

CORE RULEBOOK

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Introduction Order Acerbis Devotio

 Compiled from the teachings and sermons of Abbot Hugo, Superior General of the Order, and translated from the Latin. Know this – every one of you will perish in the service of the Order. Save for your brothers and sisters within the Order, noone will ever know your sacrifice. Those we protect and serve must never know of our actions, or even of our existence. We are *ordo acerbus devotio*, the Order of Bitter Piety, because we must serve in shadow and silence. Our works must go unseen.

We are the instruments of God's plan. The Lord's plan must be protected and shielded from those who would undo His works. It is the duty of our order to defend Christendom and the Church from all her foes – within and without. It is the duty of our order, too, to destroy those enemies whose existence cannot be countenanced. It is the duty of our order to conceal ourselves from the simple common folk, from the greedy merchants and grasping nobles; even from our fellow servants of God. Our work is solely for the initiated.

As initiates of the Order, you will go where you are needed, at the behest of your Masters. You will seek out the enemies of God and bring them down. You will be the hammer of witches and the killer of monsters. You will be our instrument, just as we are God's. We will make you into holy weapons and fill you with righteous fury.

You are mortal. You shall die, unknown and unmourned; your deeds will be forgotten.

O, but my brothers and sisters, your rewards shall be great indeed, in heaven.

On The History of the Order

The true history of the Order may not be revealed to you at your level of initiation. It is a secret only the Masters are privy to but you may know that our brotherhood is an ancient one, far older than any of the Benedictine congregations. Our brothers walked the roads of the Holy Land 10 centuries ago. I say this not out of pride but out of humility, in the hopes that you too will realise the enormity of our sacred task and be likewise humbled before it. The serpent of pride is ever watchful, hoping to sting those initiates who mistake the power and authority granted them by the Order for their own grandeur.

Within these walls, we refer to our Order as the *Ordo Acerbus Devotio* but this is but a private joke shared amongst our cynics. In the wider world, we may wear the habits of others as suits our needs, becoming Benedictines or Cistercians or village priests or mad-eyed prophets or brigands or whores and heretics if our duty commands it of us. Of late, some initiates call themselves Joachimites, after Joachim of Fiore who is a friend to our Order but this too is nothing but a by-name. Others refer to us as the Order of St. Michel, after our home.

In truth, our Order has no name. Names are unnecessary. The only identity we bear is in our blessed rings. Anyone who recognises the ring you bear will understand what it means and give you whatever aid and succour they can; anyone who does not recognise your ring is not permitted to know your purpose anyway.

On the Nature of the Order

Ours is a secret and singular Order. We admit male and females equally and make little distinction between the sexes. Our initiates are granted exceptional leeway to accomplish their tasks as they see fit, by any means necessary. Our purpose is not to teach or to glorify God's name through prayer, it is to protect and shepherd His most holy Church.

Most important of all, our members are held to be in a state of Extraordinary Grace. Whatsoever you do, so long as it is in the *direct* service of the Order, is a pure and sinless act. There is nothing that cannot be forgiven if your intent is utterly pure. A member of our Order might lie, steal, cheat, murder until his hands run red with the blood of 100 martyrs, or fornicate with Beelzebub on the very altar of this church and yet be free of sin if he did all these things in the service of the Order.

This must not be taken as license to sin. You will answer for any sins you commit of your own free will. Beware the temptation to claim that you act in accordance with the Order, when in fact you follow your own sinful desires. Grace is extended only to those who are deserving of it; among the worst blights on Christendom are those former brothers and sisters of ours who have fallen *because* they believed themselves incorruptible. Extraordinary Grace must be seen as a terrible burden, not a gift.

On The Duties of the Order

The sacred purpose of our Order is to shepherd Christendom along the path of the divine plan. Every soul we save is another step on that long journey towards the final enlightenment of all Mankind. The Masters of the Order will instruct you on certain vital tasks but you will always remember these duties.

You must watch for signs of corruption and sin, especially those inspired by supernatural evils. Where you find such evils, you must destroy them. Suffer not the witch to live, nor the demon to remain on this earthly plane. Where possible, you must learn all you can about your foe before putting them to the sword, so that the Order may better fight such dangers in the future. Books of black magic and forbidden lore should be brought back to the abbey so that those monks trained in such matters may catalogue them.

Knowledge is dangerous. The Church is the only true light of wisdom in this world and must be the gatekeeper of all learning. Certain things are permissible for the common folk to know but other things must be concealed. The use of magic, the true nature of certain monsters, the use of various arts and devices from ancient times or other cultures, all of these imperil the unwary soul. Better you burn down a village, sending the souls of everyone within to their judgement, than let perilous knowledge escape that town into the wider world. A man may be damned by a whisper, if his soul is not fortified against such blandishments.

You must protect Christendom from enemies, within and without. The Saracen, the corsair, the barbarian, the bandit, the false prophet, the heretic: all of these are to be slain without compunction. You must also intercede where sin has overthrown the appointed order of society to a very troublesome intent. Should a lord grind his peasants into the earth and make them toil tenfold while neglecting his own responsibilities, should a corrupt monk sell indulgences and keep the money instead of giving the Church its dues, should madmen plot to overthrow their rightful lord, or should some foolish scholar delve into teachings forbidden by wiser men – in these times too may your skills be put to the Lord's work. Any deviation from the path must be corrected, for the good of all the souls in Christendom.

On The Structure of the Order

The General Superior is the head of the Order and is subordinate only to the Pontiff himself.

Under the General Superior are the Claustral Priors, Obediantiary Priors and Preceptors. The Claustral Priors reside here, in the Mont St-Michel and each of them oversees a different aspect of our Order's duties. The Prior of Medicine is concerned with the healing of the sick, the diagnosis of disease and the preparation of poison. The Prior of Arms is responsible for the training of novices in combat and the use of weapons, as well as the defence of the monastery. The Prior of the Archives maintains the library and archival vaults beneath the rock.

The Obediantiary Priors are in charge of the other monasteries of our Order across Christendom and of the various satellites and lesser priories here in Normandy where novices are trained. The Preceptors command the scattered outposts and secret fortresses of the Order.

Together with certain respected individuals, these Priors and Preceptors are collectively referred to as the Masters and they advise the Superior General on what must be done. The Masters reside in the Mont St-Michel or their respective priories and preceptries and are not committed to the field save for tasks of grave importance.

On the Teaching of Initiates

All of you are Initiates of the Order. Some of you, we took from your mother's womb or as a young child and we brought you up in a sheltered priory where your body and mind could be honed without interference from the outside worlds. Others, we recruited because of your natural gifts, or accomplishments, or because of your position in society.

Still others, we took you in because this is the only place left to you – you saw or discovered secrets that it is not permissible

for the uninitiated to know. You, most especially, must commit your hearts to this Order, lest your just punishment fall upon you threefold.

No matter how you came here, you have all been instructed in the methods of the Order. We have taught you to fight with weapons and without, to vanish in plain sight and to move like a shadow, how to live like a beggar and live like a king and how to discern the truth though it be clouded in deceits. We have taught you the use of our secret arts, of poison and choking fogs and secret writings and other alchemical compounds and the use of our mechanical tools and superior weapons. I tell you this, there is no better school in the entire world and there is no mortal foe you cannot defeat in single combat. You are the perfect instruments of God's plan.

You have been tested and you will be tested again, but for now you are worthy enough to continue in our service. From this point on, your life belongs to the Order. Fail, and all of Christendom falls with you.

On the Abbey of Mont St-M ichel

The LORD said unto his chief disciple, 'thou art Peter and upon this rock do I build my church.' The rock that was ordained for us by the Archangel Michael himself is this one. Our island is accessible from the mainland only by a narrow road and that road floods at high tide; the water races across the flats swifter than horses can run. Here, on this sheltered island, we have built our abbey and our chief sanctum. Outsiders believe Mont St-Michel to be merely a wealthy monastery following the Rule of St. Benedict.

They believe what we permit them to believe.

P: Lord, safeguard all that we have taught.

R: The Order must never be revealed, nor its knowledge made open.

P: Lord, we trust in your guidance.

R: Better 100 innocents die than one of evil escape.

P: Lord, we are but instruments of your Will.

R: I vow to defend Church and Order by any means necessary.

P: Lord, all will face your judgement.

 $\ensuremath{\mathbf{R}}\xspace$ The laws of Man are as nothing in the pursuit of His work.

P: Lord, bless this child so she may serve thee with all her heart.

R: This Covenant is as marriage to the Lord God.

P: Lord, give her the wisdom to know when to act and when to remain silent.

R: Knowledge is both salvation and damnation.

P: Lord, we follow the path laid before us.

R: Every soul saved is one step forward to the final enlightenment of Mankind.

On The Blessed Ring and the Order's Sanction

Each member of our Order bears a single token of our authority, in the form of a signet ring marked with the sigil of the crossed keys of the Pope. Those who recognise these rings will offer you whatever aid they can. Any bishop or senior member of the clergy, any monk or learned scholar and any warrior monk from the knightly orders such as the Templars or Hospitallers will recognise the ring and what it signifies. Wearing the blessed ring, vou are permitted to speak with supreme authority, as the Pope himself lends his endorsement to your words. You may demand shelter and aid, monies or men, or whatever else you require.

As ever, beware the temptation to abuse this authority. Your fellow Christians are brothers in service to the Lord, not slaves to be whipped. Use the ring only when necessary.

On The Furtherance of Our Blessed Task

You will perish in the service of the Order. You will be whipped and reviled. You will be tortured, stabbed and mauled. You will be hurled into dungeons and imprisoned, you will have your eyes put out and your limbs maimed and broken. You will do things so vile and terrible that your very soul

recoils and you will walk the razor bridge over the very pit of Hell, where a single false step leads to eternal damnation.

Rejoice in your sufferings. Each drop of blood you shed is a milestone on the path to enlightenment for all humanity. Each wound you endure ransoms some soul in Christendom from evil. Happy are those who die in the service of the Order, for they are the instruments of God!

Initiates, you have seen but a tiny part of the secrets of this isle. There are tunnels beneath your feet that worm their way into the very living rock and run out under the sea-bed. There are hidden chambers and dungeons and sealed vaults that you have walked past every day of your training but have not noticed despite your training in perception. There are secrets long-buried here that sleep, waiting for the day when the Order has need of them – and I tell you this truly, this is but one of the Order's fortresses.



Chapter 1 Character Character Creation

In Deus Vult, you play an initiate of the Order. You have spent months or years in one of the Order's training monasteries, learning their secret ways and swearing to faithfully follow their strictures. You are now an anointed initiate of the Ordo Acerbis Devotio. Most of those initiated into the Order spend all their lives training for this honour. The Order funds orphanages and schools across Europe – when a promising child is found, he or she is taken and placed in one of the Order's nunneries or monasteries, where they are trained and honed for many years before eventually passing on to Mont St-Michel for their final training and initiation. Such characters must take the **Novice of the Order** background and one of the **Order Training** packages before rolling on the **Order Event Table**.

Sometimes, the Order is forced by necessity to accept other recruits. Some of these are skilled in one field or another, or their family or other connections make them useful assets to the Order. Others are recruited because the only other choice is death – they can serve the Order and keep secret what they have seen, or they will die and take their secrets to the grave. Such characters may take any of the **Later Recruit Backgrounds** and any one **Profession**. They should then roll on the **Occult Event Table** appropriate to their Background.

New and Changed Skills

Common Magic is not available in Deus Vult.

The skill *Divine Fervour* is available to characters. This skill works just like a Pact skill and can be considered to be *Pact* (*God*). The GM may choose to disallow Divine Fervour, in which case the character may take Lore (Occult) or Persistence instead. For more rules on miracles and divine power, see *Gifts and Miracles*, page 87.

Lore (*Occult*) is a new speciality of the advanced Lore skill, focussing on the supernatural and sorcery. It is discussed further on page 123.

The Sorcery and Spirit Magic skills may not be taken by beginning characters.

Initially, it is assumed that all players will be playing initiates - see pages 29 for a discussion of other types of playable characters.

Use the standard character creation rules from the *RuneQuest II* rulebook for *Deus Vult* characters, with the following changes.

Characteristics and Attributes

Determine your character's STR, DEX, CON, SIZ, INT, POW and CHA as normal, rerolling any scores under 6 as the Order only accepts exceptional candidates.

Calculate your character's Strike Rank, Damage Bonus, Improvement Roll Modifier and Movement as normal.

Calculate your Common Skills and Advanced Skills as normal, apart from the changes mentioned in the *New and Changed Skills* sidebar.

Previous Experience

Deus Vult uses a different set of backgrounds to basic *RuneQuest*, better reflecting the state of civilisation in Europe at the time of the game. The list of available professions is also different.

Seasoned Characters

Deus Vult characters are highly trained agents, the best warrior monks in all of Christendom. As such, they start as more seasoned characters.

- Characters have **350** free skill points and can spend up to 50 points on one skill in character creation.
- Characters start with 3 Hero points.
- Characters may not start with Heroic Abilities.



More Experienced Characters

If the GM wishes, players may start playing even more experienced monks of the Order. Use the standard rules for Veteran or Master characters. Hero-level characters are not permitted as starting characters in *Deus Vult.*

Community

All characters are assumed to be part of the Order; this is their community and their home. The Community of the Faith section replaces the standard Community rules. There are also unique Event tables for each background.

Money and Equipment

The needs of all characters are taken care of by the Order. A *Deus Vult* character owns nothing; instead, he may requisition gear from the Order as the need arises. See *The Instruments of God*, page 43.

Backgrounds, Craining and Professions

Novice of the Order

You never knew your parents or family. At a young age, you were taken in to be trained by the Order and you have never known life outside of the grey stone walls of the monasteries. This is the most common background for Initiates. If you take this background, you must then take the appropriate Order Training.

Common Skill Bonuses	Combat Styles	Advanced Skills
All Novices of the Order gain the following bonuses: +10% to Culture (Own) Lore (Regional), Perception, Insight,	Novices of the Order choose four Combat Styles from the following: Bow, Crossbow, Dagger, Sword and Shield, 2H Sword, Mace and Shield,	All Novices of the Order gain the following Advanced Skills: Lore (Christian Theology) +10%, Language (Native) +50%, Language (Latin), Lore (Occult) +10%
Resilience and Persistence +20% to Athletics, Unarmed and Stealth	Quarterstaff, Sword, Sword and Dagger, Garotte	In addition, Novices of the Order choose four Advanced Skills from the following: Acrobatics, Courtesy, Craft (alchemy), Craft (poison), Culture (any), Engineering, Healing, Language (any), Mechanisms, Meditation, Survival or Track

Order Training

All novices of the Order are given intensive training to prepare themselves for the trials to come. The training given to each novice varies depending on that novice's God-given gifts. The strong are taught to fight; the clever are put to studying secret arts and so forth. In game terms, the Order Training package you take is determined by your highest Characteristic. If you have two or more Characteristics with the same value (e.g. Strength 15, Intelligence 15), you may choose which training package to take.

Training	Highest Characteristic	Common Skill Bonuses	Advanced Skills
Custodian of Arms	STR	Athletics +10% Brawn +10%, Resilience +10%, any two Combat Styles +10%	
Custodian of Secrets	DEX	Athletics +10%, Sleight +10%, Stealth +10%, any Ranged Combat Style +10%	Pick any One Acrobatics, Disguise, Mechanisms
Mortification of the Body	CON or SIZ	Athletics +10% Brawn +10%, Resilience +10%, any one Combat Style +10%	Pick any One Boating, Craft (any), Shiphandling, Survival, Track
Mortification of the Mind	INT	Athletics +10%, Perception +5%, Persistence +5%, any one Combat Style +10%	Pick any Two Commerce, Courtesy, Craft, Culture (other), Disguise, Engineering, Healing, Language (any), Lore (any), Mechanisms

Training	Highest Characteristic	Common Skill Bonuses	Advanced Skills
Mortification of the Soul	POW	Athletics +5%, Perception +10%, Persistence +5%, any one Combat Style +10%	Pick any Two Art, Courtesy, Culture (Specific Culture), Healing,Language (any), Lore (any), Meditation, Oratory or Divine Fervour
Custodian of Words	СНА	Athletics +5%, Influence +5%, Insight +5%, Persistence +5%, any one Combat Style +10%	Pick any Two Art, Commerce, Courtesy, Culture (any), Disguise, Healing, Language (any), Lore (any), Mechanisms, Meditation, Oratory, Play Instrument, Seduction, Streetwise

Later Recruits

You grew up outside the walls of the Order, only be recruited at a later age. Perhaps you were still young when the black-robed monks took you away, or perhaps you lived a full life before you were obliged to join the Order. Whatever strange event brought you to the Order will be determined by the Occult Event Table for your background.

As a later recruit, you still have kin outside the Order's walls, although you are forbidden to tell them of your newfound vocation.

Poor: Your kin are peasants, serfs or beggars. Starvation and suffering were never far from your door and constant toil was your companion. This background also covers those born into slavery or benighted barbarians from outside Christendom.

Common Skill Bonuses	Combat Styles	Advanced Skills
Those who began Poor gain the	Those who began Poor choose one	Those who began Poor gain the following
following bonuses:	Combat Style from the following	Advanced Skills:
+30% to Culture (Own) and Lore	and gain a +10% bonus:	Language (Native) +30%
(Regional)	2H Spear, Bow, Dagger, Polearm, Spear	
+10% to any four of the following	and Shield, Spear, Sword and Shield,	In addition, those who began Poor choose
skills: Brawn, Dance, Perception, Ride,	Sword and Dagger	two Advanced Skills from the following and
Sing, Stealth, Swim, Unarmed,		gain a +20% bonus to each:
	Alternatively, you may forego learning a	Art, Boating, Gambling, Oratory, Play Instrument,
	Combat Style to gain 10 free skill points.	Seduction, Survival, Track or Divine Fervour

Outlaw: You were born to brigands and outlaws. You might be the child of a camp follower, a bandit or a mercenary. You learned to fight at a young age. This background also covers aggressive, violent barbarians from uncivilised lands.

Common Skill Bonuses	Combat Styles	Advanced Skills
All former Outlaws gain the following	Former Outlaws choose three	All former Outlaws gain the following
bonuses: $(Q_{1}) = 1$	Combat Styles from the following	Advanced Skills:
+30% to Culture (Own) and Lore (Regional)	and gain a +10% bonus to each: 2H Axe, 2H Hammer, 2H Spear,	Language (Native) +50% Survival
+10% to Athletics and Resilience	Axe and Shield, Bow, Dagger,	Surviva
+5% to Brawn, Perception, Ride and	Hammer and Shield, Spear and	In addition, Outlaws choose one Advanced
Stealth	Shield, Staff, 1H Sword, Sword and	Skill from the following:
	Shield, Unarmed	Craft (any), Lore (any), Play Instrument, Track

Urban: Your parents were artisans or merchants, perhaps even members of a guild; you grew up in one of the cities of Europe and know the streets better than the wilderness.

Common Skill Bonuses	Combat Styles	Advanced Skills	
All Urban Initiates gain the	Urban Initiates choose one	All Urban Initiates gain the following Advanced	
following bonuses:	Combat Style from the following	Skills:	
+30% to Culture (Own) and Lore	and gain a +10% bonus:	Language (Native) +50%	
(Regional)	2H Spear, Crossbow, Dagger, Spear	Streetwise	
+10% to two of the following skills:	and Shield, Sword and Shield, Sword		
Dance, Drive, Evaluate, Influence,	and Dagger, Mace and Dagger	In addition, civilised Adventurers choose three	
Insight, Stealth, Sleight, Sing or		Advanced Skills from the following:	
Unarmed Alternatively, you may forego		Art(any), Craft (any), Culture (any), Courtesy, Commerce,	
	learning a Combat Style to gain	Language (any), Lore (any), Mechanisms, Oratory, Play	
	10 free skill points.	Instrument, Seduction, Shiphandling	

Educated: You had the benefit of a sheltered youth and were given as good an education as possible. Perhaps your parents were wealthy enough to send you to a school, or you might be the child of a member of the clergy from the wrong side of the sheets.

Common Skill Bonuses	Combat Styles	Advanced Skills
All Educated Initiates gain the	Educated Initiates choose one	All Educated Initiates gain the following Advanced
following bonuses:	Combat Style from the following	Skills:
+30% to Culture (Own) and Lore	and gain a +10% bonus:	Courtesy
(Regional)	2H Spear, 2H Sword, Bow, Crossbow,	Language (Native) +50%
+20% to Evaluate and Influence Dagger, Spear and Shield, Sword and		
	Shield, Sword and Dagger, Mace and	In addition, civilised Adventurers choose three
	Shield	Advanced Skills from the following:
		Art(any), Craft (any), Language (any), Lore (any),
	Alternatively, you may forego	Mechanisms, Play Instrument, Streetwise, Teaching
	learning a Combat Style to gain 10	
	free skill points.	

Noble: Your family is exceedingly wealthy, with considerable land-holdings. If male, you were expected to become a knight or an important member of the clergy; if female, they wanted you to marry well.

Common Skill Bonuses	Combat Styles	Advanced Skills
All Noble Initiates gain the	Noble Initiates choose one	All Noble Initiates gain the following Advanced
following bonuses:	Combat Style from the following	Skills:
+30% to Culture (Own) and Lore	and gain a +10% bonus:	Courtesy
(Regional)	2H Spear, 2H Sword, Bow, Crossbow,	Language (Native) +50%
+10% to Influence	Dagger, Polearm, Rapier, Spear and	
+10% to Ride	Shield, Spear, Sword and Shield	In addition, Noble Initiates choose three Advanced Skills from the following:
In addition, nobles gain	Alternatively, you may forego	Art(any), Commerce, Language (any), Lore (any), Oratory,
+20% to one of the following	learning a Combat Style to gain	Play Instrument, Seduction, Survival, Track
skills: Dance, First Aid, Insight,	10 free skill points.	
Perception, Persistence, Sing, Swim		

or Unarmed.

Professions

While the training given in a conventional apprenticeship or profession cannot hope to equal the intensive training of Order novices, you have nonetheless picked up many useful skills as a result of your past life. You may pick any of the Professions listed here, as long as it matches your Cultural Background.

After picking your Profession, you must also take the skills listed in the Order Initiation box, which represents your brief training in the Order.

Profession	Cultural Background	Common Skill Bonuses	Advanced Skills
Acrobat	Urban, Outlaw	Athletics +15%, Evade +15%, Sleight +10%	Acrobatics
Alchemist	Educated	Evaluate +10%, First Aid +10%	Lore (Alchemy), Language (Latin), Lore (Occult)
Animal Trainer	All	Driving +5%, First Aid +5%, Lore (Regional) +20%, Persistence +10%, Resilience +5%, Riding +5%	
Bard	Any	Influence +5%, Lore (Regional) +5%, Perception +5%, Sing +10%, Sleight +5%	Select Two Dance, Language, Lore (any), Play Instrument
Bandit	Poor, Outlaw	Lore (regional) +5%, Perception +10%, Stealth +5%, one Weapon Style +10%	Select Two Gambling, Survival, Streetwise, Track,
Beggar	Poor, Urban	Insight +10%, Influence +10%, Lore (regional) +10%	Disguise, Streetwise
Blacksmith	Poor, Urban	Brawn +15%, Evaluate +5%, Hammer +10%, Resilience +10%	Craft (Blacksmith)
Clergy	Educated, Noble	Influence +10%,	Language (Latin), Lore (Christian Theology)
			Select Two Courtesy, Culture (Other), Language (any), Lore (any), Oratory, Teaching.
Courtier	Educated, Noble	Influence +15%, Lore (Regional) +5%, Perception +5%, Sleight OR Dance +5%	Select Two Courtesy, Lore (Art), Lore (Heraldry), Lore (Philosophy) Play Instrument
Craftsman	Urban	Evaluate +20%, Influence +5%, Persistence +5%	Craft (Any)
			Select One Craft (Other), Engineering, Mechanisms
Diplomat	Noble, Educated	Culture (Own) +10%, Influence +10%, Perception +10%	Select Two Courtesy, Culture (Other), Dance, Language (Other), Lore (Any), Play Instrument
Farmer	Poor	Athletics +5%, Brawn +10%, Driving +5%, Lore (Regional) +10%, Resilience +10%	Craft (Farming)

Profession	Cultural Background	Common Skill Bonuses	Advanced Skills
Fisherman	Poor	Athletics +5%, Lore (Regional) +5%, Resilience +10%, Swim +10%	Select Two Boating, Craft (Any), Shiphandling, Survival
Herdsman	Poor	First Aid +5%, Lore (Regional) +10%, Resilience +15%, Sling +10%	Survival
Hunter	Poor, Outlaw, Noble	Lore (Regional) +10%, Resilience +10%, Stealth +10%, One missile weapon style appropriate to your culture +10%	Track
Knight	Noble	Influence +5%, Athletics OR Brawn OR Riding +5% Pick any two Combat Styles,	Select Two Courtesy, Culture (Other), Oratory, Play Instrument
Nobleman	Noble	receiving both at a +10% bonus Sword +10%, Influence +10%, Persistence +5%, Riding +5%	Select Two Courtesy, Culture (Other), Dance, Language, Lore (Any), Play Instrument
Noblewoman	Noble	Evaluate +5%, Influence +10%, Persistence +5%, Riding +5%, Sing +5%	Select Two Craft, Courtesy, Culture (Other), Dance, Language, Lore (Any), Play Instrument
Monk	Poor, Urban, Educated	Persistence +10%, Resilience +10% Select Two Brawn +5%, Drive +5%, First Aid +5%, Insight +5%, Sing +5%	Select Two Art (any), Craft (any), Languag (Latin), Lore (Christian Theology), Meditation, Teaching
Mercenary	Outlaw, Noble	Pick any two Combat Styles appropriate to your culture, receiving both at a +10% bonus	Lore (Tactics)
		Select Two Athletics +10%, Driving +10%, Evade +10%, Evaluate +10%, Resilience +10%, Riding +10%, Unarmed +10%	
Merchant	Urban, Educated	Evaluate +20%, Influence +5%, Lore (Regional) +5%	Select Two Commerce, Language (Other) Lore (Logistics), Shiphandling
Miner	Poor	Athletics +10%, Brawn+10%, Hammer +10%, Resilience +10%	Lore (Mineral)
Physician	Educated	Evaluate +5%, First Aid +20%, Lore (Regional) +5%, Perception +10%,	Healing
Sailor	Urban	Athletics +10%, Lore (Regional) +5%, Resilience +5%, Swim +10%	Select Two Boating, Culture (Other), Language (Other), Shiphandling

Profession	Cultural Background	Common Skill Bonuses	Advanced Skills
Scholar	Educated	Culture (Own) +10%, Evaluate +5%, Lore (Regional) +5%, Persistence +10%	2 x Lore (Any)
Soldier/Warrior	All but Educated	Athletics +5%, Brawn +5%, Evade +5%, Resilience +5%	Lore (Tactics)
		Pick any two Combat Styles appropriate to your culture, receiving both at a +10%	
Spy	Urban, Educated, Noble	Evade +5%, Insight +5%, Lore (Regional) +5%, Perception +5%, Persistence +5%, Sleight OR Stealth +5%	Select Two Culture (Other), Disguise, Language (Other), Track
Thief	Urban	Evaluate +10%, Perception +10%, Sleight +10%, Stealth +10%	Select One Disguise, Mechanisms, Streetwise
Thug	Poor, Urban, Outlaw	Brawn +10%, Evaluate +5%, Persistence +5%, Resilience +10%, Unarmed +10%	
		One weapon style appropriate to your culture +10%	
Tracker	Poor, Outlaw	Athletics +10%, Perception +10%, One weapon style appropriate to your culture +10%	Survival, Track
Wife	Any but Noble	First Aid +5%, Influence +5%, Insight +5%, Lore (regional) +10%, Persistence +5%, Resilience +5%,	Select any One Art (any suitable), Commerce Craft (any suitable), Healing, Play Instrument, Streetwise,
		Select any One Dance +5%, Drive +5%, Sleight +5%, Stealth +5%, Swim +5%, Unarmed +5%	Teaching
Whore	Poor, Urban, Outlaw	Influence +5%, Insight +5%, Lore (regional) +10%	Disguise, Seduction, Streetwise
Witchhunter	Educated, Urban	Insight +10%, Perception +5%, Persistence +10%, Stealth +5%, One weapon style appropriate to your culture +10%	Pick One Culture (other), Disguise, Lore (Christian Theology), Lore (Occult), Oratory, Streetwise, Track
Woodsman	Poor, Outlaw	Athletics +10%, Axe +10%, Brawn +10%, Lore (Regional) +5%, Resilience +5%	Survival
Village Priest	Poor, Educated, Urban	Influence +15%, Lore (Regional) +5%, Persistence +10%	Language (Latin), Lore (Christian Theology)

Initiate Training

-		
Common Skill Bonuses	Combat Styles	Advanced Skills
All Initiates gain:	All Initiates gain	All Educated Initiates gain the
Athletics +10%	Any two Combat Styles from the following list:	following Advanced Skills:
Perception +10%	Crossbow, Bow, Quarterstaff, Sword, Sword and	Language (Latin),
Persistence +5%	Shield, Sword and Dagger, Garotte	Lore (Christian Theology),
Resilience +5%		Lore (Occult)
Stealth +10%		

Unarmed +10%

Past Events The world is a strange and terrifying place and the Order may not have been your first encounter with the supernatural. Roll on the appropriate Past Events table to determine what strange events, if any, lurk in your background.

Order Event Table

Roll d20	Event		
1	Your family were all murdered by a heretical cult; as a mewling infant, you were plucked from the unholy altar by a member of the Order seconds before the cult sacrificed you to their dark gods.		
2	You bear a strange birthmark. The Order's astrologers arrived at your parents' door on the night of your birth, like the Magi came to honour Our Lord in Bethlehem.		
3	Plague or sickness took your family; you might have ended up a beggar or worse but the Order gave you a home.		
4	You never knew your family. Your instructors in the Order refuse to speak of them and they have always looked at you oddly, as if watching for some dormant trait to assert itself.		
5	You are the child of a member of the Order who succumbed to the sin of lust. You know your sire is still a member of the Order but he will never acknowledge that he is your father. You are the embodiment of his shame.		
6	Your parents were members of a cult. By rights, you should have burned with them when the Order destroyed the cult but some Initiate took pity on you and took you to the monastery.		
7	Your parents were slain by a monster – and that monster is still out there, somewhere. You have sworn to kill it or die trying.		
8	Your family was wiped out by war. You have always wondered where you came from – you suspect you come of noble blood. Perhaps now you can uncover your true heritage.		
9	When you first entered the Order's halls, there was a strange omen. Perhaps a statue fell from its niche and shattered, or the skies wept blood, or a flight of black crows landed on the roof of the church and croaked a cryptic rhyme.		
10	You ran away from home at a young age, only to find a new home with the Order. No doubt your parents think you dead.		
11	During your training, you accidentally killed another student during a practise bout. Your instructors absolved you of any wrong-doing but the face of your victim still haunts your dreams.		
12	One of your fellow trainees took a dislike to you during your instruction. Gain him as a Rival.		
13	During your training, you crept into one of the Order's underground vaults. You saw something there that so terrified you, you fled from the place and never returned. What was it?		
14	One of the Masters has taken a special interest in you and believes you are destined for great things. Gain him as an Ally.		
15	Not all members of the Order have the luxury of completing their studies. You were taken from Mont-St- Michel before finishing your training, because there was a task you were especially suited for. What was it?		

Roll d20	Event
16	Once, after a particularly intense training session, you had a vision. You babbled in tongues for three days, while elder Initiates recorded your every word. You do not remember a single thing you said but you were inspired by the Holy Spirit that day.
17	There was an accident with the Greek Fire during training and you were scarred by the flames. Where do you bear this mark?
18	Something in the Order's vaults calls to you. Perhaps it is a chained demon, or a book of forbidden lore, or the unquiet spirit of some damned heretic. Whatever it is, it haunts your dreams and whispers to you in the night.
19	Some in the Order are driven by faith; you are driven by demons. You have a killer's blood-thirst – do you keep it in check through prayer and self-denial, or do you let it loose, safe in the protection of Extraordinary Grace?
20	You will die a martyr in the Order's service; that is what the old blind monk prophesied when he first touched your face. You have only a year or two at most left in this mortal realm; spend them wisely.

Occult Events – Poor

Roll d10	Event		
1	Your village was overrun by monsters and you alone survived. The Order spared your life and recruited you.		
2	For many years, your family provided shelter to the strange wandering friar who sometimes passed through your village. Last year, the friar arrived in the dead of night, bleeding from a dozen wounds and pursued by brigands. You and your family helped fight them off, and as a reward, the elder friar brought you to Mont St-Michel. Gain the friar as an Ally.		
3	Something about you drew the Order to you. Perhaps you are an excellent archer or a skilled tracker. Whatever your gift is, they can make use of it.		
4	Starving and desperate, you went to the isolated monastery begging for alms. Instead, they took you in. You owe them your life and you will repay that debt tenfold.		
5	The land around your village was cursed and nothing grew that year. Then the monk came and burned the witch who laid the curse upon the ground. Out of gratitude, the villagers sent you to the monastery as a mark of respect.		
6	A preacher came to your village and called for all true Christians to follow him to the Holy Land, to deliver it from the Saracens! You followed along with the rest but where the others starved or ran away, you kept faithful to the preacher – until a monk arrived and cut the preacher's throat. He was a false prophet, said the monk and your soul is in peril. Follow me instead and I shall save you. So it was you came to this monastery.		
7	Sometimes, on certain nights or when the veil between the worlds is thin, you can see the spirits of the unquiet dead. This is not a gift, it is a curse – for the dead scream at you, begging for vengeance or release from their earthly chains.		
8	You saw the monks of Mont St-Michel at work. You saw the swords flash in the darkness, you saw them stand against the forces of evil and drive the horrors screaming back into Hell and you decided, there and then, to dedicate your life to their service. You followed the monks back to their monastery and waited at the door for many weeks until they let you in.		
9	Ignorance is no excuse. You were but a child when they first led you into the greenwood to worship at the stones, just like your ancestors did. You thought nothing of worshipping Christ in the little stone church on Sunday and then kneeling before the trees on Friday. What a fool you were – the Order delivered you from pagan wickedness and offered you a chance to atone.		
10	The light of God shines through you, like sunlight through clear glass. Animals do not fear you and it is said that your touch heals the sick on occasion. You have a natural spiritual gift – how do you use it?		

Roll d10	Event	
1	You realised something was strange about that fat monk when he took on six attackers at once and won. The seventh attacker got lucky and stabbed the monk in the side. You do not know why you did it but you can to the monk's aid and helped him escape from your former fellow bandits.	
2	You found a cache of gold and jewels when clearing a thicket of trees one winter. The monks arrived so after and took the treasure away, saying it was cursed. They took you with them, 'for safe keeping'. You one piece of treasure in a secret place – maybe it is still there.	
3	You robbed a rich merchant's caravan, only to find the chest was full of foreign books and apothecary supplies. You sold your ill-gotten goods on – and then these monks arrived and threatened to kill you if you did not help them retrieve all the strange items. Apparently, the merchant was a devil-worshipping alchemis You helped the monks recover his sorcerous paraphernalia and impressed them so they recruited you on the spot. The merchant is still out there, somewhere.	
4	Everyone knew about the old tomb in the hills, where there were strange lights at night and people said yc could hear the devil speaking if you put your ear to the rock. Everyone knew about it – but only you we brave enough to lead the monk there.	
5	You were outlawed for a crime you did not commit. You fled into the woods but always dreamed of clearing your name and avenging this injustice. The Order's oaths command you to forget your prior life and not use your skills for personal gain or revenge	
6	You were attacked by a monster of some sort – and still bear strange scars. Sometimes, you fear that son taint or venom still lingers in your blood.	
7	You were hired as a mercenary by a baron and set to defending his lands. You did not know he was worshipper of demons until the black-clad monks were upon you. The baron fled and the monks took yo back to their monastery for questioning. Weeks turned into months, months into years and somehow yo became one of them.	
8	You picked the pocket of the wrong wandering friar. After he thrashed you, he said he had need of a cutpurs You served as his spy and bodyguard for several months, before he decided to send you to the monastery for training. The monk is still your master, in a way – he looks at you as though you were a bought dog.	
9	You became an outlaw because they drove you out of the village. You were possessed by an evil spirit, ranting raving and attacking everyone you met. The monks exorcised the spirit from you and that is how you came t join them. Sometimes, you fear that the spirit still has its claws lodged in your very soul.	
10	You were recruited by the Order in an act of desperation – you were rotting in a prison cell, awaiting execution when the black-robed monks arrived and said they needed all the swords they could muster for a monstr hunt. You were the only one of the condemned prisoners who survived. Still, you know that your fate will be to swing from a noose one day.	

Occult Events – Urban

Roll d10	Event
1	Every year, that strange monk would pay you a few pennies and you would pass on all the rumours and gossip in town. In the end, he trusted you enough to send you to Mont St-Michel. No-one's heard from the old monk in months
2	Cities are strange things. You turned down the wrong alleyway and overheard strange voices chanting in a demonic tongue. Alarmed and discomforted, you turned to the local priest for counsel. That night, a black-robed monk crept into your room and demanded you bring him to that alleyway. You do not know what happened there but the alley was awash with blood the next morning. He brought you to the monastery.
3	You have always had strange dreams. Once, you dreamed of a monastery in the ocean, holding back a dark wave. You sought out this monastery and were accepted into the Order on the strength of this dream. A few nights ago, you dreamed of your home town, drowned in a wave of blood and tears.
4	You thought that it was not right for the local lord to imprison a monk – holy men should be treated better. You helped him escape the town and he took you with him when he fled.

