



NEWS for October 2025
SK Richard L. Roblee, REGC
Web Site: www.yorkritewa.org/gckt/
SK Bryan D. Bechler, REPGC, IKT, COH, KCT, MSA
Editor: bry.kat@frontier.com

Greetings Sir Knights!

Fall is truly upon us with cooler temperatures in the morning and a touch of color starting to show in the hills.

I had four visits scheduled for September but need to schedule one since there were a number of Sir Knights unavailable due to quite varied reasons (sickness, work, another Masonic event, etc.). This happens and I am sure we will be able to make this one up later in my term.

When I end my talk about plans for this year and my goals, I open up the floor for questions. Sometimes it takes a minute or two for a Sir Knight to ask the first one, but once the ice is broken, we will have a good time discussing ritual or tactics, uniforms or swords, or how we can attract new members and bring out current ones. Some of the questions are very specific while others are general in nature. I encourage all of the Sir Knights to think about questions to ask at the official visits or the District Instructors and as well as my visits.

This next part of the article came from one of those conversations. While it was not at an official visit, it came after a commandery meeting during an open discussion with a Sir Knight. His question

was if we are followers of Christ, why do we have a sword in so many of our ceremonies and rituals. He felt that there was an incongruity there. After a little back and forth he asked if I could write the ideas I expressed down and give it as a little education for an upcoming meeting. This is the result:

Swords in Christian Symbolism

“In Christian symbolism, swords play a multifaceted and often paradoxical role. On one hand, the sword represents violence and conflict, which seems to contradict the Christian message of peace and love for one's neighbor. On the other hand, it is portrayed in many biblical contexts as an instrument of divine justice and spiritual warfare. This duality makes the sword a complex symbol in Christian iconography and theology. One of the most well-known mentions of the sword in the New Testament is found in Jesus' words: 'I have not come to bring peace, but a sword' (Matthew 10:34).

This statement is often interpreted as a metaphor for the divisive power of faith, which can split families and communities. In this context, the sword symbolizes the uncompromising nature of Christian faith and the necessity to stand up for one's convictions, even if it leads to conflict. In Christian art and literature, the sword is frequently associated with archangels, particularly Michael. Michael, often depicted as the leader of the heavenly hosts, carries a flaming sword as a symbol of his battle against evil. This representation underscores the concept of the sword as an instrument of divine justice and as a weapon in the cosmic struggle between good and evil.

Similarly, in the Book of Revelation, Christ himself is depicted with a double-edged sword coming out of his mouth - an image that symbolizes the penetrating and judging power of the divine word.

Symbolic Duality:

In some traditions, two crossed swords can symbolize the harmony between reason and intuition, or the balance between action and knowledge.

Knights Templar:

In the context of the Knights Templar, the sword takes on further significance, representing the knightly virtues of courage, defense of the cross, and upholding justice.

We are a military order based on the Knights Templar, the Crusaders. This basis is more than the name. We are both Christian Orders who follow the teachings of Christ and support the widows and orphans. And a part of this connection and comparison is the Sword.

We both use the sword as a defensive weapon, protecting those over who we have charge as well as defending the Christian religion.

The point of the sword is used as a challenge to ensure those approaching are ready to give passes and modes of recognition. The point is also used in our libations to show our defense of our secrets.

The point also shows us to the oneness of our intentions and purposes.

The blade is used in our cuts which allows us to identify those who are worthy of our recognition.

The blade should also be a reminder that there is a sharpness to words and that they can cut deeply and when once used cannot be taken back. We always need to be careful in what we say, how we say it and when we say it.

The hilt is used to protect ourselves not only from physical injury but to ensure we will control this instrument of that defense. It also alludes to controlling our actions in all things in a positive manner.

Taken together the Sword is an appropriate device to help us with the lessons of Templary and its use can help us pass on these lessons.”

Now this was a version of a longer discussion. It is merely my ideas and thoughts on the subject with a small amount of research. It can be expanded on or challenged. But it was my ideas at the time. This type of educational discussion will help you understand our chosen

craft. It opens our minds to history and the paths which may be out there to explore. I encourage every Commandery to have these kinds of discussions at their meetings and outside the meetings.

I was reminded at Ranier Commandery #28 that there are several self-study programs out there on ritual and Templar history which are available from the Grand Encampment. I encourage those interested to look at these.

In October, I am planning to have three official visits. I am hoping to get some of the ones on the West side prior to the white stuff showing up on the passes. They are listed in the upcoming events page.

I am looking forward to spending time with my fellow Sir Knights at these Commandries and would welcome your attendance if you can come.

In His holy name,

**SK Richard L. Roblee, REGC
Grand Commandery of Knights Templar of Washington**