiency (2014)

The Board was asked to review the customary practice of requiring proficiencies for Worshipful Master’s Certificates of Proficiency to include one or more lectures to be given, in their entirety, at one time. The question was whether we might be allowed to deliver our lectures in segments, over some longer period of time.

What is the best for the individual and what is best for the fraternity? There are as many arguments for making this change as there are arguments against it. After a great deal of discussion, it was the general agreement of the Board of Custodians that under some conditions, this should be allowed. It is the unanimous feeling of the Board that the ability to deliver each lecture in its entirety is our goal, and that is what we should strive for.

**Ruling:** The Board has ruled that it shall be acceptable to deliver any of the three-degree lectures in two segments, as opposed to being done at one time, as we have in the past. It is the ruling of the Board that each of the lectures may be broken into up to two parts. In the EA degree, the second section and the third section of the Entered Apprentice degree may be delivered separately. In the Fellowcraft degree, the break shall be between the description of the pillars and the beginning of the flight of winding stairs. In the Master Mason degree, the break shall be between the history of the degree and third section of the lecture.

The Board further rules that a time limit of one year be imposed to complete the lecture. The time of one year should begin when the brother delivers the first part of the lecture, for proficiency

### Preparing the candidate for the Fellowcraft and Master Mason degrees (2014)

The question was asked whether the candidate had to be divested according to our ritual, as in the first degree.

**Ruling:** It is the decision of the Board that yes, the candidate must be divested for all three of the degrees. The traditional form of the candidate proficiency reiterates this fact, and we feel that it does not need to be altered.

### Adherence to the Idaho Work (2014)

In many of our lodges, variations have been made and non-Idaho ritual has been added to the point where the ritual across the jurisdiction is becoming quite non-standard. Some lodges have added prayers, soliloquies, additional charges, presentations and other additions and modifications to the work, and the Board is seriously concerned about the integrity of our work.

The approved Idaho work is contained, in its entirety, in the Idaho Monitor, and that is what our lodges need to follow. In the event that a lodge desires to deviate from the approved Idaho work, it is necessary that they obtain a dispensation for such deviation, or they are required to adhere to the Idaho work.

If a lodge desires to add to the Idaho work, it may be appropriate, but it should not be done as a part of or appearing to be a part of the conferral of the degrees on the candidate. Also, bits and pieces of ritual observed in other jurisdictions should not be imported to Idaho, simply because we feel that it looks impressive. Our Idaho work is beautiful, and it is complete, and it does not lend itself to innovation.

### Music allowed for circumambulations in the 3rd degree (2017)

**Request:** A request was received to allow alternate music to be played during the circumambulation in the 3rd degree. A sample of the proposed music was submitted, and the board deemed it appropriate

**Fact:** In the esoteric work it only states that marching and music. There is no mention of what music should be played.

**Ruling:** That each lodge should be allowed to use any appropriate music that is approved by its Lodge

### Idaho Monitor on Website (2017)

**Request:** The entire Idaho Monitor is placed electronically on the Grand Lodge Website.

**Ruling:** The Board of Custodians ruled that Code and Digest section 39 concerns only with the use and safeguard of the work not the control and distribution. The board has also ruled that rulings of the Board of Custodians Idaho work rule E has been suspended. The current rulings as of 9/20/2017 is that the current Idaho monitor as printed will be placed electronically on the Grand Lodge Website for immediate access to all members

The report was received by the Grand Lodge but referred to Jurisprudence to review and report on.

## Questions and Rulings 152<sup>nd</sup> Annual Communications (2019)

Jurisprudence Ruling on “Idaho Monitor on Website” (2017)

**Question 10:** “Can the entire Idaho Monitor be placed electronically on the Grand Lodge Website?”

**Committee’s response:** The Jurisprudence Committee finds there is no clear direction concerning electronic copies of the Idaho Monitor. Regulation 39 needs to be rewritten to be brought into the electronic age. We, however, find that the Grand Master has the authority to direct that the Idaho Monitor be placed on the Grand Lodge Website. See Regulation 39 #1, “The Grand Secretary, under the direction of the Grand Master. . .” Without direction from the Grand Master, a resolution to revise Regulation 39 that specifically allows the Idaho Monitor be placed on the Grand Lodge Website must be passed by Grand Lodge.

What is secret/private and what can be shared. (2018)

At the 151<sup>st</sup> Annual Communication only one question/inquiry was presented to the Board during the annual meeting.

**Inquiry #1:** (From RW Brother Dan Siddall - Grand Lecturer). I have found some confusion in our jurisdiction concerning what portions of our ritual are actually secret/private. I first thought that anything that was in code was secret. However, there are numerous cases where the same information is coded in one part of our ritual and in plain text in another part of our ritual. In addition, there seems to be a lot of difference between jurisdictions as to what parts of their ritual is secret/private. This causes great confusion and leads to the question "What is truly secret/private in Idaho ritual and what can be discussed in public with non-Masons?"

**Ruling:** The board rules that, at the present time, the parts of Idaho ritual that are in code are to be considered secret/private. The portion of our ritual that is in clear text is public. In cases where the ritual is in code in one part of the ritual and in clear text in another part of the ritual, the ritual is to be considered public.

Further, the Board recommends to the Grand Master that he appoint a committee to review our ritual to determine exactly what parts of our work are secret/private and to remove inconsistencies in the ritual printing when words appear both in code and in clear text. (End of Ruling)

What is the proper use of the Written out esoteric work? (2019)

Is it to be strictly used to verify words that are unknown in the esoteric work or can it be used to teach/learn from?

**Ruling:** The board rules that the “written out esoteric work” is not to be open or used when the Lodge is at labor. If the lodge, while open, chooses to go "at ease" for educational purposes, the written out esoteric work can be used to verify words in the ritual. The written out esoteric work must be closed/put away before the Lodge resumes labor. The Idaho Monitor should be used to teach or learn from. However, the written out esoteric work may be used to verify wording/language.

**(End of Ruling 2019)**