Roll d10	Event
5	Everyone in the city knew about the cultists but no-one dared speak out against them. You wished you had when you found yourself chained to an altar, about to be sacrificed. The monks rescued you but by then you had already seen too much.
6	There is a certain house on a certain street that you know, where the black-robed monks gather. This is one of their secret preceptries. You listened outside the door and learned too many of their secrets to let you go. They should have slit your throat but instead they sent you to Mont St-Michel.
7	Your home was sacked by invaders. As the flames engulfed the city, you saw a black-robed monk struggling to carry treasures out of a burning church. You helped him get the relics to safety and he rewarded you by bringing you to Mont St-Michel.
8	A Witch-Hunter came to your town, searching for those who had consorted with the devil. You were among those who helped his inquiries and you showed you had a knack for investigation. The Witch-Hunter wanted to employ you as one of his agents but the black-robed monks took you away before he could have you.
9	You were blind for many years after contracting a terrible illness, until a kindly monk took pity on you and healed you with strange foreign medicine. You vowed to repay him by following in his footsteps and that path led you to Mont St-Michel.
10	There's a gap in your memory. You remember being kidnapped and dragged into some dungeon and then nothing save a terrible agony. The monks found you wandering, witless and scarred and brought you back with them.

Occult Events – Educated

Roll d10	Event
1	You came across a strange book in a library. Greatly daring, you opened the leathery covers and caught a glimpse of a bizarre diagram. A feeling of mounting horror crept over you and you slammed the book shut – but too late. The demon was already in your mind! The Order exorcised you but you still feel the scars in your soul.
2	For several years, you corresponded with a learned monk in a faraway monastery. You and he never met but your epistolary discussion ranged over many topics, from theology to current events. Then, a few months ago, a strange black-robed monk arrived at your door. It was your friend and he needed your aid. After you helped him, he offered to sponsor your membership in the Order.
3	You studied with a great scholar and alchemist, a man who claimed to be close to accomplishing wonderful things. One morning, you arrived at his house to find him dead. His assassin, a black-robed monk, would have murdered you too but something stayed his hand and instead he recruited you to the Order. You were apprenticed to a diabolist and you never knew it.
4	Your time at university was well spent. Not only did you study and learn but you also made many contacts among the intelligentsia of Europe. You personally know some of the greatest minds of the age – and this made you valuable to the Order.
5	The common folk fear that which they do not understand. They accused you of being a warlock and would have burned you at the stake if you had not been rescued by the Order.
6	You found a scroll of magical charms in an old casket and decided to experiment. You did not believe in magic – but the spells worked anyway and you loosed a horror upon the world. The Order recruited you before you could do any more damage.
7	If you look closely at the history of Christendom, there are certain inconsistencies. Mysterious deaths, sudden changes of heart, convenient accidents. You delved a little too deeply with your inquiries, until the answer presented itself in the shape of a black-robed monk
8	An old rival of yours always seemed to be a little too smart. He knew things no man could possibly have learned without supernatural aid, as if he had invisible spies watching your every move. As it turns out, you were quite correct in your suspicions – he was a sorcerer, with a special interest in your work. You were recruited by the Order as a protective measure; if the sorcerer wants you, it is best that you be prepared for it.
9	Three black-robed monks broke into your study one night and demanded you help them translate a scroll. You aided them – but by doing so, you learned too much. It was the monastery or the grave and you chose the monastery.
10	You found a strange relic when poking around an ancient graveyard. You do not know what the little loop of rune-carved polished bone was supposed to be but the Order took it – and you – to Mont St-Michel a scant few hours after you found it.

Roll d10	Event	
1	Your family traces its lineage back to before the birth of Christ. According to family tales, your ancestor wa the offspring of some supernatural being, perhaps an angel. You would dismiss it as nonsense but the blac monks have always watched over your family and now they have come to recruit you	
2	You heard that a village in your domain was in peril and rode out to defend it. You were not the only one to come to the peasants' aid – the monks were already there and you learned too much to go free. Your only choices were to join them or die.	
3	Your family is wealthy and influential – the monks recruited you because they have need of your family prestige and leverage.	
4	You were the third son or the unmarried daughter of a noble family – a career in the church was the obviou choice. The monks saw something useful in you and so they stepped in to recruit you.	
5	Your family's lands and holdings were lost in a war; you had nowhere else to go except the church.	
6	Your father was a diabolist and a monster; you come of tainted and cursed stock. In an effort to erase the stain on your soul, you joined the Order.	
7	Your family was deeply in debt, so you were forced to sell some of your lands to the Church. The black-robe monks who took possession of the lands also took you, believing you could be of use to them.	
8	You hunted monsters in a vain quest for glory. Now the monks have recruited you, to put your talents t a better use.	
9	Assassins murdered your family. You were rescued by black-robed monks before the killers caught you. Yo still do not know who the assassins were or why you were targeted.	
10	You heard the call to go on crusade to the Holy Land and hoped to join one of the knightly orders but the monks of the Order decided you would be better suited to their service.	



Medieval Names

There are a wealth of sources for medieval names available online but if you are stuck, here are some Norman names common to the area around Mont St-Michel:

Male: Aleaume, Arnaud, Baldewyn, Bruyant, Caschin, Durand, Ernaut, Forsard, Fromondin, Gaillard, Gilles, Godefroi, Herluin, Huon, Isore, Jakelin, Jehan, Malbert, Mercadier, Milon, Rabel, Renier, Tancrede, Varocher

Female: Adeline, Aelis, Algaia, Alissende, Aude, Bellisente, Bernadette, Clarisse, Eglantine, Ermengarde, Esclamonde, Flore, Genevieve, Helissente, Ide, Jehanne, Joie, Maura, Mirabelle, Petrona, Rosemonde, Vuissance

Che Community of faith

Monks of the Order rarely maintain connections with their families. The Order becomes their new community. Roll on the Community of Faith table to determine the Connections made during your training and career in the Order. Add +10 to your roll if you come from a background *other* than Novice of the Order.

Add +10 to your roll if you are a Veteran character.

Add +20 to your roll if you are a Master character.

Contacts, Enemies and Rivals	
None	
1 Enemy	
1 Contact	
1 Ally	
1 Contact and 1 Rival	
2 Contacts, 1 Rival	
2 Contacts*, 1 Rival, 1 Enemy and 1 Ally	
2 Contacts*, 2 Allies*, 1 Enemy	
3 Contacts*, 2 Allies*, 2 Enemies	
4 Contacts*, 3 Allies*, 3 Enemies*	
5 Contacts*, 3 Allies*, 4 Enemies*	

*: You may take a Master of the Order as one of your Contacts/ Allies/Enemies.

Allies: Allies are older members of the Order, fellow initiates with whom you have bonded, close friends and family members, or other people in whom you have complete trust. Your allies know at least something about the true nature of the Order, although you may conceal certain facts from them for their own good.

Contacts: Contacts are other members of the Order with whom you have good relations, former friends from your past life, or simply people you have helped in the past who now owe you a favour. Most Contacts know nothing about the Order, believing you to be a simple monk. Their lives would be forfeit if they knew too much.

Rivals: Rivals are other members of the Order with whom you quarrelled, nobles or clergy who are offended by your interference in their affairs, inquisitors or witch-hunters you have crossed in the past, or some other person who opposes you but who you are not permitted to kill.

Enemies: Enemies are old foes who have escaped you in the past. They might be witches, demons, monsters, corrupt nobles or bishops, or even fallen former members of the Order.

Connections

The Connections rule skill applies; if a player works another Player Character into his Past Event or Community of Faith, *both* Adventurers gain a +10% bonus to one skill.

Example of Character Creation

Chris and Sarah are making characters for a Deus Vult game. They begin by rolling their characteristics.

Chris	Sarah
STR 10	STR 13
CON 14	CON 7
POW 16	POW 11
DEX 10	DEX 12
CHA 8	CHA 11
INT 16	INT 13
SIZ 15	SIZ 10

All rolled characteristics are above 6, so there is no need to reroll anything. The two players calculate their various derived values from these characteristics.

Chris	Sarah
3 Combat Actions	3 Combat Actions
+0 Damage Modifier	+0 Damage Modifier
+0 Improvement	+0 Improvement
+13 Strike Rank	+13 Strike Rank

They both decide to pick backgrounds first before spending their 350 free skill points.

Chris decides to be a Novice of the Order, picking Crossbow and Sword and Shield as his combat styles. He takes Lore (Occult), Mechanisms and Engineering as his advanced skills. He then gets an Order training package. As his INT and POW are equal, he can pick between Mortification of the Mind and Mortification of the Soul. The idea of being a gadgeteering monk appeals, so he takes Mortification of the Mind and picks up Disguise and a +10% bonus to his Engineering and Mechanisms skills.

Sarah cannot decide what sort of character she wants to play, so she grabs a dice and rolls randomly. There are six possible backgrounds, so she throws a d6 and gets a two. She is Poor. She decides she was a peasant girl who somehow ended up in the Order. She takes Perception, Ride, Stealth and Unarmed Combat as her common skill bonuses and Sword and Dagger as her combat style. She is tempted by the appearance of Divine Fervour on the Poor advanced skill list... does she want to play Joan of Arc? Or a rough-and-tumble brawler? Her POW is not great but the real deciding factor is her low CON – with a CON of only 7, she wants to stay away from combat. She picks Divine Fervour and Survival as her advanced skills. She dedicates ¹/₄ of her POW to her Divine Fervour skill.

Next, she picks a Profession. There are not many professions open to Poor characters. She picks Woodsman, which gives her a nice range of useful skills and a bonus to Survival.

Both now spend their 350 skill points.

Chris ends up with the following skills.

Next, they both roll for their Past Events and Community of Faith. As a member of the Order, Chris rolls on the Order Event Table, and gets a 16; the Holy Spirit once gave him an ecstatic vision. As the connection rule applies, he suggests that his vision was of Sarah's character. She has got the power of Divine Fervour and his monk was inspired to go find this holy peasant girl and bring her into the Order's service. She agrees and they both get a +10% to their skills. She boosts her Divine Fervour to 55% and he brings his Disguise up to 49%.

Common Skills	Combat Styles	Advanced Skills
Athletics 55%	Crossbow 50%	Disguise 39%
Brawn 25%	Dagger 20%	Engineering 62%
Culture (Own) 32%	Quarterstaff 20%	Healing 52%
Dance 18%	Sword and Shield 80%	Language (French) 82%
Drive 26%		Language (Latin) 32%
Evade 35%		Lore (Christian Theology) 42%
Evaluate 24%		Lore (Occult) 82%
First Aid 56%		Mechanisms 66%
Influence 46%		
Insight 47%		
Lore (Regional) 32%		
Perception 37%		
Persistence 37%		
Resilience 28%		
Ride 26%		
Sing 24%		
Sleight 18%		
Stealth 50%		
Swim 24%		

Sarah's skills are as follows.

Unarmed 35%

Common Skills	Combat Styles	Advanced Skills
Athletics 45%	Axe 75%	Divine Fervour 45%
Brawn 33%	Crossbow 54%	Language (French) 56%
Culture (Own) 56%	Quarterstaff 25%	Language (Latin) 26%
Dance 23%	Sword and Dagger 75%	Lore (Christian Theology) 76%
Drive 23%	Sword and Shield 25%	Lore (Occult) 26%
Evade 24%		Survival 48%
Evaluate 24%		
First Aid 25%		
Influence 42%		
Insight 45%		
Lore (Regional) 61%		
Perception 64%		
Persistence 47%		
Resilience 74%		
Ride 33%		
Sing 22%		
Sleight 33%		
Stealth 75%		
Swim 20%		
Unarmed 45%		



Chris then rolls on the Community of Faith table. He gets a 05 – he does not have any Contacts, Enemies or Rivals at all!

Sarah rolls on the Poor table and gets a 9. She was part of a pagan cult before Chris' character rescued her. She wonders out loud if her powers come from the pagan spirits and not God. (The GM smiles cryptically and makes a note.) She also rolls for Connections, and gets 81 (roll of 71+10% for coming from outside the Order), for a total of 2 Contacts, 1 Rival, 1 Enemy and 1 Ally. She decides that the Rival will be another member of the Order, a snooty second son of a noble family who looks down on her and the Enemy will be the head of the pagan cult she was once part of. She suggests that the Ally could be the priest who mentored her in the Order but the GM says that he should be a Contact instead and that he has an idea for her Ally that will be revealed later. (He notes down that her Ally is a nature-spirit who is still psychically linked to her but she doesn't know this yet).

Chris decides his character's name will be Alex. He is a young monk who just finished his training. He loves to tinker with gadgets and has his heart set on becoming the Prior Artifex (see page 36). Chris eagerly starts begging the GM for more Asset Points to buy gadgets.

Sarah chooses the name Aude for her character. She is a powerful mystic and Sarah describes her as being slightly otherworldly, as if she can see things that are not there. She is unsure of where she stands in the Order and has never been in a big city. With four points of POW dedicated to Divine Fervour, she can take up to four Divine Spells. She grabs the book off Chris, turns to chapter 9 and learns Shield, Soul Sight, Heal Wound and Transfiguration.

The two young monks are now ready for their first mission for the Order!

Chapter 2 Solis Sacerdotis

The Order exists to control knowledge. The secrets of this chapter are known only to the initiated – Solis Sacerdotis. Even novices who have lived their whole lives in the Order's care know nothing of the true history and purpose of the brotherhood until they have passed through their trials and sworn allegiance to the Superior General. Part of this oath promises to never reveal the Order's secrets to any outsider, on pain of death and damnation. Those who break this oath are hunted down and Excised by their former brothers.

H history Noble and Unknown

The Order's claims of its antiquity cannot be wholly substantiated. The Masters point to a Hebrew document, the *Pesher Ben Josef*, which dates from the first century after Christ and was recovered from a tomb in the Levant. The *Pesher Ben Josef* forms part of the lost Gospel of Thomas; the sections pertinent to the Order are taken from the fourth and twelfth books of this gospel.

Thomas 4

1 And Jesus and his disciples came over unto the other side of the sea, into the country of the Gadarenes

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3 Who had his dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

5 And always, night and day, he was in the mountains, and in the tombs, and there too were the bones of those he had murdered.

6 But when he saw Jesus afar off, he ran and worshipped him,

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

8 For he said unto him, Come out of the man, thou unclean spirit.

9 And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

10 And he strove with Jesus, but was defeated.

11 Now was there nigh unto the mountains a great herd of swine feeding.

12 And forthwith Jesus did cast out the unclean spirits. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place towards the sea, (they were about two thousand).

13 And Jesus appointed four of his disciples to follow after the swine and said let ye not shed the blood of any man, but those beasts that are with unclean spirits, these I give you leave to kill.

14 And they went out to see what it was that was done.

Thomas 12

22 And they came to a place which was named Gethsemane: and he said to his disciples, Sit ye here, while I shall pray.

23 And he took with him Peter and James and John, and began to be sore amazed, and to be very heavy;

24 And said unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

25 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

26 And one of his disciples approached him and said, Master, all the city is in uproar against thee. Follow, and I shall bring thee to a refuge.

27 But Jesus refused, saying this is not my father's will. But thou go, and remember what I have told thee, and let no harm come to those who follow me.

28 Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

29 And again he went away, and prayed, and spoke the same words.



Precursors

There are other groups comparable to the Order in certain respects. Wherever evil men consort with evil powers, surely the Lord will move the spirits of good men to intervene. Even among the pagans and the Saracens there are found a few virtuous souls who take up arms against demons and sorcerers. These other groups lack the divine blessing that enflames the souls of the Order.

The most important of these precursor orders existed during the Roman era. The *Averrunci* were a secret sect under the direction of certain rich families. At night, they would creep through the streets of Rome, searching for foreign priests, druids, practitioners of human sacrifice, magi and demonworshippers. The *Averrunci* employed spies and informants, as well as tools such as the Hoffman Device favoured by our Order, but their chief weapon was ever the sacrificial blade of blood-quenched iron. When the dawn rose over the city, the vile followers of these blasphemous cults would awake to find their masters dead, their throats cut and their tongues removed. In this fashion, the *Averrunci* defended the Roman republic from the worst effects of sorcerous interference. As Rome grew, the *Averrunci* became a part of the Legions, attached initially as *cohors auxiliae* (irregular fighting units) but due to their extensive knowledge of engineering and sorcery, they became commonly associated with the *praefectus fabrum*, the engineers. By day, the *Averrunci* would build bridges and roads; by night, they would hunt down and kill sorcerers.

Caesar Augustus took the *Averrunci* under Imperial jurisdiction, formally making them subordinate to the Pontifex Maximus. In this time, the *Averrunci* persecuted the early Christians most unjustly but still worked to suppress evil rituals and sorcery within the Empire. Both Christian martyr and damned diabolist met their ends on the knives of the *Averrunci*.

The Decadence of Rome and Foundation of the Order

Later Emperors, such as Nero, made a study of sorcery themselves. To protect both themselves and the evil wizards who instructed them, the Emperors disbanded the *Averrunci* who had protected Rome for hundreds of years. Driven underground and hunted as they had once hunted sorcerers, the *Averrunci* became allied with the early Christians. St. Hippolytus wrote most eloquently and forcefully of the need for the skills of the *Averrunci*.

The Order, bolstered by the resources and secrets of the *Averrunci*, was the hidden shield of the early Church. They guided our holy forefathers to unity at the Council of Nicea and suppressed the heresies of the Arians and Nestorians. A formal Papal mandate was given to the Order by Pope Honorius in 634, in the Secret Bull *Ad Orbi et Umbri*.

Bishop Honorius, Servant of the Servants of God. Every good reward and every good gift is from above, descending from the Father of Light, with Whom there is no change and no overshadowing vicissitudes. Caringly, beloved sons in the Lord, we praise the omnipotent God for you and on behalf of you, because your religious order, your venerable institution is and must remain a secret lest lesser souls become corrupted through vile rumour. Through inspiring grace you became attentive hearers of the Gospel, having forsaken worldly ostentation and private property, indeed having abandoned the wide path that leads towards death, you humbly chose the hard way that leads to life and sacrifice. In agreement with this is the fact that you, just as true disciples of the Lord and warriors most skilled in holy war, are indeed fired up by the flame of charity and fulfil by your deeds the words of the Gospel that says: Greater love hath no man than this, that a man lay down his life for his friends, whence, in accordance with the words of the great Shepard, you are not afraid to lay down your souls for your brothers and defend them from attacks of the pagans. You were appointed by the Lord to be defenders of the Catholic Church and assailants of Christ's foes. It is indeed lawful that may you exert in your pursuit and laudable devotion in such a holy deed with all your heart and all your mind. Nevertheless, we encourage your corporation in the Lord, and, for the remission of your sins, by the authority of God and St. Peter, prince of the apostles, we charge you, as well as your those serving you, that you intrepidly fight, invoking the name

of Christ, against the enemies of the cross, in order to protect the Catholic Church and to secure that which is under the tyranny of pagans and heretics and ought to be rescued from their filth.

Further, we charge that you always conceal and never reveal the blasphemous secrets and unwholesome knowledge of those you defeat, but that you instead destroy it or make goodly use of it in the form of redemption through further victories over the pagan and the heretic. In carrying out this duty, you are encouraged to do whatever is necessary to protect the flock of the Catholic Church from the depredations of evil and things of darkness, and for this you have our blessing.

In times of sore and pressing need, and only when all other recourses save prayer have been thoroughly exhausted, your members may call upon the authority of this office, as signified by the blessed rings which all the anointed of your order shall bear, and thus demand aid, succour, shelter, monies or whatsoever else you require from the bishop of the place you find yourself in, and further we charge these our beloved bishops to respond promptly to your call and never hinder your business nor your travel, even if they are in ignorance of your ultimate ends.

We also establish in this present decree that the religious life that has been instituted in your house, inspired by divine grace, shall be observed inviolably and the brothers who serve the Lord therein shall live chastely without personal property, and, confirming their profession by words and morals, shall be subject and obedient to their master and to those whom he ordains. Moreover, since this house of your sacred institution merited to be the source and origin of the order, it shall likewise forever be considered the head and principal of all the places that belong to it. And because those who are defenders of the Church should live and be sustained from the goods of the Church we by all means prohibit the exaction of tithes against your will from all moveable and unmovable possessions and anything that belongs to your venerable house.

While also reserving for bishops Episcopal rights, in regard to tithes, as well as religious services and burials, we likewise grant permission to build places of worship in locations given to your Order, where your community resides, in which religious services would certainly be held and where, if any one of your or your community should die, they may be buried. In addition, we decree by apostolic authority that, in whatever place you happen to arrive, you should receive the sacraments of confession, unction and all others from honest and Catholic priests, lest something be lacking in the partaking of spiritual gifts. Because indeed we are all in one Christ, and there is no distinction of faces with God, both in the remission of sins and in other beneficences, and we wish both your communities and your servants to be recipients of the apostolic benediction that has been granted to you. Therefore, if anyone, with the knowledge of this our decree, rashly attempts to act against it and, having been warned for the second and third time, and does not suitably correct his fault, he shall lose the dignity of his power and honour. He will find himself accused of the perpetrated injustice before the divine court and be unworthy of the most holy body and blood of our God, Lord and Saviour Jesus Christ, and also be subject to severe vengeance at final judgment.

Those, however, who maintain these precepts shall obtain the benediction and grace of the omnipotent God and his blessed apostles Peter and Paul. Amen.

The slow collapse of the Western Empire gave rise to hundreds of magical sects and diverse heresies. Worse, the knowledge of the Ancient World, assimilated by the Romans from the Greeks and Egyptians, was lost to wave after wave of barbarian invasions and revolts. Libraries burned and scholars were put to death. The role of the Order in preserving this ancient knowledge cannot be understated – our forefathers took scrolls and spirited away wonders even as the barbarians were hammering at the gates of Rome. In truth, we also fired the libraries and slew scholars, for it is better that the knowledge of the ancients be in our care than sown like pearls before swine.

Nonetheless, many feared that the end of the world had come as the old order was swept away. We do not know the hour nor the day when the end will come but we know it shall be heralded by days of madness when evil sorcerers and dark forces hold sway over suffering Mankind. There are foul tides in the spiritual realms, when heresy and sorcery rise up like the waters of some unfathomable ocean and wash over Christendom in a catastrophic wave. These are the times when the Order must be as a bulwark or breakwater, shielding Church and flock from the worst predations of evil. After the fall of Rome, the Order strove mightily to be that shield and, through sacrifice, faith and sheer necessity, they were victorious.

The chaos abated. The Church had endured and become united; the Bride of Christ ready to be mother to the world that is to come.

In times of peace, a man may set aside his sword. The Order began to prepare for the next crisis, to categorise and develop our hoarded knowledge, to ready our fortresses and our instruments for the tumultuous era to come. There were still heretics to be silenced and monsters to be destroyed but these lurked in the forests and wilderness instead of the cities and villages. The Order established a network of hidden preceptries and refuges in the east, around the great city of Constantinople. This eastern watchtower lay close to Persia, from whence a prodigious number of sorcerers and diabolists come.

Mont St-M ichel

This central fortress of our Order is truly a wonder. Rising from the ocean like an armoured giant or a cathedral-ship, the rock of Mont St-Michel is accessible only by a narrow land-bridge and even then only at low tide. Prior to the establishment of our church there, the island was called Mont Tombe.

In 708 AD, the Archangel Michael appeared to St. Aubert, then bishop of Avranches and commanded him to build a church on the rock. When he refused, the angel placed a burning finger on St. Aubert's forehead and branded him with holy fire. The relic of St. Aubert's skull is one of our most sacred icons. Our Order, masquerading as Benedictines, took possession of the island and transformed it into the stronghold it is today. The Mont St-Michel is home, refuge, castle and church to us.



Prior to the establishment of this central base, our Order's chief residence was in the underground catacombs of Rome. This labyrinth was secure and private, both traits most vital in our endeavours but we could not act openly. The Mont St-Michel offered security and privacy while also presenting a public face for the Order. We appeared to be another wealthy monastery under the aegis of Avranches and in this guise we could take in monies and build further strongholds. Monks from our Order established further priories, schools and orphanages in Normandy, so that our novices could be trained discretely. It is best to begin with a child who can be moulded into a perfected instrument, instead of a man already soiled by the vicissitudes of the world.

The Norman lord William Longsword conquered the Cotentin Peninsula, making Mont St. Michel part of Normandy. This was in accordance with our Order's plans, for our monks travelled with the avaricious and vital Normans all over Europe. We lent our support to William's descendant, called the Conqueror and were rewarded with lands all over England. The independent incomes of the Order grew prodigiously, allowing us to found further daughter Priories in both England and Europe. As the turn of the millennium approached, there was a resurgence of apocalyptic cults and false prophets and once again our Order was there in the shadows, ensuring no madman or diabolist triumphed. Still, this new tide of chaos and heresy could not be wholly stemmed and once again Christendom was engulfed by secret cults and sorcery. This vile tide dragged all of Europe down into sin once more.

The Schism

In 1054, long-standing divisions within the Church came to a head. Legates of Pope Leo IX travelled to Constantinople to threaten the Patriarch there, Michael Cerularius. Both sides excommunicated each other in their dispute and the Church was driven by a terrible schism between the Latin and Greek sides on the west and east respectively. Our Order, too, was divided by this schism and the eastern Priories are lost to us.

One of Leo's successors, Stephen IX, wished to use our Order as a weapon in his own political ambitions, ordering our agents to assassinate certain Norman lords and disobedient bishops. Such interference with secular politics is not within the Order's mandate – we are tasked with guarding the Church against supernatural and heretical threats, not killing those who offend the current Pope. Therefore, when Stephen's successor Nicholas II obtained the Holy See, the Order requested that he issue a second secret Bull, On The Shepherding of Mankind, which declares that the Order must remain aloof from secular politics in all its forms. It is forbidden for any members of the Order to own land or hold a noble title, or to use our secret arts for any purposes other than the destruction of evil.

The Crusades & New Heresies

A century ago, Pope Urban II preached at the Council of Clermont, calling on the noble warriors of Europe to go to the aid of the Christians of the East. This call was eagerly answered by many, both common and nobility. Great hosts marched or sailed into the lands of the Saracens, creating the Kingdom of Jerusalem. Our agents were among them. In the east, we have come into conflict with the secretive Hashishim and other sorcerous sects; we have foiled schemes to topple the Christian kingdoms and aided our brethren in the militant monastic orders.

Organised heresy also troubles Europe once more. Spawned by the tide of evil loosed by the millennium continues, heresies like the Cathari defy the authority of the Pope. These heresies often conceal worse crimes – sorcery, human sacrifice, witchcraft, consorting with demons – and must be dealt with. Between the Crusades in the East and the threat of organised heresy in the West, our Order is sorely pressed. There are few of our brethren to deal with the threats facing Christendom.

Famous Brethren

St. George: Said to have been one of the greatest warriors of the Order, St. George was a Roman legionnaire who served under the cruel emperor Diocletian. St. George was a secret Christian in a time when the Emperor oppressed the true faith. Fortified by the power of God, he slew a great dragon in the east.

St. Cyprian: A pagan sorcerer who converted to Christianity, St. Cyprian is venerated as the great archivist of the Order. Many of the books and scrolls now kept in Mont St-Michel were gathered by him and his disciples.

Pope Sylvester: The only member of the Order to have been elected Pope, Gerbert d'Aurillac learned much from the Moors of the Iberian Peninsula before becoming a Hieromonk. He accomplished great things in the service of the Order, guiding us through the grim years of the Millennium.

Structure of the Order

The Order's internal structure is modelled on the Rule of St. Benedict, as set down in the 7th century. When in the abbey of Mont St-Michel or in one of our priories, our members must observe that Rule in all its particulars. Goods are held in common and provided to each member according to necessity. We pray eight times a day, as per the rule. Between these times, each member is to apply himself to his appointed tasks or to occupy himself with training, study and other fruitful labour.

Those Hieromonks who are out walking the roads in search of evil-doers or investigating reports of supernatural threats are exempt from scheduled prayers but must still offer praise and thanks to God whenever possible. They are to attend Mass as often as is convenient and to confess to an ordained priest or their confessor as required.

Novices

All members of the Order who have not been initiated and anointed are termed novices. There are three grades of novice – Ward, Novice and Initiate. Except in the most unusual of circumstances, novices are restricted to the monastery where they are undergoing their training.

The training regimen of the Order is extremely demanding. In addition to studying the Bible and other scriptures and writings of the saints and holy fathers, novices are obliged to study many other fields appropriate to the novice's level of

The Liturgy of the Hours

All members, even those travelling, are expected to offer up prayers according to the Liturgy of the Hours set down by St. Benedict. Prayers must be said eight times each day. **Matins**, the Night Office, also called the Vigils, takes place in the dead of night. **Lauds** greets the dawn. **Prime** takes place at the first hour, **Terce** at mid-morning on the third hour and **Sext** at mid-day, six hours after dawn. **None** is held at the ninth hour, in mid-afternoon. **Vespers**, the evening prayer, takes place at the lighting of the lamps, while **Compline** is held before we retire for sleep.

All activity within the monastery is arranged according to this division of the day.

Prayer	Time	
Lauds	Dawn	
Prime	6am	
Terce	9am	
Sext	12pm	
None	3pm	
Vespers	6pm	
Compline	9pm	
Matins	12am	

accomplishment and intellect. All novices are also trained in techniques of observation, deduction, rhetoric and logic, so they are capable of acting wisely in all situations. Nor do we neglect the body in all this honing of the mind – starting from the moment they enter the Order's care, novices are trained in combat with all manner of weapons and are made to exercise in a variety of ways. A fully trained member of the Order should be the equal of the finest knight, the most brutal gladiator, the most cunning thief and the most learned scholar in all of Christendom.

We are God's Instruments. It is only right and proper that He should have the finest tools we can forge.

Ward

Those children taken in by our Order are referred to as Wards. We take both male and female children. It is preferred that such children be orphans; they must be of good health and free from deformity or other flaws. In certain cases, it is permitted for the Order to take children who are not orphans but such admissions are at the discretion of the Father Superior of the Monastery at the Manoir de Brion or the Mother Superior of the Nunnery at Manoir de Sophia.

On The Female Sex

The Order accepts both male and female members, despite the well-known perils of the lesser sex. Male recruits are of course preferred, being stronger of limb and quicker of mind. Female members also risk inflaming the senses of otherwise chaste monks, leading them to sin or otherwise act unwisely. Wherever possible, the sexes are segregated. Novices are brought up in separate institutions and mixed only during their final instruction. At Mont St-Michel, the male and female parts of the Order each have their own dormitories and refectories and while Mass is celebrated jointly, those novices and Hieromonks who have not yet mastered their carnal lusts are watched closely by their superiors, lest the darkness of the chapel lead to indiscretions.

The reasons for permitting female members are threefold and are enumerated here.

The first reason is Tradition; the Order has admitted women since its foundation. Women were once permitted more authority in the Church than they presently hold and, as one of the oldest Christian orders, this authority is maintained within the Order. A goodly number of the Masters are women and there have even been female General Superiors in the past.

The second reason is Necessity; the primary talents needed by the Order are faith, courage, quick wit and keen senses and a woman may be possessed of these traits too, even courage. The farmer's son may be strong as an ox and able to cleave a man in two with one swing from an axe, yet if he flees in terror or is bewitched by the first sorcerer he meets, he is no use to us. By contrast, the farmer's daughter may be no stronger than any other girl but what little strength she has, she can use to thrust a dagger between the ribs or across the throat of her unsuspecting foe. Without female recruits, our Order would lack the numbers to accomplish what must be done.

Necessity, too, dictates that the Order has a number of female members for tasks that cannot be accomplished by males. It may be necessary to spy on the wife of some noble, or to masquerade as a beggar-woman or a courtesan or a nun of another sect. Women are in general seen as less threatening and dangerous, allowing our sisters to slip past the defences of the enemy with comparative ease.

The third reason to allow women is Inspiration; the preternatural gifts of God and the visions sent by the Holy Spirit may be found in women almost as often as in men. Hildegard of Bingen, the acclaimed mystic and seer, is a woman and her miracles are as potent as those of any other saint in this age of the world.

These three reasons are sufficiently compelling to justify the admission of female members, despite the obvious perils and weaknesses of women.



Wards are trained until the age of 14. They are given basic instruction in combat techniques and physical discipline and they are taught to read and write in both Latin and the common tongue of the region. They are also taught history, philosophy, herbalism and the rudiments of theology. At the age of 10, the progress of the ward is assessed. If he is deemed suitable, he may remain in the monastery; if some defect in his character has become evident, the ward is sent to a less demanding school attached to some other abbey.

Novice

Novices are potential members of the Order who are undergoing intermediate training. No novice is accepted who is below the age of 14; those above the age of 40 may be accepted but are unlikely to survive the training period. Novices are trained in combat techniques, in stealth and evasion, in deception and spycraft and in the techniques of assassination, of cryptography, in how to lead and how to obey. They are trained to meditate and to pray, to master fear and weakness, to mortify the flesh and the spirit in the service of God. They study all the sciences that are useful to them, such as herbalism, medicine, alchemy, metallurgy and geology and the natural history of animals and plants. They study history in all its parts, from the creation of the world to the present day, with a special emphasis on practical knowledge - how to conduct a siege in the Roman fashion, where to find the secret cellar in a temple of Apollo, how to behave as if you are a slave in Barbary or a prince in Byzantium.

Novices study theology and after a solid grounding in the teachings of Christ, in the writings of the apostles and evangelists and in the collected wisdom of the saints, church fathers and wise philosophers, they are also taught about other religions. They study the differences between the Western and Eastern Churches and all the heresies and cults that have troubled us in the past. They study the Torah of the Jew and the writings of the rabbis, they study the Quran of the Saracen and the lore of the Moorish sorcerers. They are instructed in the beliefs and methods of pagan cults, in witchcraft and diabolism, in demonology and sorcery (these latter teachings are, of course, wholly abstract and contain no practical workings; students are closely watched to ensure none of them stray from the path).

Novice training takes between six months and three years, depending on the aptitude and zeal of the novice. Once a novice is deemed ready, he is tested again before passing onto the rank of Initiate.

Potential members who did not enter our service as wards usually enter as novices, although a few are permitted to start as initiates.

Initiate

The final phase of training takes place at the Mont St-Michel. Here, initiates are given practical training in the tools and

methods of the Order and they are finally told about our great purpose and the Divine Path. These are secrets of the Order, so they are only revealed in the secure confines of this stronghold. Patience is a virtue; thus, a child brought into the Order as a ward is triply virtuous, for he has laboured and studied for up to a dozen years without any inkling of the Order's purpose for him.

Initiates train under the watchful eye of the Masters for at least 14 weeks. Their instruction is mostly practical – the safe use of alchemical compounds, the operation of our stranger weapons, methods for slaying certain monsters, charms against hostile magic and the proper ways to carry out an investigation and deal with a cult. Initiate training is so intense that the normal rules of the monastery are suspended. Initiates need pray only once a day and attend Mass but once a week, for every waking hour is consumed with study and practise. Initiates are pressed very hard indeed; even a hardened knight or a well-trained novice can falter at the last. In the crucible of the *Cella Probatur*, we burn away all doubt, all hesitation, all fear and leave only the perfected Instrument of God.

The Trials

At each step of the training process, novices are tested.

For wards, this testing consists of a verbal interrogation by the Master of the house. The ward must demonstrate physical fitness, the ability to learn and to obey and must show a devotion to the Order, even though they are as yet unaware of its true nature.

For novices, the test involves fighting a bout against older members of the Order, demonstrating physical ability. The novice invariably loses against this superior foe, giving him a chance to demonstrate humility, determination and the ability to analyse one's own weaknesses and compensate. The older member – usually a gyrovague – is permitted to question or otherwise test the novice. Some of these tests may take weeks; a novice might be taken into the middle of the wild woods and told to find his way back to the school, or brought in to aid with an ongoing inquisition, or pitted against another novice.

The tests for initiates are the hardest of all. The initiate is brought to the chapel by his fellows at Mont St-Michel, clad only in a white robe. They are left alone to pray all night. At some time during the night, the initiate will be tested in some manner unique to that individual. Perhaps the Initiate will be given a draught of a maddening potion in a cup of wine, so that he sees terrifying sights and must demonstrate his mastery of his own mind by banishing these horrors. Perhaps elder members of the Order arrive and bring the initiate to a forest glade where he must battle a series of foes, or maybe a secret door in the chapel opens and the initiate must pass through a gauntlet of traps and tests.

Lay Brothers

Only a small number of novices pass all the tests. Most are eliminated at one stage or another. Wards who fail are given over to another monastery, where they may still be of use to the Order in another capacity.

Novices who fail may still become lay brothers in the Order. These lay brothers are monks who serve at Mont St-Michel or another priory, performing manual labour and aiding the Masters. They are our scribes and our carpenters, our farriers and our stonemasons. Lay brothers are not initiated into the deeper mysteries, so the ultimate purpose of our Order must remain a secret to them, but they can be trusted to know that we are more than we seem. On rare occasions, a lay brother may distinguish himself and be permitted to enter initiation late in life.

Initiates who fail usually perish.

In the morning, the initiate's friends return to the chapel. If the initiate is still within the church, he has passed the test. If he is gone, they may never see him again.

The Initiation Ceremony

Successful postulants return to the chapel for the ceremony of initiation. The initiate lies on the floor, arms outstretched, while the Superior General of the Order or the Bishop of Avranches recites Mass and anoints each initiate with the sign of the cross, using a mix of oil, water and a third secret substance.

The initiation ceremony is a form of Holy Ordination. To be initiated is to become a priest, although initiates are not to celebrate mass, hear confessions or perform any other sacraments except in times of extreme urgency. The reason for this ordination is three-fold. Firstly, the initiate may at times be called to perform an exorcism, driving out evil spirits and casting demons back to Hell. Secondly, to facilitate the granting of Extraordinary Grace, the primary spiritual defence vouchsafed to our Order. Thirdly, so that he might act as a confessor to his brothers. Often, in the field, our members may find themselves far from a church and yet be in dire need of confession having imperilled their immortal souls in the course of their onerous duties. In such circumstances, it is permitted for one initiate to act as Confessor to another.

hieromonks

Those who have been fully initiated into our Order are termed Hieromonks – a term borrowed from the Eastern Church. It signifies 'priest-monk', denoting the dual nature of our members. They are both holy priest and warrior monk, with power both spiritual and martial. For females, the term is 'Hieronun'.

Hieromonks are the strong arms and watchful eyes of the Order. They have completed their training and are considered full members of the Order; their lives and deaths are dedicated to God. Hieromonks may dwell at Mont St-Michel, or one of the priories across Christendom, but most only return home every three or four years. The rest of their lives, they spend out in the wild, doing God's work.

A small number of Hieromonks are permitted to remain at Mont St-Michel or another priory if their work demands it, such as scribes, smiths or other craftsmen, or those who are recovering from illness or injury. The demands of the Order, however, are such that every able-bodied Hieromonk who can labour in the world must do so. There are perilously few of us and a very great number of enemies of Christendom to thwart.

Hieromonks are divided into five degrees. As a Hieromonk gains experience and accomplishes great works of faith and courage, he may advance through these degrees towards the rank of Master. Each step along this path is marked by a further ceremony where the Hieromonk restates his vows and is brought deeper into the mysteries of our Order.

Hieromonk of the First Degree

Those who have just completed their training are termed Hieromonks of the First Degree. They are journeymen, who have learned all that they must know but who lack the seasoned wisdom in how to apply it. First Degree Hieromonks are sent out into the world in the company of a more senior member, or else are sent to some distinct preceptry or priory where the Master there can give them suitable tasks and practical instruction.

The First Degree is a most perilous time for the Hieromonk's soul. Like a falcon let loose from the jesses for the first time, there exists the risk that this new freedom will overwhelm the Hieromonk and he flees the Order's care. After many years of intense training and confinement, the temptations of the world may be too much for the unwary soul to resist.

Worst of all, the Hieromonk may be overly confident in his skills and gifts, forgetting that our Extraordinary Grace stems from humility above all else. Knowing he can defeat five foes, the Hieromonk unwisely attacks 10. Knowing that he will be forgiven for any sin he commits as a matter of necessity, he commits sins as a matter of personal indulgence. Knowing that God will know His own and that sometimes death is preferable to life, he slaughters indiscriminately. Be watchful of your fellow travellers, lest they succumb to these temptations!

A year's seasoning is normally sufficient for one of the First Degree. After such a probationary period in the company of

an elder Hieromonk or a Preceptor, the Hieromonk returns to Mont St-Michel. There, his progress is assessed and he may be permitted to advance to the Second Degree.

Abbey: A great monastery, where an abbot resides. **Abbot:** The master of an abbey. The female form is 'abbess'. Compare *prior*.

Claustral Prior: One of the masters who resides on Mont-St-Michel.

Commandery: A group of Hieromonks.

Degree: One of five levels of spiritual progress within the rank of *Hieromonk*.

Extraordinary Grace: The primary spiritual shield of the Order.

Friar: A cleric who goes out into the wider world.

Gyrovague: A wandering monk, especially a troublesome or corrupt one.

Hieromonk: A priest-monk – one of the Order who has been initiated into the higher mysteries.

Hieronun: A female member of the Order.

Initiate: One who is undergoing final training in the Order's ways at Mont St-Michel.

Master: One of the inner circle of the Order. Mendicant: A beggar-monk.

Novice: One who is undergoing initial training at another abbey.

Obediantry Prior: The *master* of a *priory* owned by the Order.

Preceptry: A safehouse or secret fortress of the Order. **Preceptor:** The *master* of a *preceptry*.

Preternatural Gift: A divine blessing or miraculous ability.

Prior: A monk who is the master of a priory.

Priory: A smaller monastery, overseen by a *prior*, which was founded by and is still subservient to an *abbey*. **Ward:** A child who is in the care of the Order.

Hieromonk of the Second Degree

The majority of our gyrovagues are Hieromonks of the Second Degree. Such Hieromonks have proved themselves reliable, true to their vows and capable of acting independently. Second Degree Hieromonks travel in pairs, in small groups or – if necessary – alone. They may be attached to a priory, preceptry or supervised by a higher-degree Hieromonk but such contacts are fleeting. For three or four months at a time, Second Degree Hieromonks travel through Christendom, ranging from the great cities to the meanest hamlets, from the frozen mountains of the north to the shores of Africa.

Should the Hieromonk find signs of evil, he must first learn all that he can about the threat. Can he deal with the threat on his own, or must he gather more of our Order first? Does he have a full accounting of those involved, or are there other, unknown dangers that will ambush the unwary intruder? Does he know of the tools and weapons that will be required to slay whatever supernatural foes are present, or must such supplies first be gathered? Caution must be balanced with expediency. It is unwise to rush in too eagerly but it is equally unwise to wait too long, or the threat may grow too large or innocents may suffer unduly.

To advance to the Third Degree, a Hieromonk must demonstrate that he possesses the qualities of leadership and discipline.

Hieromonk of the Third Degree

The Third Degree Hieromonk is as a father to those lowerranking monks who depend on him for counsel and wise guidance. He is seasoned by many years toil in the vineyard of Christendom, yet he has not permitted his vision to be clouded by either cynicism or despair. He has seen the many forms of evil, yet he still knows to assume nothing and to see instead of merely looking.

Third Degree Hieromonks also wander the roads but their paths are circumscribed. The path taken by a Third Degree member is determined by the Masters and his peregrinations invariably take him to places where it is believed danger may lie, or where he will easily be found by Second Degree Hieromonks who need his aid. Third Degree Hieromonks are also responsible for looking for new potential recruits; let each monk who is raised to the Third Degree first find his own replacement, lest death take him unawares.

Hieromonk of the Fourth Degree

To enter the Fourth Degree, one must have attained a special skill in one of the most vital tasks of our Order and have an unquestionable record of devotion to our cause.

Those of the Fourth Degree are very close to being raised to the rank of Master. They are recalled to the Mont St-Michel or another priory, where they work at the side of the Masters. Those of the Fourth Degree are like the personal guard of some mighty king, committed to battle only when victory or defeat seems certain.

Hieromonk of the Fifth Degree

The Fifth Degree is attained only by very few Hieromonks, for it is as much a degree of censure as commendation. To enter the Fifth Degree, the Hieromonk must have first reached the Fourth Degree but then be found unsuitable to be elevated to the rank of Master. Why? Perhaps a lack of discipline, or a character flaw, or some shameful deed in their past. A Fifth Degree Hieromonk is caught between their undeniable skill devotion and their equally undeniable base nature. They are not worthy of the rank of Master but superior in ability and experience to any lower-degree Hieromonk. As such, the Fifth Degree are entrusted with those tasks that no other Hieromonk could hope to complete. These tasks are perilous in the extreme and truly the zeal with which those of the Fifth Degree pursue the ultimate ends of our Order, even unto death, washes away whatever failing prevented them from reaching Masterhood.

Che Order and the Morld

The *existence* of our Order is not a secret. Who can deny that the Mont St-Michel rises from the sea like a defiant angel, or that monks and pilgrims travel from that monastery to all the lands of Christendom?

It is the *nature* of our Order that you have sworn to conceal. The common people may never be permitted to know that we watch over them, or of the evils we protect them from. They may never know of our wonder-weapons or our secret teachings. Above all, they must never know the nature of the Enemy, lest they be tempted to the path of darkness or overawed by the strength of our foes.

This is a fallen world. There are perils at every turn of the road and the unwary Hieromonk may stumble if he is not prepared for these dangers. It is only at Mont St-Michel or another Priory, where the Hieromonk's faith is bolstered by the presence of his peers and the watchful guidance of the Masters.

The training you have received ensures that almost any physical peril you encounter will be overcome. You are enjoined to conceal your abilities whenever possible, using only the least force necessary. If a man attacks you with his fists, knock him down with yours. If a man threatens you with a sword, disarm him. If you must enter a house without the knowledge of those within, look first for an open door before scaling a wall. Be modest and circumspect in all actions and even submit to humiliation if necessary. Would an armoured knight, secure in his strength, strike a child who offends him? No, he would chastise the child and go about his business – so let it be with you.

If you must act with violent intent, do so swiftly and mercifully. Do not take pleasure in the act and do not kill unnecessarily. If an enemy may be defeated without killing him, consider doing so. If an enemy's suffering may be avoided or cut short, speed him to his final judgement. Delight not in cruelty or bloodshed.

At the same time, do not let considerations of honour or morality influence how you conduct violent acts. It is better to murder a foe as he sleeps than to face him with sword in hand. It is better to crush a dozen men with falling stones pushed from a steep hillside than to meet them on the battlefield and it is better to poison a well than fight against an army. Consider too the virtues of deception and depravity. A mighty swordsman may be undefeatable through force of arms but threaten his infant son's life and he will yield to you. A proud king may be overawed if he discovers the heads of his nine best knights stacked in his privy chamber when he awakens. If you must masquerade as a priest, or a physician, or a sorcerer, or a ghost, or an angel or even a demon come up from Hell, do so.

This brings us to a discussion of spiritual perils. Temptation takes many forms and the unwary Hieromonk may fall unless he guards his heart and soul against the Devil's lures. The seven sins enumerated by Evagrius Ponticus and latterly by Pope Gregory I, are commonly listed as being Gluttony, Sloth, Envy, Greed, Lust, Pride and Wrath.

Gluttony is the least perilous of these sins for us, as we are rarely in a position to overindulge. Do not be like the abbots of certain rich monasteries, who grow fatter than the fatted calves they feast upon. Do not covet cloth-of-gold robes or fine armour; make do with what the Masters give you, or what can be bought most cheaply and easily. Your body is the Instrument of God and it is upon you to keep your body in full fitness. Never grow lax in your discipline. If you feel a roll of fat around your belly, you must go back on the road as soon as you can. If you feel tempted to linger in bed, get up immediately and recite a prayer of contrition. The body is a lazy, grumbling and easily corrupted slave and it is up to you to master it and put it to good use.

Sloth is a grave sin for our Order. We are charged to be constantly watchful for signs of evil and how can we watch if we give in to sloth. Sloth brings neglect of our duties and with this neglect, evil creeps in. All that is required for the triumph of evil is for good men to do nothing. It cannot be denied that our duties are most difficult. Even Our Lord cried out at Gethsemane, asking for his duty to be taken from him, because it seemed to him too hard – but we cannot afford to slacken our efforts, even for an instant. Watch your fellows lest they slip in their vigilance.

Envy stems from the hard burden of our vows. A Hieromonk may look at a merchant and covet his wealth, or look at a knight and desire to be as acclaimed and famous as he. 'I have greater skills than either of these men', he thinks, 'I could easily win a tourney or a battle, or make my fortune and never hunger again'. A Hieromonk may even look at a humble peasant toiling in the fields, his honest wife by his side and wish to have an ordinary, humble life, free from care and strife. This too is envy – envy of those who are weaker than you. Every one of us is exceptional in that we are blessed with strength, intelligence and skill beyond the average and that blessing comes from God. You are called to a higher service and must not shirk from that service by envying those who seem to have easier lots in life.

Greed is entwined with envy. To succumb to envy is to desire a life beyond the Order; to succumb to greed is to be distracted by the material at the expense of the spiritual. The Order



provides everything a monk needs – you are fed and sheltered by the Order, your expenses are paid from our coffers and we give you the tools and weapons you need. You yourself own nothing, because you need own nothing.

It cannot be denied that this is a hard test. A Hieromonk who must disguise himself as a Byzantine prince might dine on roast boar and rich sweet-meats for a season but when he returns to the Order after his mission, he must also return to bread and boiled vegetables. A monk who serves the office of the Prior Adjutant may find himself entrusted with sums of money beyond imagining, enough to buy a life of utter luxury, but he is not permitted to keep one penny for himself. In both cases, the monk could very easily prolong his mission to indulge his greed. 'Oh', says the spy, 'I must stay on in Byzantium for another season, to learn the secrets of the *basileus*.' 'Oh,' says the clerk, 'if I am to spend this gold on the needs of the Order, I may spend a few coins on my own needs'. Both of these monks have fallen prey to Greed.

The perils of Lust hardly need to be explained. The Order is a mixed one, accepting both male and female members. A male Initiate must study and work and even fight alongside women. We even train certain women in the arts of seduction, teaching them to manipulate the lusts of others. Worse, a monk may be obliged to commit carnal acts as part of his duties, while in disguise. At all times – even when engaged in the act itself – you must remain aloof and in control, resisting your lower urges and transforming the carnal deed into a mere mechanical operation. The pleasures of the body are a sinful trap, designed to distract the soul from its higher calling.

You are advised to avoid the company of the opposite sex whenever possible. Where this is not possible, be on your guard against the perils of Lust and turn these energies to more productive purposes. Exhaust yourself in battle and you will have no desire to lie with another.

Pride is a deeply troubling sin for those of our Order, precisely because our position is so exalted. We are the chosen Warriors of God. We hold the power of life and death over our fellow men. We topple princes and kingdoms, we wield devices of arcane and spiritual potency and through it all we are assured of a swift passage through Purgatory and a place in Heaven. We are as close as men can come to the angels of the Lord.

The Lord is the Son of God and he knelt to wash his servant's feet. We must learn from this example. As soon as you account *yourself* better than the common man, instead of humbly accepting the power and authority of your holy office, then your pride will lead you astray.

Remember, always, that angels can fall.

The final sin is Wrath and in this we must balance as on the edge of a knife. Righteous judgement, just punishment and cleansing fire are the tasks of our Order. It is better that a

hundred perish than to let a single sinner escape and it is better that you destroy a city rather that sparing it and letting evil take root there again. At the same time, you must not succumb to the sin of Wrath and destroy or kill unnecessarily. Do only what is needful and good, no matter how vile or distasteful it seems. Temper mercy with vengeance and vengeance with mercy but always, always consider your actions before striking.

Friars, Mendicants and Gyrovagues

The usual guise for the wandering Hieromonk is as a blackrobed friar – such sights are commonplace on the road. Those wishing to keep a lower profile should disguise themselves as mendicant beggars or even lepers; those wishing to allay suspicion should adopt the guise of a drunken and lawless gyrovague.

Other common identities that may be taken are those of a mercenary soldier, a mountebank, a travelling dealer in relics and curios, or a pilgrim en route to the resting place of some saint. Female Hieromonks – who should, of course, be wary of travelling alone – may disguise themselves as nuns or the wives of other travellers.

When travelling, you should avoid attracting notice wherever possible. Speak little and try to turn any questions back on the interlocutor. Gather what information you can, as rumours on the road may be your first clue to the nature of an impending threat. Do not be afraid to travel by night – you have the skills to avoid or defeat common brigands and what people hide during the day they may reveal during the hours of darkness. The servants of the Enemy go abroad in the darkness, so many of your hunts will take place at night.

Commanderies

A Commandery is a band of a half-dozen or so Hieromonks, who are assigned a common task. The members of the Commandery should co-ordinate their efforts and rely on each other for aid. Members do not always need to travel together but should use pre-arranged meeting places and message posts so that the group remains whole.

As Hieromonks must often travel outside the aegis of the church, they may not be able to attend confession regularly, thus imperilling their souls. Therefore, each member of a Commandery must confess to another member and he to the next, in a great circle. The confessor is charged with safeguarding the soul of his companion and watching for signs of corruption or temptation.

Logistics and Communication

Messengers in the employ of the Order regularly travel between the priories and preceptries, carrying parcels of letters. Should you need to communicate with the Masters at Mont St. Michel, leave a letter at the nearest preceptry and a reply will come as soon as possible. The Order also maintains hidden message-drops in many places – the bole of a tree, perhaps, or the home of a peasant friendly to us, or in a particular old Roman statue. These message-drops are checked by lesser spies and the spies report to the nearest preceptry. You may recognise these messagedrops by the secret signs you have been taught.

While the Order has some wealthy benefactors and some priories own a great deal of land, the expense of our works are far in excess of our income. The Order must therefore rely on the treasury of Rome to pay for Mont St-Michel's deeds. Each year, a coffer of gold and other monies is brought from Rome to Normandy under armed guard, together with other relics and items necessary to the Order's functioning.

Monks of the Order are not permitted to own property or to have independent incomes. You should want nothing more than what you are given and be content with a simple robe, a walking staff, a pair of boots and an arsenal of exotic weapons. You may request money from the Order to pay for expenses on the road but you should endeavour to live simply and humbly.

The Divine Path

The ultimate purpose of the Order is not to merely protect Christendom but to guide it to an ultimate end. This process is the Divine Path. The final goal of the path is to bring about the enlightenment and illumination of all mankind, although how this is to be accomplished and the actual nature of this enlightenment are mysteries to most of the Order. The plan involves the manipulation and shepherding of Christendom along a series of steps.

Where the plan comes from is another mystery, revealed only to the Masters.

The supernatural is a threat to the plan. While it is impossible to hide every trace of sorcery and strange beasts from the prying eyes of mankind, the Order must strive to contain this damage and conceal the truth. Some lies are necessary in the pursuit of the ultimate goal.

Oculus Dei

Their task is to seek out signs of evil and heresy. The barren earth where nothing grows, the malformed child or calf, fires on the hillside, strange and unwholesome gatherings – all these are clues to the existence of some unholy enemy. The Hieromonk must gather rumours and separate wheat from chaff, distinguishing the genuine tales of monsters and demons from the addled imaginings of rustics. The Hieromonk must cultivate relationships with informants and spies; he must be at home in every part of society – heresy may find root in humble, easily influenced peasants or in wealthy nobles. Do not act without proof but do not hesitate either. As soon as one suspects heresy or sorcery, investigate. If you are wrong, then stay your blades and vanish into the night. If you are right, cut out the heresy before it spreads.

The Order's task is also to investigate mysteries. There are supernatural phenomena that are not inherently evil but are in fact prodigies of nature. A grove where spirits gather, a font of magical power, a door into the caverns below the earth; all of these must be investigated, their mysteries plumbed and recorded for future reference. Many of these phenomena may be easily turned to evil – the font of sorcery must be capped, lest some vile necromancer find it and draw on its power. The grove of spirits may be a thing of beauty but if some pagan cult were to commune with these ghosts, they could grow in power. As for the door to the caverns beneath – explore but seal the door when you are done or terrible worms and nightfolk might issue forth from it.

All information is valuable. If a noble lord is sinfully consorting with a whore, that might seem to be no great matter but it should be recorded nonetheless. Perhaps the Order may need a favour from that lord in years to come, so we can offer forgiveness with one hand even as we demand aid with the other. Watch, listen, learn.

Also, you must watch for signs of deviation from the Divine Path. The mysteries of the Path are beyond you at your current station in the Order but you must still watch for deviation. A deviant is one who dabbles in learning beyond his wisdom. Alchemy, thaumaturgy and such practises are one form of deviation but so too is the study of any art that might disrupt the society of Christendom. The electrical batteries and clockworks used in our weapons, for example, are wonderful things but they cannot be given to the common folk – doing so would make the plan much more difficult to accomplish.

On the Weighing of Souls

To be a Hieromonk of the Order is to murder, not once but many times. If God is merciful, then most of these deaths will be those whom it is right to kill – monsters, murderers, heretics, demon-worshippers, necromancers and the like. Your holy blades will send the damned straight to Hell and this is a just and moral act.

You may also be called upon to kill the innocent. Remember the words of the prayer: *Better a hundred innocents die than one of evil escape.* Consider this situation: you are in pursuit of a necromancer who intends to summon up a demon. The demon will undoubtedly kill thousands. The necromancer flees into a village. If you painstakingly search through the village, you will not find the necromancer before he completes his unholy rite. You *must* destroy the village, killing hundreds to save thousands.

The Order Enumerated

This is a full roster of the Order's members in the year 1189 and is a good guide to the Order's strength in the present day.

Novices

Of which are wards below the age of ten: 14 Of which are males over the age of ten: 22 Of which are females over the age of ten: 9

Hieromonks

Of the First Degree: 12 Of the Second Degree: 47 Of the Third Degree: 21 Of the Fourth Degree: 10 Of the Fifth Degree: 3

Masters

Who are Claustral Priors: 8 Who are Obedientary Priors: 10 Who are Preceptors: 9 Who are Honorary Masters: 2 Who is the Superior General: 1

Lay Brothers, Labourers and Sundry: 177

In total comprising: 345

Being Divided In This Fashion At the Mont St-Michel: 110 At the Priories & Preceptries: 122 Abroad: 113

Now, let us assume that you are somehow able to find the necromancer before the ritual is complete. You interrupt him just as he begins to open a gateway to Hell and put an end to his life before he calls up what he cannot put down. The necromancer is defeated but your task is not over. Anyone who witnessed the ritual now knows too much; they too must perish. If they do not die, they will speak of what they have seen. Information is power and words are a poison. An uneducated and frightened peasant may not know what words of power he overheard but the worm of sorcery will wind its way into his ear and he will spread the evil further.

Do not murder lightly. Make each murder a sacramental act and weigh the deed's necessity against its inherent evil. If you can avoid exposing innocents to the supernatural, if you can conceal the evidence of your deeds, if you can spare those who do not deserve death, then do so – but never let mercy or human weakness stop you from carrying out God's commands. Think of the example of Sodom and Gomorrah – God would have stayed His holy fire if He could find but one righteous man in those sinful towns but when his angels failed to find such a man, then He did not hesitate to annihilate the evil ones.

Consultation with the Masters

The Masters of the Order are wise and learned monks, who have toiled in the same vineyard as you. If time is not pressing, it is wise to consult with the Masters before taking action. If you cannot reach Mont St-Michel, then the nearest Preceptor may serve as proxy for the Masters.

Che Masters

Those members of our Order who have been initiated into all five mysteries are deemed Masters. They do not wander the roads of Christendom. They serve by overseeing one of our many daughter priories or preceptries, or by attending the General Superior here at Mont St-Michel. Masterhood may be given to any Hieromonk of the Second Degree or higher but is normally reserved for those of the Fourth Degree. An aged or maimed Hieromonk of a lower degree may be granted Masterhood as a reward for his devotion but such an appointment must be limited to a Preceptry or a lesser Priory.

Masters are divided into three groups – the Claustral Priors, the Obediantary Priors and the Preceptors.

Claustral Priors

These Masters dwell at Mont St-Michel. Each Claustral Prior has authority over one aspect of our Order's activity and within that sphere reigns supreme. They are the angels set over the comings and goings of our Order. Each Claustral Prior has demonstrated a deep understanding of their assigned duty and complete loyalty to the Order.

Prior Adjutant

The Prior Adjutant is the right hand of the Superior General and is responsible for the daily running of the Mont St-Michel and for dealing with the financial matters of the Order. He commands the coffers and treasure hoards, as well as the rents and emoluments for the Order's many properties. At his beck and call are a legion of clerks and scribes; if all the wealth of the Order was to be gathered in one place, the Prior Adjutant would be richer than any prince.

The Prior Adjutant serves as the Superior General in cases of illness or absence. By tradition, when two Masters have a quarrel, they must plead their case before the Adjutant before taking the quarrel to an Assembly. Novices and Hieromonks never need bother the Prior Adjutant; he is as far above their concerns as the Heavens are above the Earth. Masters, though, are engaged in almost constant consultation with the Prior Adjutant, for his office oversees all of theirs.
Prior of the Archives

The Prior of the Archives is the Order's historian and recordkeeper. In his scriptorium, lesser monks labour to record the deeds of Hieromonks and Masters. The great library beneath Mont St-Michel is in his care and he alone holds the keys to all the gates to the library.

The Archives contain as many tomes and scrolls as there were in Alexandria before the fire. The Archives do not discriminate – all information, regardless of its nature, may be valuable. Search the Archives and you will find the ledgers of merchants filed next to magnificent illuminated manuscripts from Hibernia; you will find a bawdy song by some errant troubadour atop a pile of scrolls describing the precise method for slaying a great-worm and books of vile sorcery are stored in the same vault as ancient tablets dug out of the tunnels under Jerusalem. All information is valuable; all secrets must be ours.

The duty of the Prior of the Archives is to gather, store and preserve all of this lore, to copy it when necessary and to provide appropriate guidance to those who seek knowledge. Any member of the Order may apply to the Prior for permission to look through the Archives; the Prior must discern which requests are genuinely vital and which are impertinent curiosity.

Prior of Arms

The Prior of Arms is the Order's strong arm and stout shield. He is responsible for training our members in the various arts of combat and for commanding the defence of Mont St-Michel. Should our Order ever go to war en masse, then the Prior of Arms would be at the head of our forces. He must be vigilant at all times, ensuring that no spy or thief steals either our treasures or our secrets. Should a stranger come to Mont St-Michel, then the Prior of Arms must make sure that he is closely watched and prevent him from doing mischief. Should the tide of evil overwhelm even our last refuge, the last duty of the Prior of Arms will be to defend his brother Masters, buying their escape at the price of his own life.

As this is the most physically demanding of the Master offices, the Prior of Arms must prove his health and vitality to the satisfaction of the Superior General once per year. Should he fail to provide this proof, he is removed from office and replaced.

Prior Artifex

The Prior Artifex is the smith of the Order, responsible for creating the wonder-weapons used by the monks to defeat monsters and supernatural foes. With the devices of the Prior Artifex, one man may defeat a dozen foes. He may study the alchemical records and ancient scrolls of Hero and Archimedes kept by the Prior of the Archives and works with the Prior of Buildings to create secret passages and traps in our fortresses. The care, repair and purchase of the common items, from handsaws to swords and from rope to horses, also falls under the authority of the Prior Artifex and his servants.

Prior of Buildings

The Prior of Buildings is responsible for all the physical structures and fortifications of our Order, from the meanest hovel to the grand chapel of Mont St-Michel itself. He oversees a legion of masons, carpenters, builders and artisans, who raise high the walls and delve deep the tunnels. He is responsible for both the building of new priories and the maintenance of existing ones.

The Prior of Buildings is a sapper and an artist, creator and destroyer. He may be called upon to demolish the walls of some Saracen city one day and design the most beautiful altar for a new church the next. He must be knowledgeable in all forms of decoration and adornment and in all the techniques of architecture and building. Our Order holds secrets of the Romans and we can build wonders unequalled west of Constantinople.

The Prior of Buildings is the only member of the Order who is entrusted with a full knowledge of all the hidden passages and concealed places in our fortresses. Individual Preceptors or Masters may know a few of these passages but only the Prior of Buildings knows them all. He passes this knowledge on to his successor on his death-bed.

Prior of the Crypts

The Prior of the Crypts is the keeper of the dead of our Order. Where possible, the bodies of the fallen are interred in the vaults beneath Mont St-Michel – those whose mortal remains cannot be recovered are buried in distant lands and a cenotaph is placed within the vaults. The Prior of the Crypt and his apprentices are adept at embalming the dead, washing away taints and venoms and assuaging sorrows.

Prior of Initiates

The Prior of Initiates works closely with the Masters of the Manoir de Brion and Manoir de Sophia. His duty is to train those sent to Mont St-Michel, instructing them in the methods of our Order. He must test them harshly, putting them through trials of body and soul, for it is better that a blade break when it is plunged into cold water to quench it, instead of on the battlefield. The Prior of Initiates is also responsible for gathering new recruits; he is obliged to send out agents to find orphaned children of exceptional intelligence who might be brought into the service of God.

Should a novice fail in the testing, it is the responsibility of the Prior of Initiates to ensure that the novice is given a more suitable position. Most failed novices are either transferred to another monastery, or given a place as a lay brother here at Mont St-Michel but some have the requisite skills or familial connections to be placed where the Order may still make use of them.

Gatherings of the Masters

There are two formal gatherings of the Masters, where decisions that affect the whole Order are made. A Lesser Assembly calls together all of the Masters resident at Mont St-Michel (the Claustral Priors), as well as the Masters of de Brion, de Sophia and Lihou. Lesser Assemblies may be called at the discretion of the Superior General. New appointments to the rank of Master, disciplinary proceedings and the establishment of new preceptries can be made at Lesser Assemblies.

A **Grand Assembly** is a gathering of *all* Masters, or their representatives. It takes a year between the calling of a Grand Assembly and all the delegates arriving. By tradition, invitations are extended to the Pope and several key bishops in addition to all the Masters. At a Grand Assembly, the Superior General himself may be censured or removed from office, new priories can be established and the Divine Plan can be debated and interpreted in the light of new understanding.

Prior of Letters

The Prior of Letters is Gabriel to the Prior of Arm's Michael. His duty is to maintain communications between the various priories and preceptries. Messengers ride out from Mont St-Michel, racing the onrushing tide, bearing letters bound for monks across Europe. Above all, these letters must remain secret, so the Prior of Letters must be adept at all forms of secret writing and concealment.

The Prior of Letters communicates not only with our Order but with a great host of informants, spies and other monks. Like a spider at the heart of a tremendous web, he hears strange tales and notices of the movements of armies across the face of the Earth. Some Genoese merchant may espy an unusual relic for sale in Constantinople, a fat monk in some Norman castle in England might write of a rumour of goblins in the wood, or a Roman cardinal might send word that the Pope has fallen ill. All this news comes to the Prior of Letters, who carefully sorts through it and sifts out the elements of vital truth.

Prior of Medicine

The Prior of Medicine is responsible for the care of the physical bodies of our members. With all the wisdom of Galen and Hippocrates at his command, there are few illnesses he cannot cure or wounds he cannot heal. Few herbs grow naturally at Mont St-Michel but the Masters long ago constructed a house of glass, heated by the sun in summer and by underground hypocausts in winter, where plants from all over the world may thrive.

The Prior of Medicine also knows other secrets and can produce many drugs, poisons and other esoteric compounds, should such means be necessary.

Obediantiary Priors

Obediatiary Priors are of equal rank to the Claustral Priors. They are the Masters of the daughter priories and lesser schools owned by the Order. The daughter priories are made in the image of Mont St-Michel, just as Man was made in the image of God. Should the unthinkable occur and Mont St-Michel fall, then the Order would grow again from one of the daughter priories. While none of the lesser priories has the same wealth of knowledge and craft possessed by the central abbey, each of them has a few talented Hieromonks who approach the skill of a Claustral Prior.

The **Priory of Lihou** is situated on the island of the same name, between England and Normandy. This isolated priory is built on a site of great magical potency. Our monks are often troubled by witch-cults and warlocks, drawn to the island as moths to a flame. Only Hieromonks of the Third Degree or higher may visit Lihou.

There are three priories close to St. Michel itself. The **Manoir de Brion**, in the village of Genets, and the **Manoir de Sophia**, at Rozsur-Couesnon, are for male and female wards of the Order, respectively. The Priory of **Guérande** lies further to the south, along the coast of Brittany.

Lost Priories

Three Priories were lost to the Order in the Great Schism between East and West. The former Prior of Constantinople has declared himself Superior General of the Orthodox Order and the priories of Agia Triada in Greece and Ratac in Duklja, on the western edge of Byzantium. These priories still exist but no longer obey the Superior General. Those emissaries we sent to the lost priories never returned; the members of those priories are now anathema and should be captured or slain.

In Gascony, south of Narbonne, there lies the **Abbey of Fontfroide**. While recognised as an abbey by the outside world, the Order considers this to be merely a priory, albeit a wealthy one. Gifts of land from various nobles have ensured the fortunes of Fontfroide. Across the Pyrenees in Aragon, there is a second daughter priory of the same line at **Poblet**, where the monks study the secrets of the Moors.



There is one daughter priory in England, at **St. Michael's Mount** in Cornwall. This priory is built on a rock virtually identical to that of Mont St-Michel and is similarly guarded by the onrushing tides. It is said that the Archangel Michael, the special patron of our Order, has appeared in the skies over St. Michael's Mount. Securing this blessed sight was of great importance to the Order, so we lent our aid to William of Normandy when he conquered England and in return he gave us title to the island. One day, it shall be a great fortress and refuge; deep tunnels will be delved beneath the sands.

East, in the Holy Roman Empire, the Order maintains a single priory at Goslar, the **Priory of St. George**. This Priory is closely associated with the knightly monastic orders, including the Teutonic Knights and many of our best warriors were trained at Goslar.

Finally, there are two priories in Italy. The **Priory of San Giovanni in Venere** is a great fortress and the Prior there owns so much land and holds so many feudal obligations that he is accounted second only to the King of Sicily in that region. San Giovanni, like Lihou, is built on an ancient pagan site but the importance of the revenue and soldiers from the abbey mean that the study of sorcery is forbidden there. The loss of Lihou would be a blow; the loss of San Giovanni a catastrophe.

The **Sacra de San Michele** stands atop Mount Pirchirano and was founded by Pope Sylvester. The fortress is home to many of the relics and papers saved from ancient times, as well as a workshop where crusader blades and other wonders are forged.

Preceptors

Preceptries are secret fortresses and outposts of our Order. Unlike the daughter priories, they do not appear to be monastic settlements. A preceptry might be a village church, or a merchant's shop, or a sturdy manor, or even a ship at anchor in the harbour. To outsiders, there is nothing remarkable about the preceptry but our members are trained to notice the hidden signs, which highlight its presence.

At a preceptry, members of the Order may obtain supplies, shelter and aid from the other Hieromonks stationed there. They may also consult with the Master of that house, called a Preceptor. The Preceptor is resident in that place for many years and makes it his business to know all that there is to know about the region.

Preceptries are also vital parts of our Order's communications. Letters from Mont St-Michel are brought to the preceptries and must be collected there by the designated recipient. Wandering Hieromonks must therefore visit the local preceptry regularly to stay in contact with the Order.

Preceptries may change regularly, to avoid suspicion. If you arrive at a preceptry and find it vanished, or see the secret

signs that show it has been abandoned, then do not linger there for long, as enemies may be watching you. Instead, look for clues left by the Preceptor – if possible, he will have left a trail leading to the new safe-house.

Currently, the Order maintains preceptries in the following places: London, Paris, Rome, Marseilles, Genoa, Malta, Zaragoza and Thessaloníki. There were also preceptries in Jerusalem and Acre but these were lost to the Saracens in recent years.

Che Superior General

The Superior General is the head of our Order, First Warrior of God, Defender of the Faith and considered to be the agent of St. Michael on Earth. He is elected from among the ranks of the Order by a Grand Assembly of the Masters and serves until his death. He holds the abbey of Mont St-Michel and is the equal of a cardinal in rank within the church. He is also the feudal lord of the island and the surrounding coast and has in his gift several fiefdoms which he gives in exchange for knights to defend Mont St-Michel.

As the ultimate authority within the Order, the Superior General commands the Masters and determines the next step along the Divine Path. To this end, the Superior General is the only living soul permitted access to the Sanctum, a hidden chapel located deep beneath Mont St-Michel. The contents of the Sanctum are known only to the Superior General but it is whispered that a book is kept there containing prophecies of the coming days and the end of the world.

Breviary

The Order has a number of private prayers that are taught to all initiates. Learn these prayers well; they contain secret wisdom. After each prayer is a brief commentary by Brother Adelard, Hieromonk of the Third Degree and one of the Order's wisest theologians.

Prayer for World and Shadow

P: Lord, safeguard all that we have taught.

R: The Order must never be revealed, nor its knowledge made open.

P: Lord, we trust in your guidance.

R: Better a hundred innocents die than one of evil escape.

P: Lord, we are but instruments of your Will.

R: I vow to defend Church and Order by any means necessary.

P: Lord, all will face your judgement.

 $\ensuremath{\mathbf{R}}\xspace$: The laws of Man are as nothing in the pursuit of His work.

 $\mathbf{P}{:}$ Lord, bless this child so he may serve thee with all his heart.

R: This Covenant is as marriage to the Lord God.

P: Lord, give him the wisdom to know when to act and when to remain silent.

R: Knowledge is both salvation and damnation.

P: Lord, we follow the path laid before us.

R: Every soul saved is one step forward to the final enlightenment of Mankind.

Commentary of Brother Adelard: The Prayer for World and Shadow is part of the Order's initiation ceremony and encapsulates the key teachings of the Order. We acknowledge the gift of divine wisdom while accepting the burden of keeping it secret; we acknowledge the gift of divine authority while also taking on the burden of duty and judgement. We are blessed but with this exalted power comes equally demanding responsibility. The Prayer finishes by offering hope that our struggles will ultimately lead to a glorious reward.

Prayer Against Fear

P: Lord, we are but instruments of your Will and our lives are yours.

R: We accept the bitter cup, knowing that our sacrifice will redeem all suffering.

P: I am the sword of the Lord; happy are those who battle darkness, for they are the light of the world.

R: For God and St. Michael!

Commentary of Brother Adelard: The bitter cup recalls the sufferings of Our Lord in the Garden of Olives, where he asked that his death and suffering on the cross be taken from him. The prayer steels the monk in a moment of weakness, rallying flagging spirits and evoking the warrior spirit of the archangel.

Prayer Against The Flood

P: Lord, you are our saviour and our shield; protect us now against the rising tide.

R: As you washed away wickedness, let us be the instruments of your new covenant.

P: There shall be three ages to the world – the age of the Father, the age of the Son and the age of the Spirit.

R: As your Son's death and resurrection washed away sin, let us rejoice, for we shall be saved.

P: Lord, we stand with all the hosts of Heaven and join in their eternal work.

R: As the darkness rises, we shall drive it back.

Commentary of Brother Adelard: The doctrine of the three ages of the world was a secret teaching of the Order but in recent years we have permitted outsiders to learn of it, through our agents such as Joachim of Fiore. The first age of the world was from the creation to the birth of Our Lord, the second from the ministry of Jesus to the near future and the third age will bring the confrontation between good and evil and last until the end of the world. Our calculations lead us to believe that the third age will commence sometime in the next century, most likely in the year 1260, although others suggest it began with the turn of the millennium.

Regardless of the impending or otherwise end of the world, the prayer asks for the support of the Most High in the conflicts to come.

Prayer of Christian Release

P: We pray for the soul of Brother N., whose sufferings are at an end.

R: Lord, receive this our brother to his just reward. May his soul light the Path for us all.

P: Ashes to ashes, dust to dust. Your grace has absolved N. of all his sins; may he also share your resurrection.

R: Amen.

P: (*after dispatching N.*) We pray for his soul and the souls of all the faithful departed.

Commentary of Brother Adelard: This short prayer is meant to be said over the body of a Hieromonk who has recently died, or who is about to die. Traditionally, it is also used to dispatch those who have been corrupted by demonic influences or vile sorcery.

Prayer for Guidance

P: Lord, may your wisdom guide us through this darkness. Put our feet on your Divine Path, that we might defend our fellow-pilgrims as humanity travels to the Heavenly City you have prepared for us.

Commentary of Brother Abelard: The prayer for guidance is a simple appeal for divine aid. It is always answered, although only the wise may be able to discern the guidance of God.

H Demon-haunted Morld

Taken from a lecture given to new novices of the Order, many of whom would have spent many years behind the walls of the orphanage.

It is the Year of Our Lord 1189.

The new millennium brought with it a tide of chaos and uproar. The Holy Church, long a bastion of light and learning, is divided between West and East. The Holy Roman Empire of Germany quarrels with the Papacy over which is the supreme power in Europe, while the ambitious Normans swarm over the western islands and southern Italy. In the north of Italy, the city-states have grown rich and corrupt on trade.

To the east, Byzantium endures. The great city is balanced on a knife-edge between uncertain allies in Christendom and the threat of the Saracens. The holy city of Jerusalem was captured in the First Crusade but is now lost to us once more and the armies of Saladin besiege other Christian fortresses. The Third Crusade may turn back these foes and men from all over Europe now don the crusaders' mark and make their way to war.

In the shadow of these great events, there is life. God has smiled upon the land and famine is a distant memory for many. The just order of society is maintained for the most part – the peasant toils, the warrior protects and the priest prays for their immortal souls. The roads are safer now than they have been since Charlemagne's day. Harvests are good,



the towns and cities swell with merchants and craftsmen and students flock to the new universities. It is an era of growth and prosperity in the main.

Such prosperity brings with it dangers. The Order's purpose is to help protect and guide Christendom, as a mother teaches her children and this task is made all the more difficult by disobedience and waywardness. The Divine Path laid out for the Order is most easily followed when those we care for have no choice but to obey. Peace, plenty and security, while desirable things of themselves, allow deviation from the longplanned course that Pilgrim Christianity must take.

Prosperity and wealth engender greed and corruption. Those who cling to their faith when times are hard are often quick to turn their backs on God and Church when they have wealth and safety, forgetting the comfort and protection the Church gave them in the past. In universities and towns, scholars meddle with secrets that must remain unknown. In the countryside, old cults take root once more. Beneath the earth, monsters stir, awoken by the great hubbub of sinful humanity above them.

Nor is the Church wholly blameless. Bishops live like kings and abbots live like princes; ecclesiastical titles are given away as rewards for political favours instead of faith and merit, indulgences are bought and sold at market. The Church is and must be a secular power as well as a spiritual one but in the modern age, it has overstepped the mark. The Schism between West and East was triggered partially by the alliance between Rome and the German kings now exalted with the title of Holy Roman Emperor, in defiance of the rights claimed by Byzantium and the Donation of Constantine (forged, to our shame, by members of the Order) has dragged the church into the mud of this fallen world.

In short, though Christendom appears hale and strong, it rots from within. Cancers of sin and corruption, of learning without wisdom, of vile sorcery and pagan cults, of greed and decadence all fester in the world outside these walls. Your task will be to cure this sickness and save Christendom from the devil's spawn!

The Other Defenders of the Faith

In his wisdom, the Pope permits bishops to conduct inquisitions into heresy within their own dioceses. The effectiveness of such an inquisition depends greatly on the zeal of the bishop who leads it and the men he employs to conduct it. Some inquisitors are almost as effective as our Hieromonks; others are corrupt, venal fools. In any case, an inquisition is a blunt instrument, good for rooting out dissenters who follow the Cathar heresy or Arianism or some debased pagan belief but often useless at finding truly insidious heretics and worse than useless at battling the supernatural. Still, the inquisition has Episcopal authority and must be tolerated. Hieromonks may make use of inquisition resources and information but do not trust them with any of our secrets. Worse yet are witchhunters. These fanatics wander from town to town looking for witches and monsters. A small few witchhunters have the skills, the knowledge and the sanity to perform such a task but most are madmen who cause more damage than aid to our cause. Use the witchhunter as you would a slavering dog.

Che Enemy

The Order's purpose is to defend Christendom against all foes, internal and external – but Christendom has grown so vast and divided that they can no longer investigate every heretic or deal with every sorcerer. The Order must concentrate on the greatest threats.

The ultimate enemy is, of course, Satan, the Great Adversary and the Enemy of God. According to the Order's theology, the fallen works his evil in the world through five categories of agent.

Heretics

- Monsters Cultists
 - Sorcerers •
- Impediments

Monsters are unnatural creatures that must be slain or bound. Demons and other spirits fall into this category, as do the unquiet dead. Monsters are almost always unique aberrations; to defeat a monster, one must first study it and learn its weaknesses.

Cultists are those who worship demons or evil spirits. They band together under the command of a witch or sorcerer, practising their vile rites, often including blasphemous black masses and human sacrifice. For the cultist, there can be no mercy. They must be expunged.

Sorcerers are those who practise the unholy science of magic. Chiefly, we are concerned with diabolists who seek to conjure demons but also alchemists, wonder-workers, charlatans, magi, astrologers and witches.

Heretics are those who have turned from the Church's orthodox teachings and, while still professing to worship the One True God, do not pay due homage to Rome. Some heresies are correctable and those who follow them may be reconciled to the Church; the Schism between East and West is greatly troubling but both branches of the apostolic Church still worship the same God. Other heresies cannot be forgiven; look to the Cathari of Southern France, who hold that this world was made by the Devil and that the God we worship is evil for condemning us to life.

Finally, **Impediments** are those who are not necessarily enemies of Christendom but who impede humanity's progress along the Golden Path. Such Impediments include those who would disseminate knowledge of the supernatural, those who would damage the social order, or those kings and rulers who do not do as the Church commands.

Chapter 3 The Instruments Of God

Listen, O my son, to the precepts of thy master, and incline the ear of thy heart, and cheerfully receive and faithfully execute the admonitions of thy loving Father, that by the toil of obedience thou mayest return to Him from whom by the sloth of disobedience thou hast gone away

To thee, therefore, my speech is now directed, who, giving up thine own will, takest up the strong and most excellent arms of obedience, to do battle for Christ the Lord, the true King.

- From the Rule of St. Benedict

When the library of Alexandria burned, agents of the Order were there, spiriting away certain key texts and infamous scrolls. When Rome conquered Greece and when the barbarians conquered Rome, the Order was there, preserving the secrets of the past and taking forbidden knowledge into custody. Today, the libraries beneath Mont St-Michel are unequalled anywhere in the known world, save perhaps Constantinople. The Order applies these secrets to the creation of weapons and tools, which are then entrusted to the Hieromonks.

The Order is divided into ranks. Most Adventurers will be Hieromonks, the middle rank and this rank is itself divided into five degrees. A character's rank in the Order determines what equipment and resources he can request from the Order's armoury and coffers.

Advancing in Rank

To advance in rank, a character must complete missions for the Order, impress his superiors, win the support of influential monks and clergy and serve for a minimum length of time. A Hieromonk who fails to excel or who is unwilling or disobedient may never pass beyond the Second Degree; an ambitious and well-connected monk can race up through the ranks in only a few years.

Advancement within the Order is a matter for roleplaying but the Games Master should consider the following guidelines:

- **Minimum Service:** A character should serve for at least one full year at each Hieromonk degree and Master position.
- **Completed Missions:** The character should have completed at least three investigations or other missions for the Order.
- **Support:** The character should have earned the support and admiration of a superior within the Order, or some influential external figure such as a bishop, cardinal or king.

• Exemplary Service: The character should have accomplished some truly wondrous deed, such as saving the life of a fellow monk, donating POW or recovering important relics.

See also Standing, page 161.

Che Cools

Let the Abbot appoint brethren on whose life and character he can rely, over the property of the monastery in tools, clothing, and things generally, and let him assign to them, as he shall deem proper, all the articles which must be collected after use and stored away. Let the Abbot keep a list of these articles, so that, when the brethren in turn succeed each other in these trusts, he may know what he giveth and what he receiveth back. If anyone, however, handleth the goods of the monastery slovenly or carelessly let him be reprimanded and if he doth not amend let him come under the discipline of the Rule.

- From the Rule of St. Benedict

Asset Points

Each rank gives a character a number of Asset Points. These points represent what equipment and tools the character is permitted to take with him on his mission. Characters may find and use other items during the course of their investigations but they are not permitted to retain any personal possessions from mission-to-mission. A character who finds a particularly fine broadsword on the corpse of a slain cultist may take the sword and use it but after the mission, he must give the broadsword over to the nearest Priory or Preceptry. (If he is set on keeping it, the GM should assign the sword a cost in Asset Points for the next mission – the sword is the property of the Order, not the character who found it.)

Characters may combine Asset Points if they wish.

Ranks of the Order

Rank	RQII Cult Equivalent*	Asset Points	
Ward	Lay Member	0	
Novice	Initiate	5	
Initiate	Initiate	8	
Hieromonk, First Degree	Acolyte	10	
Hieromonk, Second Degree	Acolyte	15	
Hieromonk, Third Degree	Acolyte	20	
Hieromonk, Fourth Degree	Acolyte	25	
Hieromonk, Fifth Degree	Rune Lord	30	
Master, Preceptor	Rune Lord	35	
Master, Obediantary Prior	Rune Lord	40	
Master, Claustral Prior	Rune Priest	45	
Superior General	Rune Priest	50	

*: For the purposes of Divine Magic; see page 91

Bonus Asset Points

Characters may be given Bonus Asset Points under certain circumstances:

- If a mission is especially dangerous, the Order will grant added aid and resources.
- If a monk performs in an exemplary fashion on one mission, he may be given added help in the next one.
- If the monks agree to perform some additional task, they may be given Asset Points in recompense.

Refilling Assets

Characters may change their existing Assets, or replace spent Assets between missions, or by visiting Mont St-Michel, a priory or a preceptry.

Basic Equipment

All characters get the following equipment for free at the start of a mission.

- A suit of hard leather armour, covering all locations except the head (AP1)
- A set of black robes
- A black cloak
- A belt with a dagger, dirk, stylus and wax tablet
- A Blessed Ring

Other equipment must be purchased with Asset Points.

Common Close Combat Weapons

Characters get a dagger and a dirk for free. Longswords, maces, quarterstaffs and crossbows cost one point each; other weapons cost three points – the Order has plenty of the common weapons but there is not much call for a military flail or a lance in occult investigations.

Rare Close Combat Weapons

These weapons are secrets of the Order and must be kept secret from outsiders. Characters that lose one of these weapons will be chastised by their superiors.

Averrunci Blade (4): These ancient daggers date back to the Roman Empire. They are ugly black things, used originally for sacrificing adherents of foreign cults.

A character holding an *Averrunci blade* gains a +10% bonus to Persistence, Resilience or Evade checks made to resist hostile spells. The blade can deal damage to spirits and immaterial foes. It counts as a dagger for the purposes of combat styles.

Bolt Sword (2): The bolt sword is a finely made scimitar with two concealed spring-loaded crossbow quarrels. The two projectiles are loaded into the sword by sliding them into the firing chambers and then the spring is wound tightly by cranking a wheel built into the crossguard. The bolts lack the penetrating power of a full-size crossbow but can be very useful in a fight. The bolt sword can be used as a ranged weapon, or

The Blessed Rings

As part of the initiation ceremony, each member of the Order is given one of the Blessed Rings. The ring is a simple circle of dull iron, set with a polished stone of black hematite. This ring is said to be the signet of the Order – it bears no inscription or writing, because the Order is supposed to leave no trace of its presence.

The Blessed Ring has no intrinsic power but all ordained Christians (priests, bishops and their superiors, monks who have taken Holy Orders, some monastic knights) are told as part of their ordination to give unstinting aid to anyone who bears such a ring and not to ask any questions why. While the Promise of the Ring is officially part of Church doctrine, not every village priest will have had a proper education and may not recognise the ring. Others who have a great knowledge of the Church (Lore (Christian Theology) 60%+) may know something of the ring without being ordained.

If a priest recognises the Ring, he is bound to give whatever help he can to the bearer. The interpretation of this doctrine is up to the individual priest – some will correctly follow all the Church's dictates and give everything without question. Others will beg poverty and send the characters off to talk to some rich bishop or abbot; others may grudgingly let the Hieromonks stay in the local barn for the night and nothing more.

The ring gives a +20% bonus to Influence tests against those who recognise its power.

the warrior can discharge one or both bolts while stabbing a

foe at close range.

Crusader Blade (3): A crusader blade consists of a pair of tooth-edged metal disks mounted on two short poles. When the poles are squeezed together, the motion compresses a spring-powered clockwork device between the disks. Pump the device enough and then release the safety catch and the disks spin at high speed for up to a minute. In effect, it is a small hand-powered chainsaw.

Before a crusader blade can be used, it must be charged. This takes one minute of squeezing the handles; a character can make other actions while doing this, as long as he dedicates one hand to preparing his blade. A blade can be charged in advance of a fight and can store its charge indefinitely. A charge lasts for 12 rounds of combat.

The crusader blade inflicts an extra 1d6 damage against foes not wearing metal armour.



Combat Thurible (3): The combat thurible is a weighted incense burner on a heavy chain. It can be swung like a ball and chain, trailing a cloud of strong-smelling incense in its wake as it goes.

The combat thurible can be loaded with any of the following alchemical substances: dust of revelation, choking dust, smoke powder or burning incense. Anyone in combat with the wielder of the combat thurible also suffers the effects of the alchemical compound. In the case of smoke powder, the thurible wielder is equally impeded by the smoke; for the other compounds, the thurible wielder is only engulfed by his incense cloud if he fumbles an attack.

The alchemical cloud lasts for six rounds (or 36 rounds, in the case of smoke powder).

Thunderbolt Gauntlet (4): This is a heavy metal gauntlet, with several jars of alchemical compounds mounted on the back. When activated, the gauntlet crackles with electricity, as the jars combine to form a crude but potent battery. The gauntlet can be used in three ways.

If wielded with a metal melee weapon, the gauntlet adds an extra 1d4 damage to each successful attack. If the defender is

wearing metal armour or using a metal parrying weapon, this damage cannot be parried.

If wielded on its own, the gauntlet may be used to make direct attacks. The gauntlet's damage ignores metal armour.

Finally, the gauntlet can be used to produce a single ranged attack. This thunderbolt exhausts the gauntlet's battery completely.

I Have Just The Thing!

If a character does not spend all his Asset Points at the start of a mission, he may 'just happen' to have the right gear for the job at some future point in the game. Mechanically, the character spends a Hero Point and the correct number of Asset Points to *retroactively* purchase any piece of equipment. For example, the characters need to subdue a suspect without being noticed. Edric's player still has two Asset Points left. He spends a Hero Point to allow him to spend the Asset Points in the middle of play. Edric reaches into a pouch and produces a bottle of sleeping draught...

Melee Weapon Improvements

The Order can also apply improvements to weapons. These improvements apply to only a single weapon or piece of equipment carried by the character.

Concealed Blade (1): One of the character's possessions or items of clothing contains a concealed spring-mounted blade. The character gains a +50% bonus to his attack roll for the first time he uses this blade, reflecting the advantage of surprise.

Silvered (2): The weapon is made or coated in silver. Certain monsters can only be injured by silvered weapons.

Consecrated (3): The weapon is blessed, making it holy. Certain monsters can only be injured by consecrated weapons.

Damascene (4, Edged Weapon Only): The weapon is made of the fabled Damascene Steel, a metal harder and sharper than any found in Christendom. It is said that Damascene blades can cut through stone without losing their edge, or cut a silk handkerchief. A Damascene weapon increases all its damage dice by one step, so a blade that normally does 1d6 damage now does 1d8, a blade that deals 1d10 damage now inflicts 1d12 and so forth. Furthermore, the weapon's AP and HP are both increased by +4.

	Damage Dice	STR/DEX	Size	Reach	Combat Manoeuvres	ENC	AP/ HP	Asset Points
Common								
Dagger	1D4+1	-/-	S	S	Bleed, Impale	_	6/8	0
Dirk	1D3+2	-/-	S	S	Bleed, Impale	_	6/6	0
Garrotte	1D2	-/9	S	Т	_	_	1/2	1
Heater Shield	1D4	9/-	L	S		2	6/12	1
Longsword	1D8 1D10	13/9 9/9	M L	L L	Bleed, Impale, Sunder (2H only)	2	6/12	1
Mace	1D8	7/7	М	S	Stun Location	1	6/6	1
Quarterstaff	1D8	7/7	М	L	Stun Location	2	4/8	1
Warsword	1D8	9/7	М	М	Bleed, Impale	2	6/10	1
Rare								
Averrunci Blade	1D4+1	-/-	S	S	Bleed, Impale	_	10/8	4
Bolt Sword*	1D8	13/9	М	L	Bleed, Impale, Point-Blank Bolt**	2	6/10	2
Combat Thurible	1D6+1	9/11	М	М	Entangle, Stun Location	2	6/8	3
Concealed Blade	1D4	-/-	S	S	Bleed, Impale	_	5/4	1
Crusader Blade	1D6+1	9/9	М	М	Bleed	2	6/8	3
Thunderbolt Gauntlet*	+1D4 2D4	By weapon _/-	S	Т	+Stun Location Stun Location	4	4/8	4
Bladed Light Crossbow*	1D4	7/9	S	S	Impale, Bleed	1	6/5	2
Bladed Heavy Crossbow*	1D6	9/9	М	S	Impale, Bleed	2	6/8	3
Bladed Hand Crossbow*	1D3	5/9	S	S	Impale, Bleed	_	4/3	2

Close Combat Weapons

*: Also, see the ranged weapon table.

: **Point-Blank Bolt: This Offensive Combat Manoeuvre discharges a bolt from the bolt sword into the victim at close range. It inflicts an extra 1D6 damage to the same location as was hit in the attack. This manoeuvre is stackable once.

On The Use Of Weapons

The Order trains its agents in the use of all weapons but the most commonly used are the same ones that any man-at-arms or brigand might use – the longsword, the mace, the dagger, the crossbow, the quarterstaff and the dirk. Why attract attention by carrying a greatsword or a morningstar? Each of the Order's weapons has its own virtues but common to almost all of these weapons is the virtue of *concealment*. All those weapons, except the longsword and the crossbow, can be concealed beneath a traveller's cloak or a monk's robes. The latter two weapons can be bundled up and disguised, so that the monk appears to be a harmless mendicant at first glance.

The longsword is a fine weapon for slaying all manner of foes. It is lethal to the unarmoured foe and has a long reach, giving its wielder the advantage over a man armed only with a club or knife. Wield it with both hands and it can smash the armour of a foe or be driven deep into the hide of an unnatural beast.

The mace is a sturdy bludgeon, good for disabling a foe without killing him on the spot. A man stabbed with a sword may perish swiftly as the life-blood gushes from the wound; a man crushed with a mace may linger long enough to be questioned before his bruised organs relinquish their animating vitality. Certain creatures have an unnatural resistance to edged weapons, too, so it is wise to carry a weapon that crushes their cursed bones.

The dagger and the dirk are both easily concealed; there is not a man in all of Europe who does not carry a dagger and so you may carry a lethal blade freely. The dirk is even smaller and is a good parrying weapon – you will rarely have the opportunity to carry a shield, so treasure your dirk and learn to use objects around you as shield and cover. Both dagger and dirk are also fine weapons for use in confined quarters, such as alleyways, narrow corridors or crypts.

The quarterstaff may be mistaken for a pilgrim's walking staff but you may also lay about the heads of your enemies with a few good blows.

Finally, the crossbow; this most lethal weapon is easier to use than a longbow and those made by our Order have cunning devices to speed reloading, making them more efficient than the average bow. We also use composite materials, stolen from the Saracens, to make smaller hand bows.

The Order's engineers make several unusual weapons. These weapons are secrets of the Order and must never be allowed fall into the hands of our enemies or outsiders. If you are entrusted with one of these weapons, it must be treated as a cherished relic and kept safe from all harm.

The *averrunci blade* is proof against hostile sorcery and may cut ghosts as though they were made of solid flesh. These relics were handed down to us from the days of Caesar and are forged from meteoric iron. They were blessed by the pagan priests of old but have been since reconsecrated, just as pagan temples may become good Christian churches.

The crusader blade is no better than a normal sword against an armoured foe but may sever limbs and inflict mortal wounds on less well protected adversaries. The blade contains a coiled spring, which must be tightened by squeezing the ratchet handles several times. Once primed, the blade can be set spinning by releasing a catch. Learn how long it takes the blade to lose its momentum and plan your attacks accordingly.

The combat thurible is an unwieldy weapon, being an incense burner first and foremost but it is made out of strong brass instead of silver and can still give a good thump to the skull of your foe. Load the thurible with one of the alchemical compounds and your foes will choke on the holy smoke even as you smash them with the censer.

The thunderbolt gauntlet is a true wonder of artifice. Drawing on secrets known to the priests of Babylon and Egypt, it channels the very force of the heavens through your steel blade, causing your foes to writhe and suffer as if the palsy has gripped their limbs. It can even be discharged in a single devastating thunderbolt if your need is dire but this will exhaust the alchemical reserves of the gauntlet.

Ranged Weapons

The Order's light and heavy crossbows are exceedingly well made but relatively conventional in design and material. The hand crossbow, however, is a wonder of the maker's craft, combining exceptional penetration with a collapsible frame allowing it to be easily concealed.

Ranged Improvements

These improvements can only be applied to crossbows.

Scope (1): The crossbow is fitted with a small spyglass, making it easier to aim at long distances. A scope has two benefits:

- The bonus from Aiming is doubled to *twice* the character's Critical Range in that skill.
- When firing at long range, the character's skill is reduced by ¹/₄ instead of being halved.

Bladed (1): The crossbow is fitted with sharp blades and its frame is reinforced, making it usable as a basic melee weapon.

Automatic (2): The crossbow has a clockwork loading mechanism, automatically resetting itself after each shot. Such mechanisms only work for three rounds, after which time the crossbow must be reloaded normally until the mechanism is rewound. Rewinding an automatic loader takes one minute. While the automatic loader is running, the load time for the crossbow is reduced to zero.

Shattering (2, Heavy Crossbow Only): This crossbow is specially reinforced so it can be cranked to a much higher tension than a normal bow. The shot fired under this higher tension inflicts 1d12 damage instead of 1d10. This increased damage only applies to the first shot fired with the crossbow in any encounter. Resetting the crossbow takes a full minute.

Ammunition

Special ammunition of this sort may be obtained for bows or slings, or even discuses or other thrown weapons. Each unit of ammunition contains 10 shots.

Silvered (1): The weapon is made or coated in silver. Certain monsters can only be injured by silvered weapons.

Consecrated (2): The weapon is blessed, making it holy. Certain monsters can only be injured by consecrated weapons.

Incendiary (2): The weapon's head contains a small charge of Greek Fire; when it hits, it bursts into flame, inflicting an extra 1d4 fire damage and setting anything flammable alight.

Corded (1): The bolt is attached to the crossbow by an exceedingly thin and strong line of corded silk. The bolt can therefore be used to Entangle foes (as per the Combat Manoeuvre), or to set up tripwires or other traps.

Explosive (3): The bolt contains a small charge of Blasting Powder; when it hits, it deals an extra 1d4 damage and has the Stun Location effect. Explosive bolts deal normal damage to inanimate objects.

Ranged Weapons

Weapon	Damage	Damage Modifier	Range	Load	STR/ DEX	SIZ	Combat Manoeuvres	ENC	AP/ HP	Asset Points
Bolt Sword	1D6	Ν	50m	5	5/9	М	Impale, Point-Blank Shot	2	6/10	2
Heavy crossbow	1D10	N	150m	3	7/9	Н	Impale, Sunder	2	4/8	2
Light crossbow	1D8	N	100m	2	5/9	L	Impale	1	4/5	1
Hand crossbow	1D6	N	50m	1	5/9	S	Impale	_	2/3	1
Thunderbolt Gauntlet*	3d6	N	25m	_	-/-	М	Stun Location	4	4/8	4

*: See also the Close Combat table.

Armour

While members of the Order are trained in the use of armour, few wear anything heavier than leather. Armour is heavy and slow and offers no protection against many supernatural threats. While it is not unheard of for a Hieromonk to don plate mail and carry a sword like a Templar, it is certainly not the Order's recommended tactic.

Most of the armour sets described here are those found in any preceptry or priory. Plate mail is only available in a large priory or Mont St-Michel.

Armour	AP	Locations Protected	ENC	Armour Penalty	Asset Points
Hard Leather Byrnie and Cap	2	Chest, Head	1	-1	1
Hard Leather Vambraces and Greaves	2	Arms, Legs	1	-2	1
Chain Coat with hood	5	All except Legs	5	-5	5
Chain Leggings	5	Legs	2	-2	3
Full Chainmail	5	All	7	-7	7
Plate Helmet	6	Head	1	-2	2
Full Plate	6	All	12	-9	12

Armour Improvements

Silent (1, Leather Armour Only): The armour is blackened with dyes and soot and it is specially muffled and treated to be as quiet as possible. The character gains a +10% bonus to all Stealth rolls.

Light (2): The armour is made to be light and flexible. Reduce the Armour Penalty by ½ for the purposes of determining the armour's effects on movement.

Blessed (3): The armour is blessed, making it a powerful shield against the supernatural. The wearer of the armour has a +10% bonus to Resilience, Evade and Persistence tests made against hostile magic.

Trappings

Trappings are mundane items and tools that may be of use on a mission.

Traveller's Garb (0): A loose tunic, leggings, a cloak and a pair of roadworn boots; the sort of garb that might be worn by a pilgrim, tinker or other traveller on the road.

Common Disguise (1): A set of clothes and other trappings to disguise the wearer as a member of a specific but commonly encountered profession or background, such as a miner, a smith, a harlot, a washerwoman, a merchant or Jew, a Norman and so on.

Unusual Disguise (3): A set of clothes and other trappings to disguise the character as a member of a rare profession or

inhabitant of a distant land, such as a bishop, a sorcerer, a Turkish prince or a limbless beggar.

Fine Clothing (1): A set of clothing suitable for a rich merchant or minor noble.

Exceedingly Fine Clothing (3): A set of clothing suitable for a princess or a king.

Average Horse (1): It's a horse.

Fine Horse (2): A trained warhorse or very swift riding horse.

Letter of Recognisance (1–3): This is a letter signed by either the Bishop of Avranche or a noble friendly to the Order, which purports to describe the identity and mission of the bearer. Should a monk need to masquerade as a messenger from the bishop, or a knight in the service of a duke, he may request a suitable letter of recognisance.

Other Mundane Goods (1 Asset Point per 100 Silver): The Order has stores of various sorts of goods and in many cities they can purchase needed items from local merchants. A character can buy any of the mundane goods listed in the *Runequest Core Rulebook* or *Arms & Equipment*, such as a crowbar, fishing kit, musical instrument and so on. Each Asset Point is worth 100 silver worth of goods.

Treasure

Hieromonks may draw money from the Order's coffers for day-to-day needs. Each Asset Point allocated to treasure gives the character 50 Silver Pieces.

Wondrous Devices

The Order's library preserves texts believed lost to the rest of the world. Many works by famous Greek scholars such as Hero and Archimedes were taken by the Order when Alexandria burned; other scrolls were salvaged from the sack of Rome. In the centuries since then, the Order has continued to experiment in secret, combining cunning craftsmanship with sorcery. These devices are the product of this research. Hieromonks may use wondrous devices on their missions but may not let them fall into the hands of outsiders.

Aeolipile (1): The classic aeolipile is a hollow brazen sphere, small enough to fit into a man's hand, containing a measure of water. When the water is heated, the aeolipile spins under the pressure of the escaping steam. The Order's aeolipiles do not need an external heat source, as there is a small amount of an alchemical substance that burns vigorously on contact with water. The user slides a lever on the aeolipile and throws it towards some guards. As the alchemical substance heats the water, the aeolipile spins and rolls around, shrieking like a cat in heat or a devil out of hell.

The primary use of the aeolipile is as a distraction. An active aeolipile makes a tremendous racket, which can draw guards away from a hidden Hieromonk. It gives a -40% penalty to Perception tests in the first round of activation, dropping by 10% each round until it reaches zero. Once all the water has been boiled away the remaining amount of the alchemical substance causes the aeolipile to shatter into hundreds of pieces, making recovery of an activated device impossible.

Climbing Claws (1): These light-weight claws mimic those of a cat. They are worn on the hands and feet, allowing a Hieromonk to climb sheer surfaces with ease. Climbing claws give a +20% bonus to any Athletics tests involving climbing. They may also be used in unarmed combat; fighting in climbing claws incurs a -20% penalty to the fighter's Unarmed Combat rolls but increases his damage bonus by +1d3 and allows him to use the Bleed manoeuvre.

Grapple Line (2): The grapple line is a grappling hook attached to a small pneumatic engine. Pressing a control stud on the engine causes the grapple line to shoot out with tremendous force. The range of the device is 20 metres – as long as the attached line. Aiming the grapple hook correctly under pressure requires a Mechanisms test.

The launching mechanism can be reset but this procedure takes an hour's work. A character can fire the grapple line as a weapon; it works just like a light crossbow.

Hoffman Device (2): The Hoffman device is a recent creation by a brilliant German monk of the Order. Hoffman managed to recreate the mechanical computers described by Archimedes and combined the intricate clockwork with divining tools and lodestone rods.

The Order has long known that sorcery leaves invisible stains in the material world. A powerful occult working can alter ley lines and telluric currents; the summoning of a demon causes compasses to spin and some lodestones to lose their vitality. It is possible for a skilled student of both the black arts and geometry to plot these deviations and distortions but few in the Order possess sufficient skill to do so. The Hoffman Device automates this task. It still requires both a clever mind and a steady hand to read and interpret the device's readings but it is much quicker and easier to use than theodolite, compass and blood-dipped quill. (It is also less hazardous to the soul.)

To read a Hoffman Device, a successful Lore (Occult) roll is required. The GM should make this roll secretly. On a successful roll, the character determines the general direction of the nearest major magical activity, as well as a rough idea of its nature. On a critical, he can even use the Hoffman Device as a compass that points to a location, person or item that is closely connected to the magic. On a failed roll, he learns nothing useful other than the presence or absence of magic. On a fumble, he misinterprets the device's readings entirely and gains false information. Reading the device takes 30 minutes.

The Hoffman Device can be used to augment Track tests to follow supernatural beings.

Pyrotechnic Rocket (2): The secret of this device comes from the distant east, where rockets of this sort are a delight to Emperors. The rocket is a wrapped faggot of wood and paper, made to look like a traveller's bundle. There is a stake at one end, so the rocket can be planted in the ground. To use the rocket, simply light the fuse and stand well back. It will catch fire and rush into the sky like a dragon, soaring for several seconds before exploding in a cataclysm of light and sound, as though the Last Trump was sounding in heaven. There are many uses to this device – a signal flare, a wonder to overawe enemies, a means of setting fire to a distant roof or small forest, or a way to permanently dispose of an unwanted corpse by scattering it over a wide area.

The pyrotechnic rocket is basically a large firework. It can be used as an exceedingly clumsy weapon – use the Mechanisms skill but at a -60% penalty to hit. A character who is next to the rocket when it explodes takes 2d6 damage to one location and 1d6 damage to all other locations.

Spyglass (2): A true wonder, the spyglass is a short leather tube containing two perfectly ground lenses of Venetian glass. Held to the eye, it magnifies distant objects.

Timer (2): This little brass box is a mechanical device which works like a water-clock. Wind the control dial to the desired time delay – from six seconds to 60 minutes – and the timer will silently count down until the specified period has elapsed. When the timer runs out, it either creates a spark of flame – enough to light a fuse – or coughs out a cloud of whatever alchemical compound it was loaded with, such as dust of revelation, choking dust, smoke powder or burning incense.



Hoffman Lens (3): Another creation of the genius Hoffman, the lens is a variation on the mechanisms of the Hoffman Device. Wearing the lens – which, we are assured by the Masters, is not a sinful deed – allows the monk to perceive the invisible flows of arcane energy. The lens does not have the same range as the device but is easier to use.

A character wearing a Hoffman Lens can gain the benefit of the Mystic Vision spell (see *RuneQuest*, page 133).

Brazen Head (5): A Brazen Head is a complicated apparatus of brass cogs, bellows, tubes and wheels in the semblance of a human head. The Head contains a spirit which holds great knowledge of various topics, usually including the occult. The Hieromonk may consult with the Brazen Head as needed but be warned that while the spirit is compelled to be truthful, it may try to mislead or deceive out of malice.

A Brazen Head has 250 points of skills, which must be allocated among the various Lores.

Alchemical Compounds

The Order's knowledge of alchemy and herb-craft is unequalled in Europe. The preparations described here may be used without any special training for the most part, as they come in little clay jars or leather pouches. Some of the more complex drugs need the Lore (alchemy) skill to apply correctly, especially if the character intends to modify the effect of the concoction.

Some of the compounds count as poisons, using the standard poison rules found in the *Runequest Core Rulebook*. A character can try to modify the Potency of the poison by making a Lore (alchemy) test. A successful roll means that the character can increase or decrease the Potency by up to 25; on a critical, by up to 50. A failed roll has the opposite of the desired effect.

Smoke Powder (1): A simple concoction, smoke powder is a greasy grey substance that emits a pungent cloud of thick smoke when set alight. A pouch of smoke powder contains enough to create a thick cloud of smoke some 60 feet across, or six smoke-bomb-sized clouds. Smoke gives a +40% bonus to Stealth tests made within the cloud and gives a -40% penalty to ranged attacks.

Smoke Bomb (1): A smoke bomb is a little clay egg containing a pinch of smoke powder and a few grains of blasting powder. When thrown to the ground, it releases a small cloud of smoke, large enough to hide in or to cover an escape. Smoke bombs are easier to use than smoke powder, as they contain their own source of ignition. Each smoke bomb can only be used once.

Flaredust (1): This is a small vial of dust that glows on contact with the air. It can be used in several ways. Throwing the vial to the ground causes a flash and a bang that can blind the unwary or illuminate an area. A pinch of flaredust can be

used as a light source, lighting a place without heat. Adding flaredust to a little water creates a sticky substance that glows dimly in the dark and lasts for several hours.

Drunkard's Poison (1): This herbal concoction greatly increases the effects of alcohol. Adding a pinch of the poison to a single glass of wine ensures that he who drinks the wine feels as though he finished a whole cask on his own. It is a useful way to put guards to sleep or to make a suspicious informant more liberal with his words.

Application: Ingestion. Onset time: 2D6 Minutes. Duration: 2D6 hours. Resistance Time: One Resistance roll. Potency: 50. Resistance: Resilience.

Conditions: The victim becomes extremely intoxicated. During the early stages, he becomes friendly and talkative; later, he will likely fall asleep, become belligerent, vomit prodigiously, or all three. After waking again, the victim has a hangover so vile he may consider himself a candidate for martyrdom.

Antidote/Cure: None, save rest.

Sleeping Draught (1): This tasteless milky liquid can be added to any food or drink and it puts those who consume it into a blissful slumber. A smaller taste of the liquid dulls pain and softens the senses. The draught may also be poured onto a rag and used to smother guards.

Application: Ingestion or Inhalation.

Onset time: 1D8 minutes (Inhalation – 1d4 rounds). **Duration:** 2D6 hours.

Resistance Time: Hourly. The first Resistance roll must be made at the end of the Onset Time, then hourly thereafter. Success indicates the victim has woken up but remains groggy for the remainder of the Duration.

Potency: 75.

Resistance: Resilience.

Conditions: Unconscious. If the victim fails the Resistance roll he falls into a deep sleep remaining unconscious until he succeeds in resisting the draught, or the Duration expires. The victim awakes feeling groggy and lethargic, gaining a level of fatigue in addition to any already suffered.

Antidote/Cure: The sap of the foxglove plant can protect against the effects of a sleeping draught if taken in advance of the poisoning. The slumbering victim may also be awoken by a sharp blow or loud noise.

Healing Draught (1): This sovereign remedy cures both fatigue and injury. A character who drinks a healing draft regains 1d3 Hit Points to his most damaged location. He also recovers two levels of Fatigue.

Vitriol (2): This is a glass jar of highly potent vitriol. Vitriol is corrosive to anything it touches and the Order's preparation

can melt through small amounts of wood, bone, metal or even stone. A lock could be dissolved from the inside, a rope treated to break at the right moment, or a spy-hole bored in a floor by just spilling a little acid in the right place.

It can be thrown as a grenade-like weapon, splashing the target for 2d6 points of damage. If the target is wearing armour, vitriol reduces the protection of the armour in the location hit by 1d3 before damage is applied. Vitriol is ineffective against natural armour.

Blade Venom (2): This compound is made from the poison of the dread amphisbaena. When applied to a weapon, it makes any blow from the blade agonisingly painful.

Application: Injection. Onset time: 1D3 Combat Rounds. Duration: 2D6 minutes. Resistance Time: One Resistance roll. Potency: 55. Resistance: Resilience. Conditions: Agony. If the victim fails his Resistance roll

the poisoned location is incapacitated with pain. The effect continues until the Duration is completed. **Antidote/Cure:** None.

Burning Incense (2): This pungent resin irritates the eyes and nose. Those of the Order are partially immune to the incense's effect, as part of a novice's training involves long hours of meditation in incense-filled chambers. A stick of burning incense can be thrown into a room, to smoke out foes, or dropped in the middle of a fight to give the advantage to its user.

Those within the area of effect of burning incense suffer a -20% penalty to all Perception rolls and attack rolls. Members of the Order suffer only a -10% penalty. A stick of burning incense lasts for 12 rounds. It takes one round to light the stick.

Greek Fire (2): This fabled weapon was stolen from the alchemists of Constantinople. Greek fire is a jellied substance that burns on contact with the air. Not even water can put out the lurid purple-green flames of Greek fire; the only way to stop it burning is to smother it.

A character struck by Greek Fire suffers 1d4 damage each round to any location covered in the substance. The fire keeps burning for two minutes (20 rounds) or until the victim gets rid of the fire. A character covered in Greek fire can either drop to the ground and roll, or scrape it off with his hands.

Dropping to the ground and rolling has a 1-in-6 chance of putting out all the flames in the first round, a 2-in-6 chance in the second round and so on.

Scraping off the fire with your hands allows a character to remove the fire from one Hit Location each round. The downside is that the character's arm is now covered in fire and will take damage. If the only location afflicted is the arm, the character can scrape off the fire with a tool of some kind. The GM may call for Persistence tests for characters that stalwartly stand around scraping flaming petroleum off as though it was nothing but mud.

Wolvesbane (2): This poison is a brew of belladonna and wolfsbane and is extremely damaging to werewolves. Indeed, the poison causes them such pain that they may be forced to transform even in the middle of the day. It affects them in both human and wolf form equally. A dilute dose of wolvesbane is not lethal but still causes discomfort and can be used as a test for lycanthropy.

It is nearly harmless to ordinary mortals, although a few unfortunate souls have a strong allergy to the poison and react much as a werewolf would.

Wolvesbane can also cure lycanthropy, if administered before the first change. The poison drives out the wolf curse.

Application: Injection. Onset time: 1D3 Combat Rounds. Duration: 3D6 Combat Rounds. Resistance Time: One Resistance roll. Potency: 90. Resistance: Resilience.

Conditions: Bleeding. The werewolf suffers one damage to the afflicted location each round for the duration of the poison. If the location is reduced to maimed (it has lost twice its starting Hit Points), the poison moves to the chest or abdomen and begins to cause damage there instead.

Antidote/Cure: None known, although it is rumoured that if the werewolf eats the heart of a Christian while under the effects of the poison, it will cure the beast of all damage sustained from wolvesbane.

Maddening Draught (2): Those who drink this poison are bedevilled by visions and frightful nightmares. They may run raving through the streets, convinced that all the hosts of Hell are upon them, or curl into a ball and shiver like a terrified child, or laugh uproariously at some imagined jester. The draught does not affect their health or other capacities; it only warps their perceptions of the world. There is no way to predict how the draught will affect those who drink the wine of madness.

Once the visions pass, most victims believe they fell victim to a temporary fever of the brain and dismiss all strange events they recently witnessed as part of the hallucinations, making the maddening draught a useful tool for removing witnesses without killing them. Application: Ingestion. Onset time: 1D3 Minutes. Duration: 1D6 Hours. Resistance Time: One Persistence roll. Potency: 60.

Resistance: Persistence.

Conditions: Mania. The victim hallucinates wildly. This may or may not affect his reactions – a victim who thinks the characters are all monsters come to eat his flesh can fight back normally, despite his delusions.

Antidote/Cure: A Healing test can be used to bleed the victim, restoring the balance of his humours. This causes 1d3 damage to any one location and requires that the victim sits quietly and submits to the surgeon's knife – an unlikely choice for most raving victims of this poison!

Blasting Powder (3): One of the Order's most closely guarded secrets, blasting powder would surely bring utter chaos and woe to the world if the method of making it were to become known. Blasting powder is a gritty dust that explodes violently when lit or struck vigorously.

Blasting powder is issued in a small cask, together with an oildipped fuse. This explosive charge is enough to blast a hole in a wall or bring down a small tower if placed correctly. It can also be set as a most efficacious trap.

A charge of blasting powder deals 3d6 damage to all Hit Locations of anyone within one metre of it, 2d6 damage to three Hit Locations of anyone within two metres of the blast and 1d6 damage to one Hit Location of a character within three metres of the explosion.

Setting blasting powder to demolish a structure requires an Engineering test.

Undetectable Poison (3): This clear liquid is almost tasteless and odourless, making it ideal for assassinations (some people with exceptionally sensitive palates claim it tastes of almonds). The liquid can be added to food, or poured into a victim's eye or ear.

Application: Ingestion. Onset time: 1D6 x 5 Minutes. Duration: Permanent. Resistance Time: One Resilience roll. Potency: 50 Resistance: Resilience Conditions: Death Antidote/Cure: Taking a purgative before the Onset time expires reduces the damage to 2d4 points to the abdomen.

Panacea (3): The panacea potion is derived from a formula taught to us by Polybus, who learned at the feet of Hippocrates himself. The panacea is a sovereign cure for many ills, strengthening the body's natural resistance to all manner of

poisons and diseases. To be fully effective, it should be taken *before* the illness strikes.

A panacea potion gives a +50% bonus to Resilience rolls against poison for one hour. If the character drinks the potion *after* consuming poison, the Resilience bonus is only +25%.

Lethal Venom (4): This blade venom is among the most deadly concoctions of the Order's alchemists. A single scratch from an envenomed blade is surely a mortal wound. The poison is prepared in small metal jars, capped with a wax seal. To use it, pierce the waxen seal with a thin blade but be wary – inhaling the poison's fumes is almost as deadly as suffering its bite.

Applying lethal venom correctly requires a successful Lore (alchemy) test. If the character fails, he spoils the venom; if he fumbles the roll, he cuts himself and suffers the effect of the venom.

Application: Injection. Onset time: 1D3 Rounds. Duration: Instantaneous. Resistance Time: One Resilience roll. Potency: 80. Resistance: Resilience Conditions: 6d4 damage to the chest Antidote/Cure: None

Dust of Revelation (4): The dust of revelation is a tincture of silver, ground glass, iron filings and other, rarer substances. When thrown into the air, it makes invisible creatures visible for a few seconds. The amount of dust used depends on how large an area the user wants to illuminate; a pinch is enough to cover a small room but the user might have to dump the whole pouch onto the breeze if he does not know roughly where his unseen foe lurks.

Choking Dust (4): Choking dust is a virulent poison. Anyone who inhales the particles begins to choke. Repeated exposure to the dust can cause permanent scarring of the lungs.

A single pouch of choking dust is enough to fill a large room with the poison. It can be used in a more discriminate fashion, hurling pinches of dust into the face of a foe; if used in this fashion, the pouch contains five handfuls of dust and the attacker uses the Sleight skill to attack.

Application: Inhalation. Onset time: Instantaneous. Duration: Time spent in dust cloud + 1d4 rounds. Resistance Time: Special. Potency: 50. Resistance: Resilience. Conditions: Asphyxiation. Antidote/Cure: Moving out of the cloud of dust ends the effect. **Demonsbane (5):** Among the rarest of the alchemical formulae used by the Order, demonsbane uses the ground bones of saints mixed with holy water and certain rare herbs and spices. A weapon dipped in demonsbane is lethal to supernatural foes – if a demonsbane weapon hits a demon or a sorcerer who has trafficked with demons, it inflicts an extra 1d6 damage. Demonsbane weapons may even strike immaterial demons. A jar of demonsbane contains enough of the holy liquid to treat up to five weapons for one fight (or one weapon for five fights).

Relics

The holy relics of the Order are kept in the church at Mont St-Michel, where they are treated with great reverence as befits the remains of the Saints. When the situation merits it, though – when the threat is grave or when there is clear evidence of a supernatural danger – a monk may be permitted to take a relic from the church. Many of these relics are utterly irreplaceable and it would be better to lose one's life rather than permit the relic to be lost. As the relics are unique, they may not always be available – a Hieromonk may return to Mont St-Michel, only to find that another brother in the Order has already taken the Angel Feather out into the world.

Other Priories and Preceptries may have other relics.



Relics bolster the faith of those who carry them, by giving a bonus to the Divine Fervour and Lore (Christian Theology) skill for the purposes of Divine Magic. A character must have an existing Divine Fervour skill to gain the benefit of the relic.

Holy Water (1): This is a vial of water, blessed by the Holy Father himself in the basilica of St. John Lateran in Rome and transported under armed guard to Mont St-Michel. Truly it is said that nothing puts demons to flight like holy water. Holy water is a component in many Divine Spells.

Saint's Fingerbones (2): The Order has a number of these relics. Each one is a bone from the body of a saint, kept in a silver reliquary that is worn around the neck.

Wearing a Saint's Fingerbone gives a +20% bonus to Divine Fervour and Lore (Christian Theology).

Cross of the Unremembered Martyrs (3): This humble wooden cross was carried by many members of the Order in the past. Their battles against evil are mercifully forgotten by all but the echoes in the labyrinth beneath Mont St-Michel but the cross they bore inherited something of their faith.

The Cross gives a +20% bonus to Divine Fervour and Lore (Christian Theology). Furthermore, the character may sacrifice his own luck for the benefit of others, as befits a martyr; he may spend his own Hero Points on behalf of others.

Arrowhead of St. Sebastian (3): St. Sebastian was martyred with a hail of arrows. A few of the arrowheads that pierced his holy flesh were recovered by the Order and attached to new shafts. Redeemed by contact with the saint's holy blood, these arrows are now potent weapons against evil.

An arrowhead of St. Sebastian may be attached to any crossbow bolt or arrow. It allows the attacker to add his Divine Fervour skill to his attack roll. If the attack hits, it deals double normal damage against any unholy or demonic foes. The arrowhead may be recovered after the battle.

Angel Feather (4): This shining feather was found in the cathedral at Avranches and comes from the vast wings of St. Michael himself. It is encased in imperishable crystal inlaid with purest silver and carried on a golden chain.

The character who bears the Angel Feather gains a +20% bonus to Divine Fervour and Lore (Christian Theology). He may also spend a Hero Point to manifest the *Levitation* power, as per the Divine Spell.

St. Cyprian's Grimoire (5): A treatise on magic written by an early convert to Christianity, the Grimoire contains numerous counter-spells and wards against evil magic. It also has a great deal of information about the ways of pagans, if one can wade through the pages upon pages of warnings about the evil of the pagan beliefs and the importance of spiritual continence.

Blood of St. Januarius (5): The sacred dried blood of St. Januarius is kept in a glass ampoule. On certain feast-days, or when unexpected danger is approaching, the blood miraculously liquefies. A character that bears the Blood of St. Januarius is protected against any unexpected threats.

The holy blood does indeed liquefy moments before any attack. A character carrying the blood may add his Divine Fervour score to his Perception to spot ambushes, traps and other unexpected dangers. He also gains a +5 bonus to his Strike Rank and a +20% bonus to Divine Fervour and Lore (Christian Theology).

St. George's Lance (10): This is a Roman *pilum*, a short javelin designed to be thrown or used as a spear. This antique weapon is kept in a steel reliquary when given to a Hieromonk. A character bearing the Lance gains a +20% bonus to all attack rolls against monsters and to Evade tests against monster attacks. Furthermore, he may spend a Hero Point to add the Impale manoeuvre to any successful attack with a weapon that can impale.

Book of Simon Magus (15): Simon Magus was an infamous sorcerer of tremendous power who lived in the first century after Christ. He challenged the early leaders of the Church, claiming that his magic eclipsed even that of God the Most High. To prove his power, Simon Magus levitated over the forum and intended to climb to Heaven; St. Peter prayed to the Lord and the sorcerer's spell vanished. Simon Magus fell to his death and his grimoire passed into the keeping of the Order. Because of its close association with the founders of the Church and the ensuing Odour of Sanctity, the Book of Simon Magus is not considered to be a sinful book and those who use its magic are not putting their souls in peril. Nevertheless, those who approach the book without proper humility and faith risk utter destruction. The Book of Simon Magus is described further in Chapter 9.

Skull of St. Aubert (15): St. Aubert was the bishop of Avranches when St. Michael the Archangel, patron of our Order, appeared before him and commanded him to build a church on the rock of Mont Tombe. When the bishop refused, the angel put forth his flaming finger and bored a hole in the bishop's skull. That skull is venerated as a relic by the Order and the round hole made by the angel's finger is still clearly visible.

A character bearing the skull has a +30% bonus to Divine Fervour and Lore (Christian Theology) tests. He may also spend a Hero Point to manifest the *Angel's Touch* Divine Spell, as described on page 92.

Fragment of the True Cross (20): This is a small fragment of the very cross on which Our Lord was crucified. It is contained within a golden locket, which can be opened to reveal the blessed relic within.

A character bearing the fragment has a +50% bonus to Divine Fervour and Lore (Christian Theology) tests.

_Close Combat Weapons*	Cost	Armour*	Cost
[] Long or War sword	1	[] Hard Leather Byrnie and Cap	1
[] Mace	1	[] Hard Leather Vambraces and Greaves	1
[] Quarterstaff	1	[] Chain Coat with hood	5
[] Crossbow	1	[] Chain Leggings	3
[] Dirk and Dagger	_	[] Full Chainmail	7
[] Bolt Sword	2	[] Plate Helmet	2
[] Averrunci Blade	4	[] Full Plate	12
[] Crusader Blade	3		
[] Thunderbolt Gauntlet	4	Improvements	
[] Combat Thurible	3	[] Silent	1
[] Heater Shield	1	[] Blessed	3
Other Weapon	3	[] Light	2
[]			

[]_____

mprovements	Cost	Relics	
] Concealed Blade	1	[] Holy Water	1
] Silvered	2	[] Saint's Fingerbones	2
] Consecrated	3	[] Arrowhead of St. Sebastian	3
] Damascene	4	[] Cross of the Unremembered Martyr	3
		[] Angel Feather	4
Ranged Weapons		[] St. Cyprian's Grimoire	5
] Light Crossbow	1	[] Blood of St. Januarius	5
] Heavy Crossbow	2	[] Lance of St. George	10
] Hand Crossbow	1	[] Book of Simon Magus	15
Other Weapon	3	[] Skull of St. Aubert	15
]		[] Fragment of the True Cross	20
mprovements		Trappings	Cost
] Scope	1	[] Traveller's Garb	_
] Blade	1	[] Common Disguise	1
] Automatic	2	[] Uncommon Disguise	3
] Shattering	2	[] Fine Clothing	1
		[] Exceedingly Fine Clothing	3
Ammunition		[] Common Horse	1
] Silvered		[] Fine Horse	2
] Consecrated		[] Other Goods	1/100 SF
] Incendiary		[] Treasure	1/500SP
] Corded			
] Explosive	3	[] Wondrous Devices	
		[] Aeolipile	1
Alchemical Compounds		[] Climbing Claws	1
] Smoke Powder	1	[] Grapple Line	2
] Drunkard's Poison	1	[] Hoffman Device	2
] Greek Fire	2	[] Pyrotechnic Rocket	2
		[] Spyglass	2
] Sleeping Draught	2	[] Timer	2
] Wolvesbane	2	[] Hoffman Lens	3
] Vitriol	2	[] Brazen Head	5
] Healing Draught	2		
] Maddening Draught	2		
] Blasting Powder	3		
] Blade Venom	3		
] Undetectable Poison	3		
] Panacea	3		
] Burning Incense	3		
] Dust of Revelation	4		
-	4		
] Choking Dust	1		

Chapter 4 The Mont St-Michel

The island of Mont St-Michel is the rock on which our Order endures. The great abbey is built on a rocky island off the coast of Normandy, near the mouth of the Couesnon River. At low tide, the waters ebb to reveal a narrow, silty land-bridge between the mainland and the island. A pilgrim can cross this bridge if he is swift enough, for the tide returns quicker than galloping horses. The abbey is one of the most important places of pilgrimage in Europe and hundreds brave the land-bridge every year, testing the shifting sands with the pilgrim staff and hoping to look upon the great cathedral atop the island. Many of these pilgrims are agents of the Order – we hide in plain sight, cloaked in the crowds of the faithful.

Across the land bridge, the pilgrim comes to a small village at the foot of the mount. A hundred souls live here, serving the needs of the monastery. Unlike the pilgrims, these villagers know that there is more to our Order than first meets the eye but they are loyal to us and will keep our secrets. The village's fishermen provide food for our abbey and their swift silent boats cross the wide seas bearing our monks.

The abbey proper stands atop the mount. Its construction is a wonder of the age and our grand design will take another three centuries to complete. The monastery consists of three levels, the lower two of which are rings built around the mountain-top. The third level, consisting of the church itself, is built atop the lower two stories and surmounts the whole island. To reach the abbey, a pilgrim must climb a winding path up the side of the mount. In several places, the slope is so steep that stairs have been cut into the rock face. At each of these staircases, the Order has placed cunning hidden traps and defensive emplacements.

At the top of the staircase, a pilgrim may enter the abbey itself by crossing the courtyard and passing through the magnificent doorway. Order members detach themselves from the crowd at this point, slipping away through secret portals into the private sections of the Order.

The Abbey

Sections of the abbey that are open to those not of the Order are denoted with italics. Intruders found in these areas must be captured and may meet with a convenient and unfortunate accident on the slick steps of the mount.

Dormitories: Initiates and Hieromonks who do not dwell in the abbey may sleep in these dormitories. On occasion, the Order is obliged to host visitors from other monasteries or dignitaries from the mainland who are not privy to our Order's secrets, so irregular visitors must consult with the Prior of Buildings or Prior Adjutant before resting. There are two dormitories for males and one for females.

Chambers: The private chambers of the Hieromonks who dwell in the abbey. Each monk is given a small cell to himself or herself, containing a bed, table, stool and chest. Each chamber may be locked from the inside. The Prior of Buildings and the Prior Adjutant have access to the master key. **Workshops:** The domain of the Prior Artifex. There are conventional smithies in the village, where the Order obtains most of its mundane goods. Here, though, is where new wonderweapons are conceived and tested. The workshop's doors and walls are hardened against explosions.

Chymistry: The chymistry is attached to the workshop via a secret passage. Another hidden stairwell descends to the Arcanum and the Archives far below. These alchemical laboratories are where the various alchemical compounds and potions are prepared. A system of cunning vents and pipes allows the air in this chamber to be evacuated to quench fires or release noxious gases.

Refectory: The whole Order may gather in this great hall for assemblies. Such a gathering has not happened in more than 200 years. The murals on the ceiling depict the ultimate triumph of St. Michael over Satan.

Hospital: The healing hands of the Prior of Medicine are put to good work here. Wounded Hieromonks may recover here; if God takes them, then they pass into the gentle hands of the Prior of the Crypts instead.

Cloister: The cloister is the centre of life in the abbey. Visitors to Mont St-Michel often remark on the curious arrangement of pillars and archways in this section, unaware that every stone was placed with utmost care as part of a great pattern. The cloister's architecture forms a magical ward, protecting the mount from demonic influence.

Tower of Gabriel: The Tower of Gabriel is where the Prior of Letters works. The whole tower, from floor to topmost level, is an archive of correspondence from across Christendom. Atop the tower is a signal beacon that can be seen from the mainland priories and Lihou. In times of need, this beacon will summon aid from the abbey's daughter priories.

Library: This library, although impressive by the benighted standards of the age, is a mere shadow of the lore contained in the Archives. The books and scrolls here cover history, theology, the natural sciences and the lives of the Saints.

Merveille: The Merveille is an invincible fortification, a bulwark equal to any castle. The Merville's battlements overlook the approaches to the monastery and there are storerooms and wells in the fortress sufficient to outlast any siege. The Merveille also contains the armoury; a dozen men could hold the Merveille against an army.

Masters' Chambers: The upper level of the Merveille holds the private apartments of the Claustral Priors. These rooms are guarded day and night by Hieromonks.

Mont St-Míchel Level 1



Mont St-Michel Level 2



Key

- **S** Secret Door C Chamber
- 1. Treasury
- 2. Prior Adjutant
- 3. Superior General

Mont St-Michel Level 3



Key S Secret Door

Hall of the Knights: The abbot is not only the head of the Order, he is also a lord of knights. This magnificent hall is where the abbot meets with his vassals and where the Assembles of the Masters are held.

Office of the Prior Adjutant: The domain of the Prior Adjutant. The Superior General also has rooms here.

Treasury: The Order's treasury and reliquary.

Church: The church of St. Michael, the spiritual seat of the Order. Here is where all the members of the Order have taken their vows of eternal service and dedicated themselves to the Divine Path.

Secret Passages

Mont St-Michel is riddled with tunnels and secret passages. Half the rooms in the monastery itself have at least one secret entrance, not to mention hidden spyholes or eavesdropping mechanisms. There are more tunnels beneath the rock than buildings above it and it is said to be possible to walk from the village at the foot of the mount to the church atop it without once seeing the sky. Another rumour speaks of a tunnel that leads *under* the bay to the mainland, a secret escape tunnel that winds more than a mile underwater.

There are certainly several tunnels that go beneath the waves; some monks have speculated that they are part of some elaborate hydraulic mechanism, possibly one that can control the tides around the abbey. Others suggest that the tunnels connect to the nightfolk kingdoms under the world.

Beneath the Abbey

The underground sections of the abbey are secured behind iron gates. The various Masters have the keys and entry into the secret chambers is strictly controlled. Cella Probatur: The testing chamber for initiates.

Crypts: Where fallen monks are put to eternal rest.

Arcanum: The Order's carefully-controlled ritual chamber. This room has gone unused since the establishment of the Lihou Priory but echoes of ancient magic still linger here.

Archives: The scroll-lined tunnels are tended by blind monks, who have memorised the twisting labyrinth. The deeper reaches of the archive are said to be haunted.

Sanctum: If this chamber exists, then it is the secret heart of the Order, accessible only to the Superior General. It is here that the Divine Path begins, blazing forth to illuminate the future of humanity.

The Island

There are several other locations on the island of note.

The Abbey Wood: The western slopes of the island are thickly wooded. Initiates are trained in survival and woodlore here and this is the easiest path to approach the monastery without being seen. To discourage spies, the Prior Artifex has concealed cunning death-traps amid the trees.

The Chapel of St. Aubert: This little church contains the relics of St. Aubert.

The Sea-Cave: A hidden cavern, accessible by sea or by a secret passage from the woods. The sea-cave contains a small jetty and a few boats; it is a way to sail away from the island without passing through the village.

Chapter 5 Brethren of The Order

This chapter describes notable members of the Order, who make excellent Contacts, Allies or Rivals for Adventurers. It also has six pregenerated characters for use in one-off games or when a Player Character dies in the middle of an adventure and the player has no time to roll up a replacement.

Basilio de Rossi, Abbot of Mont St-Michel, Superior General of the Order

'It is the role of the Church to both guide and protect Mankind,' the Abbot continued. 'By joining the Order, you will become a Shield of Mankind, a Warrior of God. You will take an oath to defend both Man and Church against the greatest evils of the world, those that mere force of arms alone can never be victorious over. Indeed, those that the common man must never come to know about, lest his faith in the Lord waver. Here, within this ecclesiastical fortress, we will teach you how to track, locate and destroy the things that exist within the shadows of the nations, those who would work to bring about a darkness deeper than any yet seen. You will learn how to defeat them and, in the end, you will join us on the thin line that holds Mankind back from the worst of depredations.'

The current head of the Order is Basilio de Rossi, who has risen from ward to Superior General in the course of a lifetime dedicated to the service of God. He is a short, stocky man, recognisable instantly by the scars he suffered in the catacombs under Rome. The abbot is a spiritual man but he is first and foremost a warrior and tactician. His every waking hour is consumed by planning and preparation for the battle against evil – how best can he marshal his meagre forces? How can new recruits be obtained and trained quickly enough to



make up for the Order's losses? Which rumours contain a grain of truth and which are misinformation spread by the Order's enemies in Rome?

Basilio de R	Rossi	1D20	Hit Location	AP/HP
STR	15	1-3	Right Leg	5/6
CON	14	4-6	Left Leg	5/6
SIZ	12	7-9	Abdomen	5/7
INT	15	10-12	Chest	5/8
POW	15	13-15	Right Arm	5/5
DEX	11	16-18	Left Arm	5/5
CHA	16	19-20	Head	5/6

Combat Actions	3	Armour: Full Chain
Damage Modifier	+1d2	Equipment: Blessed Ring, Seal of Office, Blood of St. Michael
Magic Points	10	Heroic Abilities: Heroic Aura, Tireless, Commanding Voice
Movement	8m	Divine Spells: Seal, Heal Wound, True Sword, Exorcism, Dismiss Magic
Strike Rank	+13 (+6 in armour)	<i>Notable Skills</i> : Athletics 106%, Culture (Papal States) 40%, Divine Fervour 45%, Influence 121%, Insight 55%, Lore (Christian Theology) 80%, Lore (Military Tactics) 80%, Lore (Occult) 120%, Lore (Regional) 40%, Language (French) 80%, Language (Italian) 30%, Language (Latin) 30%, Persistence 105%, Resilience 88%, Stealth 96%, Unarmed 46%

Weapons

Туре	Size	Reach	Weapon Skill	Damage	AP/HP
Sword and Shield	М	L	136%	1d10	10/16
Shield	L	S	136%	1d4	6/12
His sword is a Damasc	ene longsv	word.			
Crossbow			72%	1d10	4/8
Includes scope and au	tomatic lo	ader.			

The older Hieromonks and masters know that de Rossi is no longer welcome in the Papal States that were once his homeland. He has guarrelled with more than one pope and it is said he broke the nose of a cardinal in the presence of Lucius III. Today, relations with the Holy See are carried out by the Prior Adjutant, while de Rossi concentrates on leading his Order to victory.

De Rossi is a close friend of old Badon, the Prior of the Archives. He tolerates Emil Castaigne, the Prior Adjutant. Some whispers allege that Badon is the real power behind the throne, guiding the Order along the Divine Path from his secret sanctum in the labyrinths below and that De Rossi is but a figurehead. Others suggest that Castaigne is the real master of the Order and De Rossi is happy to let the younger man run things while he wrestles with dark powers.

Of late, de Rossi's eyes turn more and more to the east. The rising power of the Templars worries him, as does the lack of communication with the eastern chapter-houses. He is considering joining the third crusade, despite his advancing age - but if he does so, he must pick one of the other Masters to rule Mont St-Michel in his stead.

Playing de Rossi: Speak rarely but demand absolute attention when you do so. You have seen more than any other monk but you have also seen further. Your eyes are fixed on the Divine Path. You will save the world - and any sacrifice is worth that.

Manana

Seal of Office: The Seal of Office is a sacred talisman, carried by the Superior General since the foundation of the Order. The bearer may spend Magic Points to get a +10% bonus per point spent to Insight, Influence, Resilience or Persistence tests for one round.

Blood of St. Michael: This holy relic is a small crystal vial that contains several drops of divine ichor, said to be the Blood of St. Michael the Archangel. The bearer gains a +50% bonus to Divine Fervour. Three times in the Order's history, the vial was opened and the bearer drank a small tincture of the holy blood. In one case, the blood gave the drinker a vision of the future; in another, the Superior General spontaneously combusted.

Emil Castaigne, Claustral Prior Adjutant

'Your holiness, permit me to draw your attentions to the reports from Mont St. Michel. Consider the implications. Can we afford not to increase the tithe to the Order?"

The second in command of the Order, Emil Castaigne is more properly referred to as Cardinal Castaigne, as he was recently promoted to the college of Cardinals as a peace offering from Rome. (Rumours that Castaigne is the illegitimate son of a senior figure in the hierarchy have haunted the young man since he joined the Order.) Castaigne is young for both these

Emil Cast	aigne		1D20	Hit Location	AP/HP			
STR	13		1-3	Right Leg	2/5			
CON	14		4-6	Left Leg	2/5			
SIZ	11		7-9	Abdomen	2/6			
INT	18		10-12	Chest	2/7			
POW	16		13-15	Right Arm	2/4			
DEX	15		16-18	Left Arm	2/4			
CHA	13		19-20	Head	-/5			
Combat Ad	ctions	3	Armour: H	lard Leather				
Damage M	odifier	+0	Equipment	t: Crossbow, Choking	Dust, Panacea			
Magic Poin	ts	16	Heroic Abi	ilities: Loremaster				
Movement		8m						
Strike Ranl	κ	+17 (+14 in	Skills: Atl	nletics 38%, Comme	rce 111%, Courtesy 91%, Culture (Papal			
		armour)	States) 66	5%, Evaluate 51%, I	nfluence 111%, Language (French) 86%,			
			Language (Italian) 36%, Language (Latin) 36%, Lore (Christian Theology)					
			61%, Lore (Cryptography) 61%, Lore (Occult) 61%, Lore (
			61%, Lor	e (Regional) 71%, Per	ception 84%, Persistence 77%, Resilience			
			38%, Sleight 53%, Stealth 93%, Streetwise 79%, Unarmed 38%					

weapons					
Туре	Size	Reach	Weapon Skill	Damage	AP/HP
Mace & Shield	М	S	38%	1d8	6/6
Shield	L	S	38%	1d4	6/12
Sword & Dagger	М	L	78%	1d8	6/12
Dagger	S	S	78%	1d4+1	6/8
Crossbow			80%	1d8	4/5



honours – to be a cardinal at 31 is unusual but to be second in the Order at such a young age speaks of greatness.

Castaigne is certainly an able administrator – and, astonishingly, manages to balance running the Order's affairs with his duties as the Order's unofficial ambassador in Rome. Previous Prior Adjutants barely managed to keep the Order solvent and lived and died in the small, smoky office above the treasury but Castaigne can seemingly conjure coins even

while riding through the alps to Italy. Under his rule, Mont St-Michel has thrived, the coffers are full and the Order has both the political capital and the gold to consider establishing new priories and preceptries.

Such an expansion will require the support of Rome and Castaigne's new role as cardinal is part of this effort. As a cardinal – church records claim that Castaigne is the priest of a small village near the Mount – he can travel to Rome freely and consult with the great and powerful. Given the Superior General's antipathy for politics, the future of the Order is very much in Castaigne's supple hands.

Detractors of Castaigne – and there are a few – point that he has spent little time in the field and that he seems more devoted to intrigue and commerce than to furthering the Divine Path. That said, Castaigne has begun to take over more of the duties of the Prior of Letters too and his detractors grumble about that as well, saying that it is not good for one man, however talented, to occupy two of the claustral offices.

Playing Castaigne: You are a little too competent and intelligent for others to feel comfortable around you – you are always three steps ahead of everyone else. Your features are angelic and youthful, almost perfect, as though you were a fallen angel abroad on Earth.

Old Badon, Claustral Prior of the Archives

'Feh! I have only a few months, boy, before God calls me to Heaven. I don't have time to waste on your pointless questions! Begone!'

Badon, Pric	or of the A	Archives		1D20	Hit Location	AP/HP			
STR	6			1-3	Right Leg	-/4			
CON	10			4-6	Left Leg	-/4			
SIZ	9			7-9	Abdomen	-/5			
INT	22			10-12	Chest	-/6			
POW	14			13-15	Right Arm	-/3			
DEX	8			16-18	Left Arm	-/3			
CHA	5			19-20	Head	-/4			
Combat Actio	ons	3		Typical Armo	our: None				
Damage Mod	Damage Modifier -1d4			Heroic Abilities: Loremaster, Eidetic Memory, Linguist					
Magic Points				Equipment: Grimoire (Thesallian Fragments), Brazen Head					
Movement		8r	n						
Strike Rank		+1	5	Notable Skills: Athletics 44%, Culture (Greek) 74%, Culture (Moorish) 94%,					
				Culture (Norman) 84%, Culture (Roman) 84%, Healing 44%, Insight 56%,					
				Language (A	Aramaic) 94%, Langu	age (French) 94%, Language (Greek) 104%,			
				Language (1	Latin) 104%, Lore (Christian Theology) 104%, Lore (Occult)			
				114%, Lore	(Philosophy) 94%, I	ore (Regional) 54%, Manipulation 86%,			
				Perception	51%, Persistence 8	3%, Resilience 30%, Sorcery (Thessalian			
				Fragments)	94%, Stealth 50%, U	Jnarmed 34%			
Weapons									
Туре	Size	Reach	Weapon Skill	Damage A	Р/НР				
Badon's Stick	S	S	44%	1d6	6/6				
Dagger	S	S	24%	1d4+1	6/8				



They say Old Badon was here before there ever was a church on the rock and that they raised the monastery around him. The next oldest monk in Mont St-Michel is Sister Margot, the Prior of Letters and she claims to remember Badon being Prior of the Archives when she was but a novice. Old Badon has been the Prior of the Archives for at least 56 years and he is quite possibly well over 100 (and when he curses about the incompetence of initiates under his breath in Aramaic, some initiates mutter that he is probably well over 1,000 years and complained about Our Lord not being good enough either).

Badon lives in the labyrinthine archives beneath Mont St. Michel, tending to the thousands of scrolls and books that are kept there behind locked iron gates. He is said to have memorised most of these books and that the labyrinth is in fact a memory palace, a physical representation of the old monk's mind. There is no man in all of Christendom who is more learned than Old Badon.

Of course, actually getting information out of him requires the patience of a saint. Badon considers almost everyone else to be a fool and refuses to even consider requests for information unless the applicant can present a very good reason why Badon should co-operate. Badon's assistants practically worship the old man, so there is no way to get information out of the library except through him. He considers very few people to be worth his time; the head of the Order, de Rossi, is one of this chosen few. De Rossi claims that he won Badon's favour by bringing back a particularly rare heretical manuscript to the archivist; others whisper that Badon is actually De Rossi's evil genius, running the Order from his underground lair like an ancient spider.

Playing Badon: Everything is an interruption from your allimportant work and you are so old you worry you will drop dead before you finish this utterly pointless conversation. The young monks of today are all incompetent buffoons and the world is assuredly doomed, utterly utterly doomed. Now, go away.

Badon's Stick: This heavy walking stick has a number of concealed blades and hidden compartments. It is also enchanted to serve as a reserve of Magic Points; it can store up to 13 Magic Points at a time.

Thessalian Fragments: This potent Greek grimoire contains dozens of powerful spells, including *Abjure* (*Aging*), *Animate* (*Darkness*), *Dominate* (*Angel*), *Mystic Vision*, *Project* (*Sight*) and *Wrack* (*Magic*). According to the library records, the book is lost; either Badon is concealing its location, or he uses his perfect memory to recall it.

Badon's Brazen Head: Allegedly a gift from Pope Sylvester II, this Brazen Head is an expert on the lore of ancient Egypt.

John Beaumont, Claustral Prior of Arms

'I don't care if it's a beast from the pits of Hell, HIT IT WITH YOUR GOD DAMNED SWORD UNTIL IT'S DEAD!'

A former mercenary captain, John Beaumont came into the Order's service after his company were slaughtered by a horrific beast. A monk of the Order warned John not to take his company down the narrow pass in the Alps where the monster made its lair and then tried to aid them when the creature attacked. Of the four dozen doughty warriors who entered the pass that day, only John and the monk walked out again and the monk died of his injuries a day later. Before he passed on, he begged Beaumont to bring his body to Mont



John Beaumont			1D20	Hit Location	AP/HP		
STR 20			1-3	Right Leg	6/7		
CON	CON 17		4-6	Left Leg	6/7		
SIZ	18		7-9	Abdomen	6/8		
INT	10		10-12	Chest	6/9		
POW	13		13-15	Right Arm	6/6		
DEX	12		16-18	Left Arm	6/6		
CHA	14		19-20	Head	6/7		
Combat Actions 2		2	Armour: Blessed Full Plate				
Damage Modifier		+1d6	Heroic Abilities: Martial Strike, Severing Slash				
Magic Points		13	Equipment: Crusader Sword x2, Longsword				
Movement		8m					
Strike Rank		+11 (+2 in armour)	Notable Skills: Athletics 77%, Brawn 98%, Culture (Saxon) 50%, Evade 64%*, Language (French) 20%, Language (Latin) 20%, Language (Saxon) 70%, Lore (Christian Theology) 20%, Lore (Military Tactics) 60%, Lore (Occult) 20%, Lore (Regional) 50%,Perception 73%, Persistence 66%*, Resilience 74%*, Ride 80%, Stealth 62%, Survival 80%, Unarmed 92%				

*: The blessed full plate gives John an additional +10% bonus to resistance rolls against hostile magic.

Weapons						
Туре		Size	Reach	Weapon Skill	Damage AP/HP	
Sword & Shield	М	L	162%	1D8	6/12	
Shield	L	S	162%	1D4	6/12	
Two Swords (Crusader)	М	М	142%	1D6+1	6/8	
Lance & Shield	Н	VL	152%	1D10+2	4/10	
Longbow			136%	1D8	4/7	

St-Michel and apply for membership, so that the Order would not be diminished by his passing.

John fulfilled this oath and more besides. The mercenary is now the Prior of Arms; he has proved himself worthy of this title a hundred times over.

The monastic life does not sit well with big John Beaumont. He is a loud and lusty man, unable to break his love for wine and women. It is said that there is a specially reinforced seat in the confessional for Beaumont, as he breaks his vows of chastity and temperance so outrageously that he must go straight to the chapel every time he returns to Mont St-Michel. Others note that Beaumont barely manages to read, let along write and fear that he will be unable to deal with any problem that cannot be solved by swinging a sword at it. (Beaumont himself would argue loudly that firstly, he can also punch problems and blow them up; secondly if a problem will not go away when you chop at it with a sword, then you are probably not chopping hard enough and thirdly, swinging a sword at a problem was good enough for that whoreson Alexander the Great and how is that for a classical reference from someone they say never studied?) Still, the Order overlooks his failings in light of his heroism in battle. If he were not a monk, he would be a famous knight or the most successful mercenary in Christendom. He has a knack for carnage and this is magnified a hundredfold by the Order's alchemical weapons. He already plots ways to use blasting powder and choking dust on the open battlefield against the Saracens and lobbies his good friend de Rossi to join in alliance with the Templars and go on crusade.

Playing John Beaumont: The world is small and breakable and everyone you meet is weaker and more fragile than you are. The exceptions are monsters and evil-doers. You are allowed to break them. You *enjoy* breaking them.

You still feel guilty for getting your company killed, all those years ago but you do wish you had asked that dying monk for clarification about the oath he made you swear. You are really not cut out for the religious life. You do try to be holy but as soon as your hot blood is up, you forget your vows and wake up hung-over with a wench or three. It is just the way God made you.

Izaak of Bavaria, Prior Artifex

'Do pay attention, brother.'

To be promoted to the circle of Masters once is an accomplishment. Izaak has twice been exalted to the circle but the second time is for him a tragedy. Izaak was the Prior Artifex 20 years ago and during his first term in the office, he discovered the young genius Hoffman, who developed many of the Order's newest weapons. Izaak retired in favour of Hoffman but then the inventor went insane and had to be confined in San Giovanni. Reluctantly, Izaak accepted the post of Prior Artifex once again.

Izaak is a gentle man who creates strange new ways to kill people. Personally, he finds violence distasteful and would much rather be making children's toys or new labour-saving innovations but killing machines are what the Order needs. He likes to give new experimental wonder-weapons to unwary Hieromonks for testing.

Playing Izaak: Izaak is an enthusiastic boffin, born several hundred years too early. Talk animatedly about the wonderful work you are doing to perfect the hourglass and the rat trap.



Izaak, Prior Artifex			1D20	Hit Location	AP/HP		
STR	9		1-3	Right Leg	-/6		
CON	14		4-6	Left Leg	-/6		
SIZ	13		7-9	Abdomen	2/7		
INT	16		10-12	Chest	2/8		
POW	14		13-15	Right Arm	-/5		
DEX	11		16-18	Left Arm	-/5		
CHA	14		19-20	Head	-/6		
Combat Act	ions	3	Typical Armour: Leather Apron				
Damage Mo	odifier	+0	Heroic Abilities: None				
Magic Point	S	14	<i>Equipment:</i> A variety of experimental gadgets, usually including a Thunderbolt Gauntlet, Hoffman Lens and Dust of Revelation				
Movement	Movement 8m						
Strike Rank	Strike Rank		Notable Skills: Athletics 50%, Craft (Blacksmith) 80%, Culture (German) 42%, Engineering 142%, Insight 40%, Language (French) 72%, Language Language (German) 82%, Language (Latin) 42%, Lore (Alchemy) 102%, Lore (Christian Theology) 32%, Lore (Occult) 92%, Lore (Regional) 42%, Mechanisms 137%, Perception 50%, Persistence 42%, Resilience 38%, Stealth 47%, Unarmed 40%				
Weapons							

Туре	Size	Reach	Weapon Skill	Damage	AP/HP
Thunderbolt Gauntlet	S	Т	40%	1D4	4/8
Flore, Prioress of the Crypts

'Be at peace, brother. Your trials have ended.'

The nun whose duty it is to tend the crypts of the fallen is Flore, a former Ward of the Order whose parents died in a fire. She is meek, quiet, almost melancholic. She exudes calm and grace. Meeting her is like looking into a limpid pool; by merely existing, she invites you to reflect and consider your life.

This quality makes Flore the perfect assassin. Her other duty is to eliminate those members of the Order who have become a hindrance to the Divine Path. She and her sisters work closely with the Prior of Letters to keep tabs on the various Hieromonks and Preceptors. When one of them steps out of line, Flore and her sisters investigate and – if necessary – give the failed Hieromonk a place of eternal repose within the crypts of Mont St-Michel.

Flore remains neutral in the politics of the Order. Her support has been courted by both de Rossi and Castaigne for different reasons but she appears to care little for the future path of the Order. Her only concern is ensuring that the Order remains pure and united. The last time she spoke, it was to protest over the Hoffman affair.



Playing Flore: Say nothing if at all possible. Smile sadly. If you have to talk, never mention your role as the Order's assassin and secret inquisitor; instead, make it clear that all you do is pray for the dead.

Flore, Pric	oress of the Ci	rypts	1D20	Hit Location	AP/HP	
STR	13		1-3	Right Leg	3/4	
CON	10		4-6	Left Leg	3/4	
SIZ	10		7-9	Abdomen	3/5	
INT	16		10-12	Chest	3/6	
POW	15		13-15	Right Arm	3/3	
DEX	15		16-18	Left Arm	3/3	
CHA	9		19-20	Head	3/4	
Combat Ac	tions	3	Typical Arm	nour: None		
Damage Modifier +0		+0	Heroic Abilities: –			
Magic Points 15		Equipment: —				
Movement 8m						
Strike Rank 16 (+11 in armour)			Notable Skills: —			

*: +10% against hostile magic thanks to the Averrunci Blade

Weapons

Туре	Size	Reach	Weapon Skill	Damage	AP/HP
Sword & Dagger	М	L	98%	1D8	6/12
Dagger	S	S	98%	1D4+1	6/8
Garrotte	S	Т	78%	1D2	1/2
Crossbow			78%	1D8	4/8
With Scope and Automa	tic Loade	r			
Quarterstaff	М	L	28%	1D8	4/8

Flore's Armour: This suit of tight-fitting leather armour is lined with silk, bought at a great price in the East. It gives a +10% bonus to Evade and Stealth tests.

Benjamin, Claustral Prior of Letters

'Just read it, I don't expect you to understand it.'

Benjamin comes from Granada and was originally a Jewish scholar. His family were murdered in a pogrom and he was forced to flee. He eventually found shelter with the Order and converted – somewhat hesitantly – to Christianity. He believes the Order and the Church can both be forces for good in the world but also holds the outspoken opinion that both institutions need to do a lot better. Despite his conversion, he still studies the Torah devoutly and even corresponds with several learned rabbis under a false name.

He proved to have a talent for intrigue and rose from being Prior of Poblet to the Prior of Letters. The idea of a convert – especially one of questionable loyalty and outspoken views like Benjamin – being given such an important role rankled with many in the Order but Benjamin's methods proved too useful for the Order to ignore. He established a grand network of spies and informants across Europe and pioneered new methods of cryptography and code to keep the Order's secrets safe. In his rooms at Mont St-Michel, he has made a great web of connections and notes, as if all of Europe is a puzzle he is trying to solve.



To his great concern and sorrow, age has taken most of Benjamin's sight. He is not quite blind but he can no longer read with any certainty. Attempts using both medicine and magic have failed to restore his sight and the Prior of

Benjamin,	Prior of L	etters		1D	20	Hit Locatio	n AP/HP		
STR	7			1-3	3	Right Leg	-/4		
CON	6			4-6	5	Left Leg	-/4		
SIZ	11			7-9)	Abdomen	-/5		
INT	17			10-	-12	Chest	-/6		
POW	15			13-	-15	Right Arm	-/3		
DEX	8			16-	-18	Left Arm	-/3		
CHA	8			19-	-20	Head	_/4		
Combat Act	tions	3		Тур	vical Armou	r: None			
Damage Mo	odifier	-]	ID2	Her	Heroic Abilities: Eidetic Memory, Loremaster, Linguist				
Magic Point	s	1	5	Equ	Equipment: Brazen Head				
Movement		8	m						
Strike Rank		+	13	(Sp Lar Lar Lor 659 Lor	Notable Skills: Athletics 25%, Commerce 65%, Courtesy 70%, Cultu (Spanish Jewry) 74%, Evaluate 65%, Influence 146%, Language (Arabic) 60% Language (Aramaic) 60%, Language (French) 40%, Language (Greek) 50% Language (Hebrew) 70%, Language (Latin) 50%, Language (Spanish) 70% Lore (Christian Theology) 40%, Lore (Cryptography) 70%, Lore (Heraldh 65%, Lore (History) 95%, Lore (Jewish Theology) 60%, Lore (Logistics) 80% Lore (Occult) 80%, Lore (Regional) 135%, Perception 42%, Persistence 45% Resilience 17%, Stealth 10%, Streetwise 94%, Unarmed 10%				
Weapons									
Туре		Size	Reach	Weapon Skil	ll Da	mage	AP/HP		
Knife		Т	S	50%	1D	3	4/6		

Medicine has voiced the suspicion that Benjamin was cursed by a powerful sorcerer. He has a number of apprentices who read for him but each one of these is an added security risk. There are secrets only the Prior of Letters should know and Benjamin knows that he must soon retire, leaving his work unfinished.

Playing Benjamin: Peer blindly at whoever is talking to you but finish their sentences for them because your spies have already told you everything you need to know about them.

Edric, Prior of Lihou

'Corruption and sin everywhere, I tell you. Let it all burn!'

The Priory of Lihou is the Order's secret sanctum where it dabbles in sorcery and magic and Edric is its master.

According to protocol, Edric's appointment as Prior should be reviewed every seven years by an Assembly. No-one has dared do so, as no-one is sure how the unstable old man would react to being removed from Lihou. Edric is one of the most powerful magic-users in the Order but he is clearly on



Edric, Pri	or of Lihou				1D20	Hit Locatio	n AP/HP	
STR	7				1-3	Right Leg	-/6	
CON	16				4-6	Left Leg	-/6	
SIZ	12				7-9	Abdomen	-/7	
INT	17				10-12	Chest	-/8	
POW	22				13-15	Right Arm	-/5	
DEX	7				16-18	Left Arm	-/5	
CHA	8				19-20	Head	-/6	
Combat Ac	tions	2			Typical Armou	r: None		
Damage Modifier -1d2			Heroic Abilities: Reincarnation					
Magic Poin	ts	2	2		<i>Equipment:</i> An array of occult charms and magic items, Grimoires, Demor Fetish			
Movement		8	m					
Strike Rank	:	+	12		(Enochian) 34 (Latin) 54%, (Regional) 44 Perception 59 Cornwall) 749	t%, Language Lore (Christi %, Manipulat %, Persistence %, Sorcery (Bo	6, Culture (Saxon) 44%, Insight 84%, Language (French) 84%, Language (Greek) 34%, Language (an Theology) 44%, Lore (Occult) 114%, Lore tion 79%, Mechanisms 49%, Meditation 77%, e 89%, Resilience 42%, Sorcery (Black Book of ook of Abra-Melin) 54%, Sorcery (Simon Magus) Spirit Walk 66%, Stealth 49%, Unarmed 34%	
Weapons								
Туре		Size	Reach	Weapon		nage	AP/HP	
Quarterstaff		М	L	24%	1D	8	4/8	

the brink of madness. It would be better, agree the masters, if Edric were to pass away quietly in his sleep, preferably as soon as possible, rather than force a confrontation with the sorcerer of Lihou.

Edric was the Prior of Letters before being transferred to Lihou. He refers to it as his 'exile'; Edric despairs at the current state of the Order. He respects only Old Badon and considers de Rossi to be an inexperienced, weak willed failure and the rest of the Masters to be insufficiently faithful. He utterly loathes Emil Castaigne and Benjamin and has told both of them that he will turn them into toads if they dare set foot on 'his' island. He is supposed to attend Lesser Assemblies but only turns up when he has got something to rant about.

Life on Lihou is hard; cultists and evil spirits bay in the woods just outside the Priory and Edric must wrestle constantly with the dark forces locked beneath the island. He has wrestled some of these spirits into submission and used them to fuel his magic. He is an accomplished sorcerer and has even written notes on how to employ demons in the Order's service. Such extreme measures are necessary, he believes, if the Divine Path is to be completed. The flesh is weak but the power of the spirit can shatter nations. If necessary, he will take this burden on himself and do what is necessary by through sheer force of sorcerous will.

Playing Edric: Despise everyone around you. Shout at them. If they do not go away or obey you, stare at them with your wild burning eyes and curse them.

Book of Simon Magus: See page 57 for details.

Book of Abra-Melin: See page 127 for details.

Black Book of Cornwall: A heretical tome containing numerous dangerous spells; Edric has used Banish (Demon), Banish (Spirit), Damage Resistance, Diminish (Power), Diminish (Strength), Palsy and Tap (Constitution) in the past.

Demon Fetish: Edric claims to have bound the demon Glasya-Labolas into his staff. This demon is said to be able 'to teach all arts and sciences in an instant', and to be 'the author of bloodshed and manslaughter'. He also can give the power of invisibility.

Agostino Cresci, Prior of San Giovanni in Venere

'Come, friends! Eat and drink at my table! Try this wine; grown on the very Mount of Olives where Our Lord suffered for our sins. Let us not disappoint the man by not sinning a little, ho! Come, we shall fight like savage dogs on the morrow but tonight, let us make merry!'

The great Abbey of San Giovanni in Venere is one of the Order's richest holdings and Agostino Cresci is its master. As head of the abbey, he commands the loyalty of 100 knights directly and is the feudal lord of dozens of smaller manors and dominions in the surrounding countryside. He is also bishop of the diocese, giving him immense political power in Sicily. In terms of temporal power, Agostino Cresci is a more important figure than even the Superior General, Basilio de Rossi.

Cresci's ability is unquestionable; as a Hieromonk, he travelled widely throughout Italy and North Africa. He is credited with foiling a plot by heretical diabolists to murder the Pope in 1173; he put down the Ghosts of the Fifteenth Legion in the caverns under Turin; he broke the power of the Witch of Malta and he slew the Venus beast that preyed on shipping off Sicily. His once-lean body has run to fat and he is no longer as quick with a blade as he once was but any man who questions Agostino Cresci's devotion to the Order had better be ready to defend himself.

Where his devotion may be unquestionable, Cresci is himself trapped by obligations. He wields tremendous influence and political power but this comes at a price. He too has debts and obligations, especially to the Norman King of Sicily, William II. King William II's reign has been a happy and prosperous one, thanks in no small part to Cresci's aid. In Sicily, the Order serves almost as a branch of the government, putting down rebellions and helping Sicilian naval vessels maintain their dominance in the Mediterranean against Byzantine raiders. Cresci claims that this compromise is a necessary one; it ensures the Order has money and support from the king and that this ultimately makes it possible to do what is necessary in the region.

Secretly, William's son James is being fostered in the monastery and Agostino Cresci is his godfather. When the ailing William II dies, the boy will be produced to claim the throne and the Kingdom of Sicily will become a land secretly ruled by the Order. Cresci even hopes to be elected Superior General in the fullness of time and move the seat of the Order closer to Rome.



Agostino	Cresci		1D20	Hit Location	AP/HP		
STR	16		1-3	Right Leg	5/7		
CON	15		4-6	Left Leg	5/7		
SIZ	17		7-9	Abdomen	5/8		
INT	12		10-12	Chest	5/9		
POW	10		13-15	Right Arm	5/6		
DEX	10		16-18	Left Arm	5/6		
CHA	13		19-20	Head	5/7		
Combat A	ctions	2	Typical Arm	our: Chain mail			
Damage N	lodifier	+1D4	Heroic Abilities: Street Fighter				
Magic Poir	ıts	10	Equipment:	Consecrated Greatswor	d, Magnificent Clothing		
Movement		8m					
Strike Ran	k	+11 (+4 in armour)	Notable Skills: Athletics 86%, Boating 52%, Brawn 72%, Courtesy 65% Commerce 55%, Culture (Papal States) 69%, Influence 103%, Insight 83% Lore (Christian Theology) 34%, Lore (Occult) 34%, Language (French 52%, Language (Italian) 74%, Language (Latin) 34%, Lore (Regional) 64% Mechanisms 52%, Perception 32%, Persistence 50%, Resilience 80%, Ride 60%, Stealth 42%, Streetwise 82%, Unarmed 56%				

weapons					
Туре	Size	Reach	Weapon Skill	Damage	
Greatsword	Н	L	106%	2D8	

Playing Agostino Cresci: Boom loudly, be generous and full of praise and wise counsel. Above all else, be confident. Only rarely should you let the mask slip, revealing what a dangerous game you are playing with the Order and Sicily.

Sister Teresa, Prioress of the Maison Sophia

'Where do you think you are, girl?' she demanded. 'If you want to brawl like a common whore, we can send you to the nearest tavern right now! Fight how you desire there, yes, and earn your keep by slaking the lust of ignorant farmers. You can be there this very night, I can arrange it! Is that what you want?'

The Maison Sophia is the nunnery where female wards are given their initial training in the Order's techniques and for 20 years Teresa has been its keeper. Despite her advancing age, her eyes and ears are still supernaturally keen and she can give an agonisingly sharp blow with her heavy cane to any girl who disappoints her. While the other nuns instruct the novices in theology, history, philosophy, stealth and tradecraft, Teresa's particular speciality is combat. She is the lioness of the Cella Probatur, the underground maze where the girls are trained to fight, to kill – and most importantly, to survive. Some sections of the Cella Probatur are lethally dangerous but they are necessary. Better a novice die here, where she can be cared for and buried with all due rites, than out there in the wilderness. The girls believe Teresa to be a cruel tyrant but she does weep whenever one of her wards fails. There is a prophecy, attributed to Pope Sylvester, that there will one day be a Hieronun who will walk all the steps of the Divine Path. Teresa is determined to live long enough to train that girl in the ways of the Order.

AP/HP 6/12

Playing Teresa: Be cruel in order to be kind. Put those you speak to through Hell now, so they can face down real hellfire in the future without flinching.



(Norman) 68%, Influence 80%, Insight 79%, Language (Arabic) 44%, Language (French) 74%, Language (Latin) 44%, Lore (Christian Theology)						<u> </u>		
CON154-6Left Leg $-/5$ SIZ87-9Abdomen $-/6$ INT1410-12Chest $-/7$ POW1513-15Right Arm $-/4$ DEX1616-18Left Arm $-/4$ CHA1019-20Head $-/5$ Combat Actions3Typical Armour: NoneDamage Modifier $+0$ Heroic Abilities: TirelessMagic Points15Equipment: ClubMovement8mStrike Rank $+15$ Strike Rank $+15$ Notable Skills: Acrobatics 72%, Athletics 64%, Courtesy 64%, Culture (Norman) 68%, Influence 80%, Insight 79%, Language (Arabic) 44%, Language (French) 74%, Language (Latin) 44%, Lore (Christian Theology)	Sister Ter	ea		1D20	Hit Location	AP/HP		
SIZ87-9Abdomen-/6INT1410-12Chest-/7POW1513-15Right Arm-/4DEX1616-18Left Arm-/4CHA1019-20Head-/5Combat Actions3Damage Modifier+0Heroic Abilities: TirelessMagic Points15Equipment: ClubMovement8mStrike Rank+15Strike Rank+15Notable Skills: Acrobatics 72%, Athletics 64%, Courtesy 64%, Culture (Norman) 68%, Influence 80%, Insight 79%, Language (Arabic) 44%, Language (French) 74%, Language (Latin) 44%, Lore (Christian Theology)	STR	13		1-3	Right Leg	-/5		
$\begin{array}{cccccccccccccccccccccccccccccccccccc$	CON	15		4-6	Left Leg	-/5		
POW1513-15Right Arm $-/4$ DEX1616-18Left Arm $-/4$ CHA1019-20Head $-/5$ Combat Actions3Damage Modifier+0Heroic Abilities: TirelessMagic Points15Equipment: ClubMovement8mStrike Rank+15Notable Skills: Acrobatics 72%, Athletics 64%, Courtesy 64%, Culture (Norman) 68%, Influence 80%, Insight 79%, Language (Arabic) 44%, Language (French) 74%, Language (Latin) 44%, Lore (Christian Theology)	SIZ	8		7-9	Abdomen	-/6		
DEX 16 16-18 Left Arm -/4 CHA 10 19-20 Head -/5 Combat Actions 3 Typical Armour: None Damage Modifier +0 Heroic Abilities: Tireless Magic Points 15 Equipment: Club Movement 8m Strike Rank +15 Notable Skills: Acrobatics 72%, Athletics 64%, Courtesy 64%, Culture (Norman) 68%, Influence 80%, Insight 79%, Language (Arabic) 44%, Language (French) 74%, Language (Latin) 44%, Lore (Christian Theology)	INT	14		10-12	Chest	-/7		
CHA1019-20Head-/5Combat Actions3Typical Armour: NoneDamage Modifier+0Heroic Abilities: TirelessMagic Points15Equipment: ClubMovement8mStrike Rank+15Notable Skills: Acrobatics 72%, Athletics 64%, Courtesy 64%, Culture (Norman) 68%, Influence 80%, Insight 79%, Language (Arabic) 44%, Language (French) 74%, Language (Latin) 44%, Lore (Christian Theology)	POW	15		13-15	Right Arm	-/4		
Combat Actions3Typical Armour: NoneDamage Modifier+0Heroic Abilities: TirelessMagic Points15Equipment: ClubMovement8mStrike Rank+15Notable Skills: Acrobatics 72%, Athletics 64%, Courtesy 64%, Culture (Norman) 68%, Influence 80%, Insight 79%, Language (Arabic) 44%, Language (French) 74%, Language (Latin) 44%, Lore (Christian Theology)	DEX	16		16-18	Left Arm	-/4		
Damage Modifier+0Heroic Abilities: TirelessMagic Points15Equipment: ClubMovement8mStrike Rank+15Notable Skills: Acrobatics 72%, Athletics 64%, Courtesy 64%, Culture (Norman) 68%, Influence 80%, Insight 79%, Language (Arabic) 44%, Language (French) 74%, Language (Latin) 44%, Lore (Christian Theology)	CHA	10		19-20	Head	-/5		
Magic Points 15 Equipment: Club Movement 8m Strike Rank +15 Notable Skills: Acrobatics 72%, Athletics 64%, Courtesy 64%, Culture (Norman) 68%, Influence 80%, Insight 79%, Language (Arabic) 44%, Language (French) 74%, Language (Latin) 44%, Lore (Christian Theology)	Combat A	ctions	3	Typical Arm	nour: None			
Movement8mStrike Rank+15Notable Skills: Acrobatics 72%, Athletics 64%, Courtesy 64%, Culture (Norman) 68%, Influence 80%, Insight 79%, Language (Arabic) 44%, Language (French) 74%, Language (Latin) 44%, Lore (Christian Theology)	Damage M	lodifier	+0	Heroic Abilities: Tireless				
Strike Rank+15Notable Skills: Acrobatics 72%, Athletics 64%, Courtesy 64%, Culture (Norman) 68%, Influence 80%, Insight 79%, Language (Arabic) 44%, Language (French) 74%, Language (Latin) 44%, Lore (Christian Theology)	Magic Poir	its	15	Equipment:	Club			
(Norman) 68%, Influence 80%, Insight 79%, Language (Arabic) 44%, Language (French) 74%, Language (Latin) 44%, Lore (Christian Theology)	Movement		8m					
Mechanisms 70%, Perception 49%, Persistence 40%, Resilience 40%, Sleight 70%, Stealth 105%, Teaching 100%, Unarmed 80%	Strike Rani	ć	+15	<i>Notable Skills</i> : Acrobatics 72%, Athletics 64%, Courtesy 64%, Culture (Norman) 68%, Influence 80%, Insight 79%, Language (Arabic) 44%, Language (French) 74%, Language (Latin) 44%, Lore (Christian Theology) 54%, Lore (History) 64%, Lore (Occult) 44%, Lore (Regional) 43%, Mechanisms 70%, Perception 49%, Persistence 40%, Resilience 40%, Sleight 70%, Stealth 105%, Teaching 100%, Unarmed 80%				

Weapons

Туре	Size	Reach	Weapon Skill	Damage	AP/HP
Club	М	S	75%	1D6	4/4
Crossbow			120%	1D8	5/9

Malavisca, Preceptor of Rome

'Keep your voice down and your eyes open. Cardinal Vincetti is in that whorehouse over there and I want to have a little chat with him and not with his guards. Understand?'

Many members of the Order do not look like monks. Few would think that Big John Beaumont, with his arsenal of weapons and his fine knightly armour was a monk, or that crazed Edric of Lihou ever took the tonsure in his youth. This trait of unlikely appearance is taken to an extreme in the case of Malavisca, the Preceptor of Rome. He looks and acts like the degenerate son of some immensely wealthy Genoese merchant-prince. Malavisca is a regular in every low inn and brothel in Italy. He has friends and contacts at every level in society; he is on first-name terms with beggars and Emperors alike.

He is also one of the most adept liars in Christendom; it is said that if Malavisca was an apostle, he would not have denied Christ three times before cockcrow as St. Peter did – he would have sent out a notarised letter to every governor and person of note in the east before midnight, utterly denying and abjuring any association with the notorious preacher from Galilee. Of course, not even his detractors can argue with Malavisca's assertion that all that might be true but if he had been around during the Passion, Our Lord would have found him waiting at the tomb three days later with a bottle of refreshing wine and a hearty meal for the risen Christ. If



you want something – anything – Malavisca can get it for you. He has been implicated several times in the buying and selling of fake relics; enough pieces of the True Cross have passed through his hands to build an ark.

Technically, Malavisca is only the acting Preceptor, following the death of his master in 1179. Four replacements have been sent to Rome at different times; on each occasion, the replacement Preceptor died under mysterious circumstances

Malavisca, Preceptor of Rome		1D20	Hit Location	AP/HP				
STR	10		1-3	Right Leg	2/5			
CON	14		4-6	Left Leg	2/5			
SIZ	13		7-9	Abdomen	2/6			
INT	15		10-12	Chest	2/7			
POW	12		13-15	Right Arm	2/4			
DEX	11		16-18	Left Arm	2/4			
CHA	17		19-20	Head	-/5			
Combat A	Combat Actions 3			Typical Armour: Leather Armour				
Damage Modifier +0 Heroic Abilities: None								
Magic Poir	its	12	<i>Equipment</i> : A variety of alchemical preparations but always Drunkard's Poiso and a Grapple Line					
Movement		8m						
Strike Ran	k	+13(+10in armour)	Notable Skills: Athletics 31%, Courtesy 72%, Culture (Byzantine) 60%, Culture (Papal States) 60%, Disguise 72%, Evade 77%, Evaluate 42%, Influence 94%, Insight 82%, Language (French) 40%, Language (Italian) 80%, Language (Latin) 30%, Lore (Christian Theology) 28%, Lore (Occult) 30%, Lore (Regional) 100%, Mechanisms 26%, Perception 42%, Persistence 39%, Resilience 31%, Seduction 52%, Stealth 71%, Streetwise 79%, Unarmed 31%					
Weapons								

"Cupons					
Туре	Size	Reach	Weapon Skill	Damage	AP/HP
Sword & Dagger	М	L	81%	1D8	6/12
Dagger	S	S	81%	1D4+1	6/8

within three months. Rome can be a dangerous town for those who delve into the occult.

Playing Malavisca: Lie. Lie about everything. Lie especially to your friends, because it is for their own good.

Malavisca has a terrible phobia of the supernatural, which is a rather large drawback for one who is sworn to hunt down and destroy supernatural entities. He always tries to get others to do such tasks for him.

Talis, Preceptor of London

'Blessed are the poor. They see what others do not.'

For some preceptries, precise instructions must be given to Hieromonks in order to find refuge. 'Go up this street in this city, until you find a winding alleyway that the locals call Cutthroat Wynd and go down it until you find a green door. Knock three times at this door and when you are greeted from within, say you are a poor fellow of Christ seeking a bed for the night. He will tell you which inn to go to and there you must ask for the room overlooking the stables...' For the Preceptry of London, though, there is no need for any complicated directions. 'Just follow the crowd of beggars, and you'll find Talis.' The keeper of the London Preceptry is a friend to the poor. Not a day goes by when Talis does not walk the streets of London, giving out bread and coin to the desperate. She is much loved by the street-folk but also respected by those who rule the alleyways and slums; when some foolish cutpurse



Talis, Pre	ceptor of L	ondon		1D20	0 Hit	Location	AP/HP		
STR	13			1-3	Rigl	nt Leg	2/5		
CON	15			4-6	Left	Leg	2/5		
SIZ	8			7-9	Abd	lomen	5/6		
INT	12			10-1	2 Che	est	5/7		
POW	14			13-1	5 Rigl	nt Arm	-/4		
DEX	16			16-1	8 Left	Arm	-/4		
CHA	15			19-2	.0 Hea	d	-/5		
Combat Actions 3 Typ				Туріс	Typical Armour: Chain vest, Leather skirt				
Damage N	lodifier	+	0	Heroi	Heroic Abilities: None				
Magic Poir	nts	1	0	Equiț	Equipment: Staff, Daggers, Healing Potions				
Movement		8	m	Divin	ne Spells: Chann	el Strength, Bles	ssing (Stealth), Blessing (Lore), Shield		
Strike Ran	k		14 (+11 in rmour)	Divin (Engl (Chr Orate	Notable Skills: Athletics 59%, Courtesy 27%, Culture (English) 34%, Divine Fervour 24%, Healing 76%, Influence 90%, Insight 41%, Language (English) 74%, Language (French) 24%, Language (Latin) 24%, Lore (Christian Theology) 34%, Lore (Occult) 54%, Lore (Regional) 76%, Oratory 79%, Perception 61%, Persistence 68%, Resilience 40%, Stealth 48%, Streetwise 79%, Track, 27% Unarmed 49%				
Weapons	;								
Туре	_	Size	Reach	Weapon Skill	Damage	AP/HP			
Quarterstaf	f	М	L	89%	1D8	4/8			

1D4+1

6/8

or hoodlum thinks to steal what she would otherwise give willingly, Talis puts her Order combat training to good work.

S

79%

S

Two Daggers

According to the Order's hierarchy, the Preceptry of London should be subordinate to the Prior of St. Michael's Mount in Cornwall. Talis fears that the Prior of St. Michael's Mount no longer pays attention to her increasingly worried letters. Her spies in court tell her that Richard the Lionheart will soon be ready to go on Crusade to the Holy Land, leaving England in the hands of his untrustworthy brother John. Richard has already proved unstable – he is a brilliant general and soldier but an impetuous and easily influenced ruler. Talis suspects that some of Richard's cohorts are diabolists, plotting to influence the prince.

Playing Talis: Be proud and confident, despite your vows of poverty and humility. Never overlook the plight of those weaker than yourself and encourage others to live up to their oaths and duties.

Brother Hoffman

'Hee... the manifest forces draw tight around the umbilicus mundi... telluric currents, you see, emanations of the...hee...of those who slumber below... ia... wisely did Ibn Schacaboa say, happy the town... happy...hee...' Brother Hoffman dwells in the monastery of the Sacra de San Michele atop Mount Pirchirano and he dwells there in a locked room whose walls are covered with soft cushions. Two monks watch over him day and night, for Brother Hoffman is incurably insane.



,							
Brother H	Ioffman		1D20	Hit Location	AP/HP		
STR	10		1-3	Right Leg	-/4		
CON	8		4-6	Left Leg	-/4		
SIZ	9		7-9	Abdomen	-/5		
INT	25		10-12	Chest	-/6		
POW	14		13-15	Right Arm	-/3		
DEX	15		16-18	Left Arm	-/3		
CHA	6		19-20	Head	-/4		
Combat Ac	ctions	4	Typical A	rmour: None			
Damage M	lodifier	-1D2	Heroic Ab	Heroic Abilities: Eidetic Memory			
Magic Poin	ats	14	Equipment: None				
Movement		8m					
Strike Rank +20		(various)		mith) 80%, Engineering 150%, Grimo y) 120%, Lore (Occult) 120% Manipulati			

The loss of Hoffman's mind is an incalculable blow to the Order. This monk was, for a brief shining time, the greatest genius in Europe. He was the equal of any of the great Greek philosophers and was acclaimed as the Glorious Scholar of the Order. He devoured the tomes of engineering and physics kept in the libraries at Mont St-Michel. It was he who developed the automatic crossbow used by the Order's assassins, he who perfected the crusader blade and the thunderbolt gauntlet. After perfecting the techniques of the old masters, he embarked on an ambitious project to reconcile science and sorcery, a goal that eluded even the great Pope Sylvester.

The first fruits of this brave endeavour were the Hoffman Devices and precisely machined Hoffman Lenses (made using a secret technique that the Glorious Scholar himself invented). He was unanimously elected to the position of Prior Artifex and established a laboratory outside Guérande where he could work on the next step of his grand scheme.

Five years ago, the laboratory at Guérande was destroyed in a fire. None of the monks who were there that night will

willingly speak of what they saw – the world folding and tearing as though it were nothing but thin parchment, the very stones burning with unnatural light, unnatural horrors and spirits phasing in and out of existence, the unearthly wind that stank of sulphur... and in the middle of it all, Hoffman laughing as his machine of brass and lodestone and crystal shook itself to pieces in an apocalyptic attempt to accomplish some unknown purpose.

Hoffman was found to be insane, beyond even the reach of Divine Magic. He was given into the custody of the monks of San Michele. The Glorious Scholar is still a genius and has even produced some useful devices for the Order. He is not permitted anything sharp, of course and may not touch the machinery himself, not after the incident with the stylus and the eyes of Brother Cyprian, but he may be permitted a little charcoal at times and sometimes he sketches wonders that may exist in a thousand years time, when another genius equal to Hoffman is born to mankind.

Playing Hoffman: You are an insane Leonardo da Vinci.

Brother Caleb

Weapons

Homeland: England Background: Ward of the Order Rank: Hieromonk of the Second Degree Age: 53 Gender: Male Hero Points: 2

Brother Caleb is one of the Order's workhorses and he knows he will die in harness. This old monk has walked the roads of Christendom for more than three decades and for all his labour and sacrifice, the world is just as sinful and unjust as it was when he left Mont St-Michel for the first time. Even his faith in God and the Divine Path is slipping; all that keeps Caleb going is his loyalty to the Order that has been his home and family all his life and his stubborn determination not to let evil triumph over good.

Playing Caleb: You are bitter and cynical but like an old dog, you are too set in your ways to change – and your way is to fight evil wherever you find it!

Brother C	Caleb		1D20	Hit Location	AP/HP	
STR	10		1-3	Right Leg	2/5	
CON	8		4-6	Left Leg	2/5	
SIZ	13		7-9	Abdomen	5/6	
INT	14		10-12	Chest	5/7	
POW	14		13-15	Right Arm	5/4	
DEX	12		16-18	Left Arm	5/4	
CHA	10		19-20	Head	5/5	
Combat Actions3Damage Modifier+0Magic Points14		Armour: Chainmail coat (5), Leather Trews (1) Heroic Abilities: None Equipment:Heavy Crossbow (2) with Automagic Loader (2), Warsword (1) Healing Draught (1), Greek Fire (2), Smoke Bomb (1)				
Movement		8m	_	-		
Strike Ranl	ς	+13 (+7 in Armour)	Influence 4 38%, Lore 38%, Mech	40%, Insight 64%, Lang (Christian Theology) 3 aanisms 56%, Perceptio	on) 38%, Disguise 34%, First Aid 46%, guage (English) 78%, Language (Latin) 8%, Lore (Occult) 78%, Lore (Regional) n 43%, Persistence 58%, Resilience 41%, <i>v</i> ival 52%, Track 52%, Unarmed 42%	

Туре	Size	Reach	Weapon Skill	Damage	AP/HP
Sword & Dagger	М	М	82%	1D8	6/10
Dagger	S	S	82%	1D4+1	6/8
Crossbow			54%	1D10	4/6

Sister Evangeline

Homeland: France Background: Noble/Diplomat Rank: Hieromonk of the Second Degree Age: 29 Gender: Female Hero Points: 2

You are the niece of the Duke of Burgundy; your father is Lord of Auxois and as a child you believed you would be married off to some wealthy noble. You had rather hoped that it would be a Genoese or Venetian noble, as you longed to travel and see the world. You wept bitterly when you were told that you were going to be sent to some obscure nunnery in France. You know now that the Order arranged for you to be sent to them. Even in a nun's habit, your family connections are a valuable asset to the Order.

You have more to offer than just your family name, of course. You studied avidly in Mont St-Michel and are now a Hieronun. You have travelled further and to stranger places than you ever dreamed you would and seen things you could never have imagined.

Playing Evangeline: Use your noble bearing and position to help the Order. You are not a pampered princess but you sometimes pretend to be much meeker and gentler in order to catch people off guard.

Sister Eva	ingeline		1D20	Hit Location	AP/HP
STR	12		1-3	Right Leg	2/5
CON	12		4-6	Left Leg	2/5
SIZ	10		7-9	Abdomen	0/6
INT	16		10-12	Chest	2/7
POW	13		13-15	Right Arm	2/4
DEX	11		16-18	Left Arm	2/4
CHA	15		19-20	Head	2/5
Combat A	ctions	3	Armour: L	eather Armour (2)	
Damage Modifier +0		Heroic Abilities: None			

Damage Modifier	+0	Heroic Abilities: None
Magic Points	13	<i>Equipment:</i> Warsword (1), Fine Clothing (1), 100 Silver Pieces (2), Sleeping Draught (2), Vitriol (2)
Movement	8m	
Strike Rank	+14 (+11 in	Skills: Athletics 33%, Courtesy 66%, Culture (French) 62%, Disguise 71%, Influence 75%, Insight 59%, Language (French) 82%,Language
	armour)	(Italian) 32%, Language (Latin) 32%, Lore (Christian Theology) 29%, Lore (Occult) 32%, Lore (Philosophy) 32%, Lore (Regional) 72%, Oratory 53%, Perception 49%, Persistence 51%, Play Instrument (Harp) 26%, Resilience 54%, Ride 34%, Stealth 37%, Unarmed 33%

Weapons

Туре	Size	Reach	Weapon Skill	Damage	AP/HP
Sword & Dagger	М	М	83%	1D8	6/10
Dagger	S	S	83%	1D4+1	6/8
Two Daggers	S	S	73%	1D4+1	6/8

Brother Cranter

Homeland: France Background: Poor/Soldier Rank: Hieromonk of the First Degree Age: 22 Gender: Male Hero Points: 3

This is one of your first assignments for the Order but you have already seen a lifetime's worth of pain already. You were a mercenary solder in the employ of the Frankish Emperor for four years and you waded across a battlefield awash in blood, a place where there was no honour or glory, just hacked limbs and ravens and the screams of the dying. You threw down your sword in disgust and walked until you collapsed and there the Order found you.

You are now a Hieromonk of the Order. You have sworn that this time, you will wield your sword for a higher purpose than man's greed. Humanity must be redeemed and evil must be defeated – by any means necessary.

Playing Tranter: You are a soldier by trade and demeanour but your soul is that of a holy monk. You are determined to put your martial skills to a good use. You have a tendency to take the direct approach in any situation and all too often let pragmatism override your ideals.

			1D20	Hit Location	AP/HP		
STR	16		1-3	Right Leg	5/6		
CON	12		4-6	Left Leg	5/6		
SIZ	14		7-9	Abdomen	5/7		
INT	8		10-12	Chest	5/8		
POW	13		13-15	Right Arm	5/5		
DEX	14		16-18	Left Arm	5/5		
CHA	10		19-20	Head	5/6		
Combat Ac	Combat Actions 2		Armour: Chainmail (7)				
Damage M	Damage Modifier +1D2		Heroic Abilities: None				
Magic Point	ts	13	Equipment (1)Healing	n Concealed Blade (1), Light Crossbow			
Movement		8m					
Strike Rank		+11 (+4 in Armour)	Skills: Athletics 70%, Brawn 72%, Culture (French) 46%, Evade 58%, Language (French) 46%, Language (Latin) 16%, Lore (Christian Theology) 21%, Lore (Military Tactics) 16%, Lore (Occult) 16%, Lore (Regional) 46%, Perception 41%, Persistence 56%, Resilience 57%, Stealth 67%, Survival 65%, Track 65%, Unarmed 75%				
Weapons							

Туре	Size	Reach	Weapon Skill	Damage AP/HP	
Sword & Shield	М	L	110%	1D8	6/12
Shield	L	S	110%	1D4	6/12
Concealed Blade	S	S	80%*	1D4	5/4
2H Sword**	Н	L	75%	1D10	6/12
Crossbow			73%	1D8	4/8

*: Includes the +50% bonus for the first attack

**: Longsword wielded with two hands

Brother Cade

Homeland: France Background: Ward of the Order Rank: Hieromonk of the First Degree Age: 20 Gender: Male Hero Points: 3

You hardly remember your parents, because they left you as a foundling on the doorstep of an abbey at the age of four. You think they were simple peasant folk, a little overawed by your strange behaviour. God has blessed you with great intelligence and keen curiosity and you think you recall alarming your parents by speaking a few words of Latin that you picked up from the village priest.

May the Lord keep them safe, because they did the right thing handing you over to the monks. The Order found you and arranged for you to be brought up in their orphanage, where your intellect was honed. You studied the trivium of grammar, logic and rhetoric, then the quadrivium of arithmetic, geometry, music and astronomy, then holy quintivium of philosophy, theology, natural science, alchemy and sorcery. Despite your lack of experience, your Masters in the Order expect great things of you. You have a knack for alchemy and engineering and look forward to getting to grips with all the wonder-weapons of the Order.

Admittedly, you can be a bit absent-minded. Where did you put that blasting powder again?

68%

Playing Cade: Brother Cade is highly intelligent but a bit impractical, the sort of monk who would stare at an oncoming monster and try to classify it according to the scheme of the Greek Physiologus instead of getting out of the way. He is not the best fighter but makes up for it with a mastery of high explosive.

				11	020	Hit Locati	ion AP/HP	
STR	12			1-	3	Right Leg	2/6	
CON	12			4-	6	Left Leg	2/6	
SIZ	15			7-	9	Abdomen	0/7	
INT	16			10	-12	Chest	2/8	
POW	12			13	-15	Right Arm	n 2/5	
DEX	9			16	-18	Left Arm	2/5	
CHA	10			19	-20	Head	2/6	
Combat A	ctions	3		Ar	mour: Leath	er (2)		
Damage N	Лodifier	+	0	He	roic Abilities	: None		
Magic Poi	nts	1	2	-	<i>Equipment:</i> Warsword (1), Bladed Light Crossbow (1), Greek Fire (2), Vitri (2), Smoke Powder (1)			
Movement	÷	8	m					
Strike Ran	k		13(+10in rmour)	53 (A) (R)	Skills: Athletics 51%, Culture (Norman) 42%, Engineering 60%, Heali 53%, Insight 53%, Language (French) 82%, Language (Latin) 32%, Lo (Alchemy) 67%, Lore (Christian Theology) 42%, Lore (Occult) 92%, Lo (Regional) 42%, Mechanisms 85%, Perception 68%, Persistence 64 Resilience 34%, Stealth 45%, Unarmed 41%			
Weapons	6							
Туре		Size	Reach	Weapon Ski		nage	AP/HP	
Sword & D	agger	M	M	81%	1D8		6/10	
Dagger		S	S	81%	1D4	} +1	6/8	

1D8

4/6

Crossbow

Brother Cobias

Homeland: Germany Background: Urban/Thief Rank: Hieromonk of the Second Degree

S

S

Dagger

Garrotte

Hand Crossbow

S

Т

89%

80%

79%

Age: 25 Gender: Male Hero Points: 2

You have seen the end of the world. You know what is coming. Judgement day is almost upon you – and there is no time to set things right.

The thought of your previous self sickens you. You were a thief and a cutthroat and worse, an unashamed and unrepentant sinner. You murdered, you swore, you fornicated and you laughed as you did all those things. You were a monster in human form, a soul ripe for the plucking by some demon.

The demon who found you wore a human face and called himself Kaspar. He was a sorcerer, working on his alchemical research in secret. He hired you to obtain certain unholy ingredients – quicksilver, dust gathered from a suicide's grave at midnight, virgin's blood – and though he could not yet turn lead into gold, he had enough silver coin to pay you for your dirty deeds.

One night – thank the Lord – you crept into Kaspar's laboratory and dared to peek into his alchemical oven. It exploded, scarring your face and causing you to see visions of the future. You saw the last days, when Satan walks the Earth and the stars fall. You realised you were a sinner, doomed to Hell. Maddened and blinded, you fled Kaspar's house – and so the Order found you and offered you a chance of redemption.

Playing Tobias: Tobias is a man driven by guilt. He believes he saw the end of days and wants to cleanse his soul before the world is destroyed. He is on the border between sanity and madness, between divine inspiration and raving lunacy.

				1D20	Hit Loca	ation	AP/HP		
STR	14			1-3	Right Le	eg	2/6		
CON	11			4-6	Left Leg		2/6		
SIZ	15			7-9	Abdome	en	2/7		
INT	13			10-12	Chest		2/8		
POW	11			13-15	Right A	rm	2/5		
DEX	15			16-18	Left Arn	n	2/5		
CHA	7			19-20	Head		2/6		
Combat Ac	ctions	3		Armou	r: Leather (2)				
Damage M	odifier	+	1D2	Heroic	Abilities: None				
Magic Poin	ts	1	1	Ammo	<i>Equipment:</i> Mace (1), Garrotte (1), Hand Crossbow (1), Explosive Crossbow Ammo (3), Grapple Line (2), Smoke Bombs x 2 (2), Greek Fire (2), Blade Venom (2)				
Movement		8	m						
Strike Ranl	ζ		14 (+ 11 in .rmour)	56%, Langu Langu Lore (Persist	Skills: Acrobatics 44%, Athletics 39%, Commerce 20%, Culture (German) 56%, Disguise 20%, Evade 80%, Evaluate 30%, Language (German) 76%, Language (Latin) 26%, Lore (Christian Theology) 26%, Lore (Occult) 51%, Lore (Regional) 56%, Mechanisms 20%, Oratory 18%, Perception 69%, Persistence 27%, Resilience 26% Sleight 42%, Stealth 83%, Streetwise 53%, Unarmed 64%				
Weapons									
Туре		Size	Reach	Weapon Skill	Damage	AP/H	0		
Mace & Dag	gger	М	S	89%	1D8	6/6			

1D4+4

1D6

1D2

6/8

2/3

1/2

Sister Ember

Homeland: France Background: Ward of the Order Rank: Hieromonk of the First Degree Age: 21 Gender: Female Hero Points: 3

If God has chosen you as His servant, how can you do wrong?

Your teachers in the Order despaired of you. On the other hand, you possessed great potential. You mastered disciplines physical, mental and spiritual with almost scornful ease and were years ahead of the other novices in every manner, with the glaring exception of obedience. You treated the nuns and tutors with contempt, paid no attention to the rules of the nunnery and climbed over the walls to escape every three weeks or so. You vividly remember one occasion where you were hauled before the Mother Superior, with one tutor demanding you be expelled or better yet, thrown down the well and buried alive and the other insisting that you were the best student in the school and maybe in the whole Order.

The Mother Superior decided to take you in hand. She took over your tuition personally and you and she sparred for months. She wanted to convince you that the Order was a cause worth devoting your life to. You still hate the old hag but she was right about the Order. The first time you faced down a monster – a werewolf in a wood outside Anjou – a feeling of tremendous peace and sanctity flooded over you, as though a shaft of sunlight was running through your soul. You slew the beast with inhuman grace and speed, because God Himself moved through you.

You still scorn authority. The rules of the Order mean nothing – as long as you get the job done, then surely God will not mind a little swearing, a little drinking and the occasional roll in the hay with some willing boy (or girl). The Mother Superior taught you one thing – the Order's goal is so important that nothing can be allowed to stand in the way of accomplishing it.

Playing Ember: You are convinced that you are in the right and have the skills to back up your convictions. You fight the good fight but always in your own way.

STR CON SIZ INT	13 14 13 15			1D20 1-3 4-6 7-9 10-12	Hit Location Right Leg Left Leg Abdomen Chest	AP/HP 2/6 2/6 2/6 2/6
POW DEX	13 15			13-15 16-18	Right Arm Left Arm	2/6 2/6
CHA	12			19–20	Head	2/6
Combat Act Damage Mo Magic Point Movement Strike Rank	difier	3 +1D2 10 8m +15(+12in armour)		 Armour: Leather (2) Heroic Abilities: None Equipment: Crusader Blade x 2 (6) , Hoffman Device Divine Spells: Transfiguration, True Sword, Channel Strength Skills: Acrobatics 53%, Athletics 63%, Culture (French) 40%, Divine Fervou 56%, Engineering 30%, Evade 80%, Insight 38%, Language (French) 80% Language (Latin) 40%, Lore (Christian Theology) 40%, Lore (Occult) 80% Lore (Regional) 40%, Mechanisms 30%, Perception 63%, Persistence 61% Resilience 73%, Sleight 45%, Stealth 65%, Streetwise 48%, Survival 27% Track 47%, Unarmed 48% 		
Weapons Type Two Crusade	r Swords	Size M	Reach M	Weapon Skill 88%	Damage 1D6+1	АР/НР 6/8

Chapter 6 Gifts and Miracles

The Order is blessed by God with many gifts but the most miraculous of these are the preternatural gifts and the miracles vouchsafed to certain devoted monks. Preternatural gifts are physical, mental or spiritual wonders, such as the power to see in the darkness, incredible acts of strength or dexterity, or immunity to disease or poison. In the Garden, Adam and Eve possessed many such gifts but they were lost in the Fall. A few saints and heroes have manifested preternatural gifts in the past and a few members of the Order are so blessed.

Miracles are nothing short of the intervention of the Divine into the mortal world. While God may intercede as He chooses, a few members have such pure souls and such fiery devotion that they may channel the very power of God through their prayers, as Elijah and Moses did. Blessed are those who inspire their fellows by their faith made manifest!

Preternatural Gifts

Preternatural Gifts is how the Order refers to Heroic Abilities. All the standard Heroic Abilities from the *RuneQuest Core Rulebook* are available to monks of the Order, except Reincarnation. While the Order believes that Heroic Abilities are supernatural powers given by God, most of these abilities are simply the rest of intense training and nigh-superhuman prowess.

Advanced Evasion

Requirements: DEX 15 or higher, Evade 70% or higher **Hero Points:** 5

Duration: A number of melee rounds equal to DEX

The monk is adept at fighting large groups of enemies at once, using the press of foes to his advantage. Enemies fight themselves, getting in each other's way and blocking their own attacks as the monk nimbly dances through the carnage. For the duration of the ability's effect, he gains an extra Combat Action each round that can only be spent on evading attacks. This extra Combat Action cannot be used to avoid attacks from the first foe to attack the character in a round.

Animal Ally

Requirements: POW 15 or higher, Lore (nature) or Survival 70%

Hero Points: 5

Duration: Permanent

The character has won the loyalty of an animal ally of some sort. Common animal allies include dogs, horses, crows and wolves. This animal is drawn to the character and will help him to the best of its ability. It might attack foes, carry a message, warn him of an ambush or track down lost allies. The animal is not necessarily trained in any way and may not always obey the character, nor is the animal obviously supernatural in any way. If the animal is attacked or mistreated, it may flee.

By spending a Magic Point, the character can summon the animal ally at a distance (it knows its friend is in need). Magic Points can also be spent to protect the animal (each Magic Point spent reduces the damage suffered by the animal by one point).

Commanding Voice

Requirements: CHA 15+, Influence 70% or higher **Hero Points:** 5

Duration: 1 round

The character's voice has the ring of command and lesser men leap to attention when he speaks. The character gains a +40% bonus to Influence attempts when trying to take charge in a crisis or when ordering subordinates around (not necessarily *his* subordinates but anyone used to being part of a hierarchy).

Eidetic Memory

Requirements: INT 15+, Persistence 70% or higher **Hero Points:** 5

Duration: 1 round

By spending a Magic Point, the character can recall perfectly anything he has ever seen, even if he only glimpsed it for a moment. More Magic Points are needed to recall especially subtle details. Just being able to perfectly recall an event does not mean the character automatically knows everything about it – he may have failed to spot some clue, or it may have been too dark to read all of a page of text, even if the character saw some of it. The GM has final authority over all uses of eidetic memory.

Forgettable

Requirements: CHA 15+, Stealth 50% or higher, Disguise 50% or higher

Hero Points: 5

Duration: 1 round

You have a knack for blending into the crowd, so much so that others overlook you and forget you. Anyone who meets you must make a successful Insight test to remember anything more than the most basic details ('*I think he was... average, really*'). You may also vanish into a crowd as long as your appearance vaguely matches that of the people around you – you cannot hide in a crowd if you are the only one wearing plate armour, for example.

Martial Throw

Requirements: DEX 12 or higher, Unarmed Combat 60% or higher **Hero Points:** 3

Duration: 1 Round

The character can use the Martial Throw combat manoeuvres this round.

Offensive Throw: The recipient is thrown in any direction by one metre for every five points (or fraction thereof) of damage rolled. Martial throw works only on creatures up to twice the attacker's SIZ. The calculation uses the damage value originally rolled by the attacker, before any subtractions due to armour, parties and so forth. The thrown opponent then the recipient must make a Difficult (-20%) Athletics Skill Test to avoid falling prone. **Defensive Throw:** The attacker is thrown one metre. It otherwise works the same as the offensive manoeuvre.

Martial Sweep

Requirements: DEX 12 or higher, Unarmed Combat 60% or higher

Hero Points: 3

Duration: 1 Round

The character can use the Martial Sweep combat manoeuvre this round.

Martial Sweep: Do not roll for Hit Location normally; instead, the attack hits a random leg. If the attack inflicts damage, the foe must make a Difficult (-20%) Athletics Skill Test to avoid falling prone. This is both an offensive and defensive combat manoeuvre.

Martial Strike

Requirements: STR 12 or higher, Unarmed Combat 60% or higher Hero Points: 3 Duration: 1 Round The character can use the Martial Strike combat manoeuvre this round.

Martial Strike: The character inflicts 1d8 damage instead of 1d3 with an unarmed attack. This is an offensive manoeuvre.

Martial Parry

Requirements: CON 12 or higher, Unarmed Combat 60% or higher Hero Points: 3 Duration: 1 Round



The character can use the Martial Parry combat manoeuvre this round.

Martial Parry: The character's limbs count as Large weapons for the purposes of parrying. This is a defensive manoeuvre.

Pure Faith

Requirements: POW 15 or higher, Divine Fervour 50% or higher

Hero Points: 10

Duration: 1 spell

The character has a pure and simple faith in the Almighty. Divine power flows through him as light through clear glass. He may not understand everything he does but he can work wonders.

The character may use his Divine Fervour skill instead of Lore (Theology) when casting Divine spells.

Scent Evil

Requirements: POW 15 or higher, Perception 70% or higher

Hero Points: 5

Duration: A number of rounds equal to the character's POW

The character can sense the presence of the supernatural. He cannot discern its location and this ability does not allow him to infallibly tell who the evildoer is but for the duration of this ability, the character can smell evil. He may use his Perception score instead of Insight when trying to determine if someone is trustworthy and he can detect the presence of supernatural effects or creatures, even invisible ones.

Spirit Sight

Requirements: POW 15 or higher, Perception 90% or higher, Scent Evil

Hero Points: 5

Duration: One round

The character is so attuned to the supernatural that they can project their senses onto the spirit plane. The character can see and may even be able to communicate with spirits within a range of metres equal to the character's POW. This ability functions much like the Spirit Walking skill but is limited to the Acolyte level actions. (See *RuneQuest Core Rulebook*, Page 46).

A character who possesses both Spirit Sight and the Spirit Walking skill gains a +20% bonus to his Spirit Walking rolls.

Sudden Strike

Requirements: DEX 15 or higher, any one melee Combat Style 90%

Hero Points: 10

Duration: 1 round

The character explodes into action, attacking many foes at once. The character gets three extra Combat Actions which can only be used for attacks. No foe may be attacked more than once with these bonus Combat Actions. The character also gains a +5 bonus to Strike Rank for this round only. Sudden Strike may only be activated in the first round of a combat.

Street Fighter

Requirements: STR 15 or higher, Streetwise 50% or higher **Hero Points:** 5

Duration: 1 encounter

Whenever anyone within reach of the character fumbles an attack or is knocked prone, the character may make a free Unarmed attack on them.

Steely Glare

Requirements: CHA 15 or higher, Influence 50% or higher, Brawn or Insight 50% or higher Hero Points: 5 Duration: 1 round

The character can intimidate his opponent with a savage glare. Using Steely Glare is a free action. The opponent must make an opposed Persistence test against the character's Influence; if he fails, he suffers a -25% penalty to his attack rolls this round. The opponent may avoid this penalty by spending two Magic Points instead.

Zeal

Requirements: CON 15 or higher, Brawn 50% or higher, Divine Fervour or Persistence 50% or higher

Hero Points: 5

Duration: 1 Round

You may ignore the effects of Serious or Major Wounds for the round; you do not need to drop weapons if your arm is incapacitated, your movement is not hindered by your maimed leg and you do not need to make Resilience tests to stay conscious if your chest, head or abdomen are wounded. The benefits of this Preternatural Gift only last for one turn; you will have to spend another Magic Point next round to keep fighting without penalties.

Miracles

What the Order terms 'miracles' are, in *RuneQuest* terms, divine spells. Unlike a more conventional fantasy game, however, Divine Magic in *Deus Vult* is a mystical experience for the practitioner. A character does not think of them as 'spells' and while both a hardened exorcist of the Order and a saintly rustic priest might both be able to cast the Heal Wound spell, neither would perceive the miracle the same way and neither would claim to have any real control over the power – God works *though* them. They are presented as spells in terms of the rules but the Games Master and players should work to make them more like miracles.

Only a small fraction of the Order has genuine spiritual power. Adventurers with Divine Fervour are treated with awe

and respect by their fellow monks; the character may even be seen as a living saint and will almost certainly be beatified after his death.

In the wider world, such spiritual powers are almost unheard of. There are endless traveller's tales of hermits with miraculous powers and spontaneous healing but almost all of these turn out to be exaggerations or fabrications.

Divine Fervour

The *Divine Fervour* skill works just like the Pact skill in *RuneQuest*. It measures the character's devotion to God.

Divine Fervour starts at a score of CHA + dedicated POW. It can be improved through Improvement Rolls, by increasing CHA, or by proving dedication through deeds and sacrifice.

Improving Divine Favour

Dedicating more POW to the skill: 1 point per point of POW Dedicated

Prayer, fasting and living in accordance with the scriptures: 1d3 per year

Completing a pilgrimage: 1d4+1

Extreme self-sacrifice (living on a pillar, flagellation, vow of total poverty, stigmata): 1d4+1 per year Battling supernatural evil: 1d6

Battling supernatural evil: 100

Limits to Dedicated POW

Rank	RQII Cult Equivalent	Limits
Ward	Lay Member	No Dedicated POW
Novice	Initiate	1/4 POW
Initiate	Initiate	1⁄4 POW
Hieromonk, First Degree	Initiate	1/4 POW
Hieromonk, Second Degree	Acolyte	1⁄2 POW
Hieromonk, Third Degree	Acolyte	1⁄2 POW
Hieromonk, Fourth Degree	Acolyte	1⁄2 POW
Hieromonk, Fifth Degree	Rune Lord	³ ⁄4 POW
Master, Preceptor	Rune Lord	3⁄4 POW
Master, Obediantary Prior	Rune Lord	³ ⁄4 POW
Master, Claustral Prior	Rune Priest	All POW
Superior General	Rune Priest	All POW

Divine Fervour Effects

As a character's Divine Fervour skill increases, signs of his holiness may appear. The GM should choose one effect at each level of Divine Fervour.

Divine Fervour 50%+: Animals love and trust the character; the character smells faintly of roses; the character has prophetic dreams; the character sometimes has fits where he falls down and speaks in tongues

Divine Fervour 75%+: The character gains the Language (Aramaic) skill; the character has prophetic waking visions; the character's body does not decay after death; the character sometimes levitates in his sleep

Divine Fervour 90%+: The touch of the character cures diseases like leprosy; the character develops stigmata; the character can now speak any language. Items associated with the character may become relics.

Divine Fervour 150%+: The character is immune to fire; the character speaks the tongue of angels; the character can see angels; the character can prophesy.



Lore (Christian Theology)

This is the skill used for casting divine spells; most of those who possess true spiritual power couch their divine spells in terms of prayers. Christian Theology tells the character which saints and prayers are most efficacious in any situation. The Pure Faith Heroic Ability (see page 90) lets the character cast spells using Divine Fervour instead.

The following new spells may also be prayed for by those with Divine Fervour.

Angel of Death

Area Special, Rank Rune Priest

The caster summons the Angel of Death, who passes over an area designated by the caster. During the night, every human within the area dies, except those who paint a sign, in the blood of a lamb, over their doorway. There is no way to resist this spell, although certain sorcerous defences may protect against the angel.

Divine Spells

The spells from the RuneQuest Core Rulebook available to Order members are:

Blessing (any cult skill) ¹	Dismiss Magic	Heal Mind	Spirit Block
Rank: Initiate	Rank: Initiate	Rank: Initiate	Rank: Initiate
Channel Strength	Excommunicate	Heal Wound	Sunspear ³
Rank: Initiate	Rank: Rune Lord/Priest	Rank: Initiate	Rank: Rune Lord/Priest
Consecrate	Exorcism ²	Shield	True Sword ⁴
Rank: Rune Lord/Priest	Rank: Acolyte	Rank: Initiate	Rank: Initiate

¹ The cult skills are Perception, Stealth, Lore and any Combat Style involving a sword.

² Can be used with Ritual Casting.

³ The Sunspear takes the form of fire from heaven.

⁴ The sword takes the form of a fiery sword.

Angel's Touch

Instant, Rank Acolyte, Touch

The caster channels the power of St. Michael the Archangel, causing his hands and eyes to glow with a fiery white light. Anyone touched by the caster is either cured of one level of Fatigue or suffers damage equal to the Magnitude of the spell.

Banish Demon

Instant, Rank Acolvte, Resist (Persistence), Ritual Casting

This spell compels a demon to return to Hell, or whatever extra-dimensional realm it calls home. To cast the spell, the character must know the demon's true name, be touching the demon or have some other significant spiritual connection to the demon. The demon receives a -5% penalty per point of Magnitude to resist the spell. Failure temporarily dismisses the demon but the creature will return within a short time (3d6 rounds) and is immune to future Banish Demon attempts by that character forever. A character may spend a Hero Point to make the demon vulnerable again for one round.

Ritual Casting

Some spells are listed as having the Ritual Casting property. The advantage of Ritual Casting is that several people can collaborate by lending their power to the spell. The caster may include a maximum number of ritualists equal to $1/10^{\text{th}}$ of his Lore (Theology) score. All the ritualists must make Persistence tests in order to contribute successfully. For every 10 Magic Points contributed by the ritualists, the Magnitude of the spell is increased by one.

Levitation

Concentration, Rank Initiate

The caster floats off the ground and rises into the air. He may fly in any direction at a speed of one metre per round.

Seal

Permanent, Rank Acolyte, Touch, Resist (Persistence)

The caster draws a holy symbol on a container, doorway or other surface. Supernatural creatures cannot pass the seal or attack it without passing a Persistence test, modified by -10% per point of Magnitude. Casting this spell requires that the caster permanently sacrifices one point of POW; he may reclaim this POW by erasing his own seal. If someone else breaks the seal, the POW is lost forever.

Transfiguration Duration 15, Rank Initiate

The caster is filled with the power of the Divine. He shines from within with an unearthly light and all his actions are filled with an extraordinary grace. For the duration of the spell, he gains the following benefits:

- +10% to Evade, Resilience and Persistence •
- +10% to attacks
- +4 to Strike Rank
- His damage bonus increases by one step
- +20% to Influence

Chapter 7



The successors of St. Peter and Paul, the vicars of Christ on Earth, God's chosen servants – and the most powerful force in medieval society, the Church of the 12th century is an organisation in flux. After crowning Charlemagne as the first Holy Roman Emperor in the 6th century, the Church became more and more entwined in feudal politics. Bishoprics and other religious offices were bought and sold, dioceses and monasteries became immensely wealthy and the Papacy grew weaker and more corrupt. This corruption reached its height during the papacy of Benedict IX, who became pope at a young age thanks to family connections and ended up selling the title to his godfather.

Pope Leo IX, who was pope from 1002 to 1054, began the reform of the church. He banned simony (the selling of ecclesiastical offices) and reiterated the need for the clergy to remain celibate. Leo's successors, especially Pope Gregory VII, tried to reclaim the right to appoint bishops from the kings and Holy Roman Emperor. The church is less corrupt than it was a century ago but it is still far from the pure City of God envisaged by St. Augustine.



Structure of the Church

The spiritual needs of the people are tended to by parish priests. Often, these priests are largely uneducated, although they have more schooling than their congregation. A career in the priesthood is a common choice for second sons of the wealthy, as family connections can ensure a quick promotion to a bishopric.

Bishops are extremely influential and powerful figures in medieval society. As well as being spiritual leaders, they are also often administrators and advisors to kings and princes, or powerful landowners in their own right. Officially, bishops are appointed by the church but many bishoprics are still effectively in the hands of the nobility and the church merely approves their appointment.

From the ranks of the priests, deacons and especially the bishops, are drawn the cardinals. The pope is elected by a council of cardinals in Rome.

Canon Law

Canon law is the law of the church and applies to all those who are considered clergy – priests, bishops, monks, even students at a cathedral school or monastery. Canon law is considered to supersede secular law, so in many cases the clergy can only be tried by a Church court. This is especially true in England, thanks to the Compromise of Avranches, where the English king agreed that the secular courts hold no jurisdiction over the clergy, with the exception of high treason, highway robbery and arson.

Technically, as monks, members of the Order could claim the benefit of clergy but this is not always possible. The Order's true nature must be kept secret and if the Order were to claim a battle-hardened assassin armed with exotic weapons as one of its priests, questions would soon be asked about Mont St-Michel's true nature and purpose.

The Order is governed by Canon law and internal trials are carried out under these rules. However, the Order would never consent to its members being interrogated by an outsider, even a Papal emissary. The Order deals with its own.

The Monasteries

The secular clergy – the priests and bishops – are only one branch of the church. Almost as powerful are the monasteries. The tradition of monasticism derives from Egypt, where hermits and small bands of the faithful dwelt in the desert. Today, most monks are coenobites, living in monastic communities. The Rule of St. Benedict, a set of instructions and precepts dating from the 6th century, is used by most monasteries.

For the most part, each monastery is an independent entity, although a large and powerful abbey can have daughter priories. Monks dwell in the monastery to pray and serve God, eschewing contact with the outside world – the age of the great mendicant orders such as the Dominicans and Franciscans lies several years in the future. That said many monasteries are extremely wealthy landowners.

The Crusades

For a third time, the armies of Europe have gone to war in the east. The first crusade, now a century in the past, called good Christians everywhere to come to the aid of Christian Byzantium against the Turks and succeeded in conquering the holy city of Jerusalem. The second crusade, a generation ago, failed to drive back the Saracens in the east but began the reclamation of the Iberian peninsula from the Moors in the west. Now, the Saracen general Saladin has retaken Jerusalem and a third crusade is underway to free the holy city once more. The crusade has attracted the greatest kings of Europe to its banner: Emperor Frederick of the Holy Roman Empire is already en route to the Holy Land and Richard of England – called the Lionheart – and Philip of France are both gathering their armies and will soon march south.

The crusades are a blessing for Europe. Trade flourishes along the roads and booty and exotic goods come back from the east. Those men possessed of a violent thirst for blood can sate themselves in holy war against the Saracens, making Christendom a realm of peace.

The Church blessed the founding of several orders of militant knights, the best known of which are the Knights Hospitaller and the Knights Templar. The Hospitallers were founded to protect and heal pilgrims en route to Jerusalem; the Templars were also founded to protect pilgrims but have become the premier fighting force in the Crusades and are one of the wealthiest and most powerful orders in Christendom.



The Order and The Church

Although the Masters try to conceal this from the lower ranking members, it is an open secret that Mont St-Michel's relationship with Rome is a frayed one. The Order demands funding and support from the Papacy, not to mention its claims of Extraordinary Grace and equal authority to the Pontiff himself through the Blessed Rings but also sees itself as an independent institution. It refuses to share its secret knowledge and science and holds beliefs that verge on heresy.

From the perspective of Rome, the Order is a group of semideranged murderers who hold the Church to ransom. They are the only ones who can deal with supernatural threats but their means and methods are almost as dangerous as the monsters they fight. The Order is a mad dog and the Church is struggling to put a chain around its throat. The establishment of the Inquisition is the first step in a long plan to replace the Order with something more controllable. The Order's most important resource is the library and workshops at Mont St-Michel. If an external group could capture the island fortress, then the current Order could be replaced without significant loss.

Che Inquisition

The current Inquisition is not the infamous scourge of heretics that will in future years put southern France and later Spain to sword and fire – that Inquisition is the Papal Inquisition, formed in the 1230s. For now, the Inquisition refers to the Episcopal Inquisition, authorised by Pope Lucius III in 1184. In this letter, the Pope castigated all heretics and called on the bishops to investigate charges of heresy within their own domains. To this end, the bishops are permitted to fund Inquisitors.

Secretly, the Inquisition is the first step in bringing the wayward Order to heel. Traditionally, hunting down and eliminating heretics would be a duty for the Order; by allowing bishops to carry out Inquisitions, Lucius III and his successors have made it clear that the Order must cleave to Rome's demands, or it will be replaced.

Inquisitors are limited in their jurisdiction – each Inquisition is carried out in a particular diocese, under the authority of a particular bishop. By contract, the Order's agents can range across the breadth of Europe in secret, pursuing heretics wherever they flee. The Inquisition is also limited in ability and learning. Some Inquisitors know about the dark forces but others believe their duties are a sinecure, where all they need to do is hunt down a few confused Waldensians. Still other Inquisitors are corrupt, or even actively evil. If a bishop chooses his Inquisitors poorly, the whole diocese can quickly fall to evil.

Although the Inquisitions are supposed to be separate, there is a growing network of Inquisitors who correspond with each other and with backers in Rome. They look forward to the day when the Pope formally blesses this network and chooses it as his instrument to defeat heresy.

Inquisition Methods

The Inquisition's goals vary depending on the bishop. Officially, the organisation's purpose is to eliminate heresy but a lazy bishop might just want to give the appearance of doing something about heresy, while actually tolerating it, or even be a heretic and command his Inquisition to protect his fellow heretics. Unlike the Order, which must remain hidden, the Inquisition may operate openly.

Those interrogated by the Inquisitors are encouraged to report on their friends and neighbours, denouncing them as heretics. Threats and excommunication are usually enough to force a weak-willed suspect to confess; if one resists, the Inquisition has recourse to torture. In the few short years since the Inquisition was permitted to operate, most Inquisitors have acquired a ghastly knowledge of the art of inflicting pain; worse, they have recruited those with a special genius for inventing new methods of agony. Heretics are forced to recant their beliefs and embrace orthodoxy, or killed if they will not recant. As the Inquisitors are clergy, they do not kill; instead, suspects are 'relaxed to the secular arm' and are executed by the local secular authorities.

The Inquisition and The Order

Inquisitors have no knowledge of sorcery or divine powers and they certainly lack the Order's extensive library of heretical texts and arsenal of wondrous weapons. This means that when an Inquisition turns up something truly dangerous, as opposed to merely heretical, the Inquisitors are usually overwhelmed. An Episcopal Inquisition can cope with a few pacifistic Cathars but a horror like a werewolf or a demon is quite beyond them – for the most part, anyway. There are some Inquisitors whose strength and skill equals that of a Hieromonk.

The Inquisition opposes interference from the Order. Inquisitors are hand-picked by the local bishop (or his representatives, as many bishops live far away from their appointed dioceses) and for the Order to trespass into their affairs is plainly an attack on the bishop's character and ability. Inquisitors have notoriously little respect for the Order's Blessed Ring and appeals to papal authority may fall on deaf ears. In some regions, the Order and Inquisition do manage to work well together. The Inquisition's spies and informants bring back rumours of supernatural activity; the Order then deals with the supernatural quietly, leaving the mundane heresy to the Inquisitors.

Using the Inquisition

The Inquisition may be friend or foe to the Order, depending on the attitude of the local bishop. Sometimes, the Order will be welcomed as specialists who can deal with supernatural threats. In other places, the Inquisitors see the Order as interlopers or enemies, or even supernatural threats themselves. In any case, Inquisitors know that they must report to the local bishop and need to prove that they are in charge, not these strange monks from the Order.

Heinrich Vol, Master Inquisitor

'My master has no need of you meddling monks! Go back to Mont St-Michel and drown in your precious tides!'

Heinrich Vol – or, more correctly, Archpriest Heinrich – is an accomplished investigator of the occult and he has profited greatly from this new fad of ecclesiastical Inquisitions. Vol's parish is hundreds of miles away in Germany but he has not set foot there in years. Instead, he serves one bishop, then the next, helping them purge heresy from their domains, before moving on. He sees himself as the architect of a great cathedral of the faith, one built with souls not stones. Those who are found

Heinrich V	ol				1D20	Hit Location	AP/HP
STR	10				1-3	Right Leg	-/5
CON	11				4-6	Left Leg	-/5
SIZ	13				7-9	Abdomen	5/6
INT	14				10-12	Chest	5/7
POW	14				13-15	Right Arm	-/4
DEX	12				16-18	Left Arm	-/4
CHA	15				19-20	Head	-/5
Combat Act	ions	3			Typical Arr	nour: Concealed	chain vest
Damage Mo	difier	+()		Heroic Abil	ities: Steely Glare	
Magic Points 14			Equipment: Dagger, Relic of St. Jude				
Movement		8r	n				
Strike Rank			3(+11 in mour)		Influence 78%, Lang	110%, Insight 78 guage (Latin) 58%	9%, Culture (German) 58%, Evaluate 49%, 1%, Language (French) 28%, Language (German) 6, Lore (Christian Theology) 78%, Lore (Occult) nce 53%, Resilience 47%, Stealth 76%, Streetwise
Weapons							
Туре		Size	Reach	Weapon		Damage	AP/HP
Dagger		S	S	32%		1D4+1	6/8

wanting are removed by the Inquisitors – the lesser workmen and labourers that are guided by Vol's grand design.

Relic of St. Jude: This shard of metal, said to be from the axe that martyred St. Jude, gives the saint's blessing to lost causes. As long as he holds the relic, Heinrich will always escape in the end through supernatural luck. In game terms, the relic gives an infinite number of Hero Points that can only be spent on turning hits into Glancing Blows. The relic's power only activates in times of dire need.

Maul, Heinrich's Aide

·....,

Maul is many things. Large, for one of them. Mute, another. Fanatically devoted to Heinrich, a third. Heinrich cherishes Maul for all those things but most especially he values Maul's skill as a torturer. The mute giant is not much good at asking questions but he is marvellous at getting answers...

Che Cemplars

The Poor Fellow-Soldiers of Christ and of the Temple of Solomon, better known as the Knights Templar, were founded in 1129 to help protect pilgrims in the Holy Land. Originally just a small band of knights, the Templars found a voice in the support of Bernard of Clairvaux. King Baldwin II of Jerusalem gave them land on the sacred temple mount to build a fortress. Today, Templar fortresses and outposts can be found throughout Christendom. The Order is military powerful but also exceedingly wealthy. The Pope freed the Templars from all local obligations and laws, save obedience to himself and the Templars used this freedom of movement and exemption from tax to become Europe's bankers. The Order can transfer vast sums anywhere in Christendom.

Secretly, the Templars have amassed a library of sorcerous lore equal to any possessed by the Order. They have proved ready and capable to battle Saracen sorcerers and djinni. Since the collapse of the Order in the east, the Templars have stepped

Maul				1D20	Hit Location	AP/HP
STR	20			1-3	Right Leg	2/7
CON	17			4-6	Left Leg	2/7
SIZ	18			7-9	Abdomen	5/8
INT	8			10-12	Chest	5/9
POW	10			13-15	Right Arm	5/6
DEX	12			16-18	Left Arm	5/6
CHA	6			19-20	Head	2/7
Combat Ac	tions	2		Armour: Ch	ain & Leather	
Damage M	odifier	+1D6		Heroic Abilit	ties: Awesome Smash	1
Magic Poin	ts	10		Equipment: l	Instruments of Tort	Ire
Movement		8m				
Strike Rank		+10 (-4 in Armour)		First Aid 4	5%, Influence 72%	wn 97%, Craft (Torture) 91%, Evaluate 19%, 5, Insight 43%, Perception 48%, Persistence 7%, Stealth 25%, Survival 27%, Unarmed
Weapons						
Туре		Size	Reach	Weapon Sk	ill Damage	AP/HP
2H Axe		Н	L	102%	1D12+2	4/10
Axe & Shiel	t	М	М	92%	1D6+1	4/8
Shield		L	S	92%	1D4	6/12

into that breach and now when demons and ghosts threaten the Crusaders, they look to the red cross of the Temple, not the black ring of the Order.

Templar Methods

The fanatical Templars take a more direct approach than the Order. Instead of a small handful of stealthy operatives, the Temple responds to any threat with overwhelming force. Armoured knights, armed with both swords and sorcery, ride out and put an end to the evil. The Templars have all of the Order's tenacity and bravery but few of their restrictions. In the Holy Land, far from Rome, the Templars are a law unto themselves.

The Temple Order back in Europe is a different matter. The Temple commanderies and fortresses across Europe are not actively engaged in battling evil but may be called to support the Inquisition or even the Order. Templars in Europe do not usually have sorcery or holy relics.

Using the Templars

The Templars are a wild card in the occult community within the Church and a dark mirror of the Order. The Templars found a cache of sorcerous grimoires and occult relics in the chambers beneath the Temple and in 50 years have gone from a small group of poor knights to one of the most powerful sorcerous factions in the world. Their growing mastery of occult power is matched only by their expansion of their wealth, backing and military power.

The Order and the Temple have more in common than, say, the Order and the Inquisition. They are both monastic orders given extraordinary power and authority; they are both theoretically subservient to Rome's rule but both are effectively independent. The Templars have more power in the east; the Order's remaining strongholds are all in the west.

Order Hieromonks and Templar knights may find themselves fighting side-by-side against Saracen wizards and demons but this is only an alliance of convenience against a common foe. The Templars covet sorcerous power; the Order is sworn to put down sorcerers. Once the enemy is defeated, armoured knightly monk and black-clad priest-monk all too often find themselves at each other's throats.

Jean D'Ausin, Poor Fellow-S oldier of Christ

'The ultimate power is nearly within our grasp! Aid me in this, friends, and we shall surely triumph over the Saracens!'

Jean D'Au STR CON SIZ INT POW DEX	sin 18 16 14 10 16 12			1D20 1-3 4-6 7-9 10-12 13-15 16-18	Hit Location Right Leg Left Leg Abdomen Chest Right Arm Left Arm	AP/HP 6/6 6/6 6/7 6/8 6/5 6/5
CHA	13			19-20	Head	6/6
Combat Act Damage Mo Magic Point Movement	odifier	2 +1d4 16 8m		Armour: Full Equipment: Fi	Plate ne Horse, <i>Hermit Fra</i>	igments
Strike Rank		+11 (+2 in Armour)		(Saracen) 209 44%, Langua Lore (Region	%, First Aid 47%, G ge (French) 70%, L al) 50%, Manipulat	rtesy 23%, Culture (French) 50%, Culture rimoire (<i>Hermit Fragments</i>) 60%, Influence anguage (Latin) 45%, Lore (Occult) 45%, ion 56%, Oratory 29%, Perception 51%, Ride 63%, Survival 57%
Weapons <i>Type</i> Lance & Shie Shield Sword & Shi		Size H L M	Reach VL S L	Weapon Skill 104% 104% 94%	Damage 1D10+2 1D4 1D8	AP/HP 4/10 4/18 6/12

D'Ausin is a Templar; he fought at the Siege of Jerusalem in 1187, when Saladin conquered the city and forced its Christian population to leave. Most of the Templars in Jerusalem regrouped to fight in the Third Crusade but D'Ausin slipped away - either deserting, as some claim, or on a secret mission as he himself maintains. For two years now, he has roamed the Middle East and Southern Europe, searching for magical relics and sources of power with which to turn back the Saracens. His ultimate goal is to find the resting place of the Holy Grail. On his mission, he is accompanied by his squire Hark and three servants, who he refers to as Jubelo, Jubela and Jubelum.

He claims to have a manuscript written by a 3rd Century Egyptian hermit, which contains clues to the location of the Grail, as well as several sorcerous incantations. The veracity - not to mention sanity - of D'Ausin's claims are left to the players to uncover.

Hermit Fragments: This book contains numerous encrypted clues and bizarre allusions which may guide D'Ausin to the Grail. It also has the sorcerous spells Dominate (Birds), Enhance (SIZ), Haste and Mystic Vision.

Mitch-Hunters

Unlike the Inquisition, which operates under the control of individual bishops and the Order and Templars, which have at least some official ties to Rome, Witch-Hunters are entirely independent. They are wandering monster-slayers and witchfinders, who roam from town to town looking for signs of the occult. Some witch-hunters do it for the money, collecting payment from a grateful city or noble in exchange for killing their monsters. Others are insane fanatics, beggars with daggers who hunt because their madness drives them to kill.

The majority of witch-hunters are charismatic lunatics who see evil everywhere or avaricious bastards who play on the fears of the common folk. They may find a harmless hedgewitch but they are more likely to turn the fury of the mob on some innocent old widow or Jewish ghetto. Most have no understanding of the enemy and are useful to the Order only as a distraction or as bait. The witch-hunter draws out the threat; the Order eliminates it.

Dismissing all witch-hunters as enthusiastic amateurs is foolish; there are a few hardened hunters whose combat skills and knowledge of the occult are on a par with any Hieromonk. Where possible, the Order prefers to recruit such witch-hunters but some have grudges against the Order or the Church, or simply do not work well with others.

Witch- Hunter Methods

Each witch-hunter has his own idiosyncratic approach to uncovering evil, from bizarre tests like pins and witch-finding rods to relving on hearsay evidence and wild allegations. When investigating mortal foes, witch-hunters execute more innocents than they will ever admit. Their track record facing supernatural monsters is little better - there are fewer false accusations but a lot more dead witch-hunters.

Using Witch- Hunters

The presence of a witch-hunter complicates any Order mission. The Blessed Ring cannot be used to overrule him, as he serves no master save his own conscience. The hunter may be ally or enemy, competent or comical, harmless or lethal to the Hieromonks. The one thing he cannot be is ignored - witch-hunters are rarely quiet and as soon as accusations and threats start flying, the mysterious black-clad monks may be identified as heretics and attacked by the witch-hunter and his frenzied mob of followers.

Teglia, Widow Devilbane 'You're just as bad as these witches! Burn!'

The witch-hunter Teglia is the daughter of a formerly great merchant house from Turin. Her father and grandfather both made a fortune trading on the seas. They were so successful that many accused them of bargaining with the devil. Whether or not these accusations were true, they certainly had an affect on young Teglia. She became determined to redeem her family's name. While her father descended into debauchery, she donated more money to the Church and endowed monasteries.

Teglia's father died four years ago; he was found dead in a locked room and although his body was badly burned as though it had passed through a furnace, the papers on the desk next to him were barely singed. Everyone whispered that the devil had claimed his own. Teglia sold all her family's assets the next day and vanished.

Today, she is a witch-hunter. She still has enormous wealth and has used it to hire the best mercenaries and bodyguards she can afford. She roams northern Italy, searching for monsters and devil-worshippers. Her nickname is the Widow Devilbane; some say she wants to find a portal into Hell, so she can rescue her father's damned soul.

2 +0 7 8m +12	Here Equ Divi	12 15 18 20 oic Abilities: 1 ipment: Light		AP/HP -/4 -/5 -/6 -/3 -/3 -/4
+0 7 8m	1-3 4-6 7-9 10- 13- 16- 19- Arm Here Equ Divis	12 15 18 20 oic Abilities: 1 ipment: Light	Right Leg Left Leg Abdomen Chest Right Arm Left Arm Head	-/4 -/4 -/5 -/6 -/3 -/3
+0 7 8m	7-9 10- 13- 16- 19- Arm Hero Equ Divi	12 15 18 20 oour: None oic Abilities: Y ipment: Light	Left Leg Abdomen Chest Right Arm Left Arm Head	-/4 -/5 -/6 -/3 -/3
+0 7 8m	10– 13– 16– 19– Arm Here Equ	12 15 18 20 nour: None oic Abilities: 1 ipment: Light	Abdomen Chest Right Arm Left Arm Head	-/5 -/6 -/3 -/3
+0 7 8m	13– 16– 19– Arm Hero Equ Divi	15 18 20 oour: None oic Abilities: Y ipment: Light	Right Arm Left Arm Head None	-/3 -/3
+0 7 8m	16– 19– Arm Hero Equ Divi	18 20 10ur: None 10ic Abilities: 1 11pment: Light	Left Arm Head None	-/3
+0 7 8m	19– Arm Hero Equ Divi	20 10ur: None 10ic Abilities: 1 11pment: Light	Head None	
+0 7 8m	Arm Here Equ Divi	oour: None oic Abilities: 1 ipment: Light	None	-/4
+0 7 8m	Here Equ Divi	oic Abilities: Ì ipment: Light		
7 8m	Equ Divi	ipment: Light		
8m	Divi	. 0	t Crashow	
		~ ~ ~	t Clossbow	
+12	Not	ine Spells: Fea	ar x2, Mindblast,	Shield x2, Soul Sight, Spirit Block
	Div (Ital (Oc	ine Fervour lian) 74%, L cult) 64%, L	61%, Evade 70% anguage (Latin) 2	Courtesy 26%, Culture (Lombard %, Influence 84%, Insight 84%, L 28%, Lore (Christian Theology) 74 4%, Perception 27%, Persistence 58 %, Track 42%
Size			Damage 1D8	AP/HP 4/8
	Size		Size Reach Weapon Skill 40%	



Chapter 8



The Order categorises its foes into five groups.

- **Monsters:** Demons, spirits, the undead, abominations and other unnatural creatures. The Order has only a limited understanding of such entities and tends to treat every strange creature as something to be gutted first and studied later. Monsters are described in chapter 10.
- **Cultists:** Cultists worship demons, pagan spirits, powerful sorcerers or other entities. They are much more likely than mere heretics to have genuine supernatural power and to be a threat to the Christians around them. The Order has a great deal of experience in dealing with cults; the standard approach is to decapitate the cult by assassinating the leaders and then scattering the weaker followers.
- Sorcerers: Individuals who practise a form of magic, usually sorcery. The Order has spent centuries collecting grimoires and eliminating forbidden magic but sorcery is insidious and always returns. Some sorcerers practise other forms of magic, such as alchemy or spirit magic. The Order considers all sorcerers to be a threat and investigates all rumours of unnatural practices.
- Heretics: Heretics are those who hold beliefs contrary to the Church's teachings. Most heretics are below the

Order's notice, as they can be dealt with by local bishops (especially now, through the medium of the Inquisition). The Order becomes involved only when a heresy threatens the supremacy of the Church's orthodox teachings.

• Impediments: Impediments are those who do not fit into the other categories but must still be dealt with by the Order.

Cults

The Order's Imperial precursors, the Averrunci, were dedicated to eliminating hostile foreign cults. Now, hundreds of years later, the Order continues to battle against the threat of cultists. Unlike some heretical movements that seek to proselytise and grow, cults must conceal their activities from the Church and from secular authorities. The Order seeks cults in isolated farming villages, in remote communities, in the wilderness on the fringes of civilised lands, or in the heart of great cities where many hundreds of people can gather without being noticed.

At the heart of every cult is a preacher or charismatic of some sort, referred to as the cult leader. Such a leader is usually human – a deranged priest who believes the apocalypse is coming soon, an ancient witch-queen, a necromancer – but



some cults are led by inhuman entities, such as a spirit, ghost, demon or even the Devil himself. The leader and his inner circle are the lynchpin of the cult – eliminate them and you strike the head from the serpent. Unlike a heresy, where the *idea* may endure even if those who believe in it are all slain, a cult rarely survives the loss of its leadership.

The Hidden Foe

Cults fear the light and so seek to conceal themselves from prying eyes. They meet in ritual circles at midnight out in the forest, or in hidden temples deep beneath the earth. A travelling merchant might see nothing untoward in the village by day and pass by, unaware that he was ever in the company of diabolists. Uncovering a cult requires careful observation, investigation and even infiltration.

The relative strength of a cult and the difficulty of the investigation can be broken into five factors. These factors are rated like skills. As a guide to a cult's operations, the Games Master should allocate points to each of these five factors. A small cult might have only 200 points to spend; a medium sized cult 300; a large and potent cult some 500 points.

- Subversion: What proportion of the common population subscribes to the cult's beliefs? How many are sworn to its service? A cult with a low Subversion score has only a few secretive members and little local influence; a cult with a high Subversion score holds the loyalty of most of the people in the area.
- Fanaticism: How devoted the members of the cult are to their beliefs. This affects the cultist's willingness to die for the cause and their ability to resist torture and interrogation. Cultists can also draw on fanaticism to steel themselves against threats both mundane and supernatural.
- **Concealment:** How well the cult hides its activities from investigation. A low-concealment cult is doomed to be short-lived, as the first investigator to notice the cult will be able to unravel all its secrets. Low-concealment cults meet openly, have easily spotted cult brands or especially showy magical rituals, or simply do not take care when hiding the bodies. A high-concealment cult is adept at avoiding detection.
- Force: How well can the cult exert its power directly? Force takes many forms – armed guards, assassins, political influence, wealth – but always comes down to the exercise of power. A low-Force cult might be a band of fearful peasants worshipping a deceitful spirit; a high-Force cult might be a cabal of noble wives and maidens who have taken to practicing diabolism behind a screen of guards and political power.

• Supernatural: What unnatural entities or monsters are allied with the cult? This category also covers the magical ability of the cult leader. A cult with a low Supernatural component might not have any occult elements at all. A high Supernatural factor indicates that the cult has considerable magical power and that the investigators will face several monsters.

Although they resemble skills, factors should not be used as hard-and-fast rules in the same way. They are guidelines for the GM to adjudicate the cult's abilities and responses. If it makes for a better story to have Helmut the Innkeeper be a cult member, do not bother rolling Subversion – just have him try to murder the PCs in their beds. If you already have a set-piece battle with a summoned monster planned, then use it without worrying about rolling Supernatural. However, it is a good idea to leave at least some events up to the roll of the dice – rolls against cult factors can suggest surprising twists in the tale. What does it mean when the characters capture a young peasant child and the GM rolls a critical success on Fanaticism? What caused a botched Concealment roll when the cult was trying to hide a body? What disturbed them?

For each of these factors, there are ways the cult can use their powers against investigators. There are also different ways that the Order monks can investigate and reduce these factors, in the hopes of forcing a final confrontation with the cult leaders.

Using Factors: Each factor description suggests ways that factor can be used in the game. Three of the factors – Subversion, Fanaticism and Concealment – are effectively defensive, hiding the cult from notice. See the sidebar Investigation Difficulty for more on defensive factors.

The other two, Force and Supernatural, are offensive. In general, a cult will use its offensive factors to strike back at the Adventurers as soon as it is clear that they are on the trail of the cult – see Cult Reactions on page 111.

Detecting Factors: There are several ways that the characters can determine which factors are in play, through a combination of Skill Tests and roleplaying. A successful Insight test might reveal that a particular NPC is acting suspiciously; some Perception tests might show evidence of Concealment. The GM should not reveal the actual numeric Factor (do not say 'yeah, they've got 100% Fanaticism') but should give the players a rough idea of the situation ('these cultists are utterly damned and you fear you have no chance of redeeming any of them. They all must perish!')

Dealing with Factors: Ways that the characters can attack the Factors. Each successful attack reduces the relevant factor by 10% or more, depending on the magnitude of the attack. No Factor can be reduced to less than one-quarter of its starting value by the characters' actions. The more the characters reduce the Factors, the easier the final confrontation will be.

Investigation Difficulty

The higher the cult's Defensive Factors of Subversion, Fanaticism and Concealment, the harder it is for the characters to investigate along certain avenues. Subversion blocks covert investigation, information gathering and questioning; Fanaticism opposes direct questions and interrogation; Concealment blocks physical investigation and tracking.

Factors may also help cultists with certain Skill Tests.

Factor Effects

Factor	Subversion	Fanaticism	Concealment
Skills Opposed	Culture, Disguise, Insight, Streetwise	Craft (Torture), Influence, Oratory	Lore, Perception, Track
Skills Aided	None.	Persistence	Stealth
Applies In	Covert investigation, talking to people, spying on the cult	Overt questioning, torturing, trying to convince cultists to change sides	Searching for physical tracks, looking for concealed evidence or signs of cult activity

The increase in difficulty depends on the cult's Factor strength:

Factor Strength	Modifier	
0-10	+/-0%	
11-25	+/-10%	
25-50	+/-20%	
51-75	+/-30%	
76-99	+/-40%	
100+	+/-50%	

These difficulty modifiers are *in addition* to any regular modifiers. For example, a cult with a Concealment score of 50% gives a -20% modifier to Track tests. A Hieromonk trying to follow the path of a cultist across hard soil (-10%) in the rain (-20%) would face a total -50% penalty to his check; 30% from environmental factors and 20% from the cult's habits of hiding their tracks.

Example: The village of Murraine is troubled by a necromantic cult. The cult leader, a sorcerer called Jacques Vunier, has promised his followers that he will bring them immortality in exchange for their service. The GM decides that Vunier's cult is a minor cult and allocates 150 points among the cult's five factors. Only a small few villagers are part of the cult, so the cult has Subversion 10%. The cultists are not especially fanatical – they are more scared of the necromancer than loyal to him – so the GM gives them Fanaticism 25%. The cult is poorly Concealed, at 30%. That leaves 95 to be split among Force and Supernatural. The few cultists are not much of a danger to the Order's agents, so the GM puts 25 points into Force, leaving 90 points in Supernatural.

Defeating Cults

To defeat a cult, the characters must accomplish the following tasks:

- Investigate the cult and find out what is going on. (See Investigation Difficulty, page 104)
 - o Optionally, attack the Cult's factors
- Survive the cult's inevitable counterattack (See Cult Reactions, page 111)
- Identify the cult's leaders and other sources of power (See Cult Leaders, page 109)
- Eliminate the leaders and sources of power (see The Final Confrontation, page 109)
- Conceal their own activities and ensure that no-one ever knows what happened (See Burying the Cult, page 110)

Example: The Order dispatches three monks to investigate rumours of the living dead near Murraine. The low Subversion means it's easy for the monks to stay undercover while they investigate the village. The characters attack the cult's Supernatural power by staking out the graveyard, ensuring the cult cannot get fresh bodies and by stealing and smashing an old Roman icon used by the sorcerer. These two attacks reduce the cult's Supernatural score down to 50%.

Finally, they creep into the tunnels under the graveyard. Their investigation is hindered by the cult's Concealment score, which gives a -20% penalty to following the trails underground. Nonetheless, the characters manage to find the cult's hidden sanctum and eliminate Vunier.

Subversion

As a rule of thumb, the Subversion score measures the proportion of important Non-Adventurers in the area who are members of the cult. If the PCs walk into a village with a Subversion score of 20%, then one in every five significant people they meet will be a cultist. A cult with a Subversion score of 100% means that virtually *everyone* in the area is a member of the cult. (If the Subversion score is over 100%, then any points above 100 means that the cult has secret spies outside its normal area of influence – maybe even within the Order itself!)

The GM can roll Subversion to see if a random NPC is a cult member or sympathiser. For example, the PCs hear rumours that the cult has a ritual circle in the surrounding hills. The GM expects them to go investigating the hills immediately but the players decide to hire a local guide first. The GM rolls against the cult's Subversion score to see if the guide turns out to be a secret cult sympathiser.

Using Subversion: The cult may use Subversion to exert social pressure within its area. If the characters are asking too many questions, then potential witnesses may be pressured into staying silent with a successful Subversion roll. Subversion can also be used as the cult's Perception analogue – were the characters spotted approaching the town? Roll Subversion to find out.

Detecting Subversion: There are several ways to notice Subversion, usually via roleplaying and interpersonal Skill Tests. Skill Tests should be modified by the cult's Subversion, Fanaticism or Concealment, as appropriate.

- **Insight:** 'You notice that two of the sailors in the inn are keeping to themselves and throwing the occasional glance in your direction. You think they are watching you.'
- **Streetwise:** 'Asking around the village, everyone agrees that the Geraude family is up to no good.'
- **Culture:** 'That is an... unusual style of village church. For one thing, Our Saviour is usually depicted with fewer tentacles.'

Dealing with Subversion: The nasty thing about a high Subversion is that it corrupts the social fabric of a community. Even those who are not part of the cult are unwilling to talk to outsiders, for fear of retribution. Subversion can be reduced by:

• Removing witnesses from the cult's influence. People

are more willing to talk when they do not have the cult around them, pressuring them into silence.

- Protecting witnesses from cult retribution. This might involve rescuing hostages, defending a farmstead from cult attackers or evil spirits.
- Exposing influential leaders as cult members. If a cult controls a local authority figure, like a priest, respected villager or noble, then eliminating him can free wavering members of the cult to return to God and righteousness.

Fanaticism

Fanaticism measures a cultist's devotion to the cause. Fanaticism makes the cult harder to defeat, as its members cling to their heretical beliefs with extreme tenacity.

The GM can roll Fanaticism as a quick morale check for cultists, which comes in very handy when cultists run into the surprising physical prowess and wonder-weapons of the Order. Do the cult guards flee when confronted by a band of martial artists armed with chain-swords and Greek fire? Roll Fanaticism.

Using Fanaticism: Fanaticism's primary use is to resist interrogation. If the characters are using Influence or torture to extract information or confessions, then Fanaticism helps the cultists resist. The GM may also allow cultists a Fanaticism bonus to Resilience tests if the cultists are fighting to defend their leader.

Detecting Fanaticism: Fanaticism is usually only detected when the characters try to investigate a cultist only to find their questions rebuffed. Insight and Perception may also be used to spot especially fanatic cult members by their demeanour.

- **Craft (Torture):** 'The cultist screams as you apply the hot irons but he still won't talk.'
- Oratory: 'You have preached to crowds before but none so stony-silent. They have hardened their hearts against the Gospel and will not listen to you.'
- Lore (Military Tactics): 'They fight like those who are already dead.'

Dealing with Fanaticism: A direct attack on fanaticism is counter-productive, as cultists already believe they are under attack. Pressuring a believer just reinforces his fanaticism.

- Acts of surprising mercy and compassion can break down fanaticism. A cultist who believes that he will be burnt at the stake may be redeemed if instead you free him from the service of evil masters.
- Demonstrating the weakness or corruption of the cult leadership can shake the belief of their subordinates. Slaying or humiliating a leader of the cult in the presence of his followers can reduce their fanaticism.
- Proving the superiority of God over the cult's false idols can also help.

Cult Brands

Many cults wear some symbol or marker to identify their members. If the characters can identify this brand, it makes finding the cult easier. Of course, the use of a brand makes masquerading as a cultist that much harder. Roll 1d10 to determine what sort of brand the cult uses.

1. Ritual scarring or branding: All cult members have a scar carved or burnt into their flesh in the shape of the cult's holy symbol.

2. Curse: All members of the cult are cursed in some fashion. Perhaps plants wither in their presence, or they smell foul, or they slowly mutate into monsters.

3. Tattooing: A hidden tattoo of the name of the cult's patron demon or his symbol.

4. Token: All cultists carry an item that identifies them as members of the cult, such as a ring, a piece of jewellery or an unholy relic.

5. Cult garb: The cultists wear a particular set of holy vestments, such as white robes and a dagger, or bestial masks. While they only wear these uniforms during cult ceremonies, the characters might find clues by searching the homes of cult members.

6. Sacrifice: Every cultist has made a particular sacrifice. Perhaps all members of the cult have cut off their left little finger or maybe to join the cult, they must sacrifice one of their children.

7. Black mark: Membership in the cult manifests as a strange black pockmark on the cultist's skin.

8. Taboo: Members of the cult may not perform some relatively common act. Maybe they cannot step onto holy ground or cannot have sex.

9. Obligation: Members of the cult must perform some ritual act. Perhaps they are bound to protect and feed cats, or have to pray at moonrise or lose their place in the cult.

10. Spiritual Foulness: Entering the cult taints the cultist's soul, making them detectable by supernatural devices and methods like Soul Sight or the Hoffman Device.

Concealment

Concealment is basically the cult's housekeeping ability – how well do they clean up after themselves? If the cult holds black masses in the woods, then how well do they hide their sacred altar from prying eyes? If the cult practises human sacrifice, how well do they hide the bodies? It also reflects the cult's knowledge and mastery of the area it controls; a cult with a high Concealment might have hiding places and secret fortresses everywhere.

Roll Concealment to see how well the cult hides evidence.

Using Concealment: A traditional twist in occult investigation is where the characters find proof of the cult's activities and try to bring it before the authorities; only to have the evidence disappear. For example, the characters find a mass grave in the dead of night but when they visit it the next morning with the local baron, the grave has been dug up and emptied overnight. Throw Concealment to determine if the cult is able to pull off disappearing acts like this one.



Ritual Sites

Many cults have ritual sites and places of power, where they conduct their diabolic ceremonies and draw magical energy to fuel their dark rites. Often, the final confrontation with the cult will take place in such a ritual site. Roll for a random ritual site, or choose whichever is most fitting.

- 1. A circle of standing stones in the forest.
- 2. A cave, deep underground, approachable only by narrow tunnels.
- 3. A black altar, scorched by lightning bolts.
- 4. A hidden crypt underneath a house.
- 5. A barren hilltop where nothing grows.
- 6. A corrupted church, now dedicated to evil powers.
- 7. An attic room in a large manor house.
- 8. In an ancient ruin.
- 9. On the shore, between the high tide and the low.
- 10. Atop a tall, mist-shrouded mountain.
- 11. Behind a waterfall.
- 12. In a slaughterhouse.
- 13. In a graveyard.
- 14. In a ruined temple.
- 15. In dreams; to get there, you must ingest a certain herb known only to the cult.
- 16. In Hell, accessible through a portal in the hillside.
- 17. In the village square but only on moonless nights when the whole village slips into the otherworld.
- 18. High in the sky; cultists are granted the power to fly by dark powers on nights when they gather.
- 19. In a castle owned by a noble loyal to the cult.
- 20. The ritual site is mobile; the cult owns a sacred relic that taints wherever they lay it down.

Detecting Concealment: Concealment is detected mainly by the absence of evidence but there are a few clues connected to Concealment that can tip the characters off to cult activity.

- **Track** or **Survival:** 'This area is eerily free of tracks, as if even the local animals are avoiding these woods.'
- Engineering: 'Something about this barn feels off. There is an odd echo. Maybe there's a false wall.'
- **Commerce:** 'This ledger has been tampered with. Someone tried to hide the fact that the ship made at least one extra stop on each voyage.'

Dealing with Concealment: To deal with Concealment, the characters need to find some clever way of forcing the cult to reveal its secrets.

- The Hoffman Device and Lore (Occult): If the cult practises magic or has supernatural allies, then the Hoffman Device and other divination tools can be used to help track them down.
- **Disguise:** Pretending to be a cultist and following them to their cult meetings is a great way to uncover secrets (and to get into a lot of trouble remember that Subversion works against Disguise).
- Characters can also find other ways to track the cult, such as tracking dogs.

Force

Force is used to directly oppose the character's investigations. When the characters' presence is noticed by the cult, the cult leader may choose to retaliate by physical or supernatural means. A physical retaliation generally means the characters are attacked, either openly (the cultists draw swords and hunt down the characters) or secretly (assassins, poisons, daggers between the ribs).

The cult's Force can be used as a guideline for the sort of equipment and weapons possessed by the cultists, as well as their weapon skills. Not every cultist will have such a weapon skill – just the ones assigned to handle physical problems, such as guards and assassins.

Force	Cultist Combat Skill	Typical Weapons	Typical Armour
0-10	20%	Improvised weapons; clubs, knives	None
11-25	30%	Peasant weapons; daggers, staves, axes, slings	Leather jerkin
25-50	50%	Average weapons: spears, hammers, bows	Leather jerkin, leggings, shield or chain
51-75	70%	Military weapons; longswords, crossbows, maces	Leather leggings, chain shirt, shield
76-99	90%	Excellent weapons; longswords, crossbows, longbows, polearms	Chainmail
100+	100%+	Exotic weapons or magical weapons	Plate armour
Using Force: Roll Force to determine how quickly and efficiently the cult can respond to attacks. For example, if the characters kill some guards, roll against force to see how long it takes the cult to notice the loss and investigate.

Detecting Force: Detecting Force is very easy when the cultists are hitting you in the face with swords. More cautious characters can get an idea of a cult's Force score by observing its guards or gathering information about the military forces present in the area.

Dealing with Force: The best way to deal with Force is by killing the armed cultists. Winning a fight against a band of cultists reduces the cult's Force temporarily until it can rearm.

- Distracting the cult can also reduce Force. If one character can draw some of the guards away, then the cult's effective Force is diminished.
- If the guards can be otherwise occupied, they also do not contribute Force. Only a fool fights in a burning building, so set the cult temple on fire and then attack.
- Sabotage can reduce Force. Poisoning the guards beforehand makes for an easier fight.

Supernatural

A cult's Supernatural score determines what sort of magical ability they possess. Like Force, it can be used as a guideline for the cult's magical ability. For every 10% of the cult's Supernatural score, it possesses one supernatural asset of some kind – a significant supernatural creature or a pack of lesser creatures, sufficient to pose a threat to a group of Adventurers; a spellcaster, or a magic item.

Horrors occur in addition to the above assets. Horrors are described on page 130.

Supernatural creatures are described in Chapter 10. Spells, Horror and magic items are described in Chapter 9.

Using the Supernatural: In addition to determining what supernatural assets the cult has, the Supernatural score can be used as a guide to the cult's knowledge of the occult and their ability to cope with supernatural attack. A cult with a low Supernatural score might easily be overawed by a few Divine Spells; a cult with a high Supernatural will laugh at such petty manifestations.

Detecting the Supernatural: Some supernatural forces are invisible and can be detected only through the use of the Hoffman device, or powers like Soul Sight. Others can be detected by conventional means but need lots of Lore (Occult) to correctly identify.

Dealing with the Supernatural: The best way to deal with the supernatural is with Divine Magic or relics. Characters battling spiritual foes will need consecrated weapons and spiritual defences.

Supernatural	Supernatural Creatures	Spells	Magic Items	Horrors
0-10	Single servitor	Minor grimoire (1D4+1 spells)	Minor	0
11-25	Minor servitors; zombies, skeletons, lesser nightfolk	Minor grimoire (1D6+1 spells)	Two minor	1
25-50	Servitors; ghouls, nightfolk, lesser spirits, imps	Two minor grimoires (2D4+2 spells)	Two minor, one significant	2
51-75	Greater servitors*; ghosts, werewolves, lesser fae, demons	Major Grimoire (2D6+2 spells of considerable potency)	Three minor, two significant	3
76-99	Greater spirits*; worms, vampires, fae, greater demons	Multiple grimoires	Several minor**, three significant	4
100+	Godlings*, dragons, archdemons	Vast numbers of spells	Lots of minor***, two significant, one major	5

*: May also be the cult leader.

**: Enough to equip the significant cultists.

***: Enough to equip the rank and file.

Cult Reactions

As the characters get closer to the heart of the cult, the cult will respond. The nature of this reaction varies depending on the cult.

High Subversion: An ally close to the characters turns out to be a cult member.

High Fanaticism: A suicide squad of attackers strikes at the characters.

High Concealment: The cult tries to redirect the investigation by planting clues leading away from it or by sacrificing a few members to make the characters believe they have dealt with the cult leaders.

High Force: A mob of cultists attacks or the cult dispatches assassins.

High Supernatural: The cult casts offensive spells at the characters or sends a supernatural creature to stalk them.

Cult Leaders

At the head of every cult is a charismatic leader. This leader directs the cult and holds it together by sheer force of will. If the leader is slain, the cult is beheaded, so the cult puts every effort into protecting the leader.

When creating a new cult, consider what sort of leader it has and build the cult around that. A cult ruled by, say, a resurrected Egyptian sorcerer will be very different to one that springs up around a nine-year-old girl who channels the wisdom of a forest spirit. Cult leaders can be recurring antagonists for the Order and should on their own be a significant challenge to the Hieromonks. Cult leaders should be at least one tier higher than the Adventurers (so, Seasoned Adventurers should face a Veteran leader at minimum).

Consider how the leader can avoid being summarily assassinated by the Adventurers. There are several ways to prolong the battle with the cult, such as:

- The cult leader has considerable personal magic and is warded against direct assault. The characters have to first attack his power sources before then eliminating him.
- The cult leader resides in the cult stronghold and never leaves. The characters have to find and infiltrate the cult's temple to eliminate him.
- The cult leader operates through intermediaries or figureheads; the cult believes that the high priest is in charge, when it is the high priest's bodyguard who is actually the true leader.

The Final Confrontation

The final confrontation is the last battle with the cult, when the characters attempt to slay the high priest and topple the cult's altar. It should be more than a set-piece skirmish – it should be a battle between the faith of the Hieromonks and the dark power of the cult. It should also be a dramatic and tactical challenge, one where the characters can triumph only if they have prepared for the battle.

The best way to do this is to start with the cult leader and his immediate minions, who should be a serious challenge for the characters to begin with. Make sure you design them in such a way that they can deal with some of the Adventurers' attacks (make sure, for example, that a single bag of choking dust cannot take out the entire cult).

Next, come up with an interesting and atmospheric place for the final confrontation. Usually, this will be in the cult's secret sanctum. Think of ways to make the scene horrific or inspiring; a necromantic cult might be fought in an underground cavern full of bones, with combatants clambering over piled skulls and ribcages snapping underfoot. A heretical cult might be encountered in a cathedral, with the characters duelling among the gothic arches and hiding behind gargoyles. (Be aware, though, that the players may force the final confrontation to happen elsewhere, so have some backup ideas.)

The Twist: The next step is to think of a few dramatic twists that could happen in the final confrontation. These will be connected to the NPCs in your scenario, or to the ultimate aims of the cult. The twist should always require some input from the players to resolve itself. Some twists –

- One of the cultists has a crisis of faith and may switch sides if the characters can convince him to return to God.
- The cult leader is about to complete a ritual, summoning up some powerful entity. If one of the Adventurers intervenes, he can stop the summoning but it will put his very soul in peril.
- The characters have a chance to reveal the true nature of the cult to the cultists, shattering their faith.
- The lead cultist offers the characters a deal; spare his life and he will give them a clue that leads to a vastly more dangerous cult.

Factoring the Factors: The Five Factors of the cult should also be considered. If the characters have not attacked these factors, then the final confrontation is a great time to capitalise on this. Roll against each of the factors; if the test is successful, pick a complication based on that factor. Throw everything at the players and let them come up with ways to deal with the onslaught.

Subversion

- The cult's spies were watching the characters all along it's a trap!
- One of the character's Contacts was a member of the cult, or has switched sides.
- The cult has taken hostages if the characters attack, the hostages die.
- The cult has spread beyond its traditional area of influence; if the characters succeed in wiping out the cult here, it will regrow elsewhere.

Fanaticism

- The cultists will fight to the death here; no quarter will be asked or given.
- If the fight turns against the cultists, they set off a doomsday plan the building starts to collapse, they set the woods on fire, they break the dam, they summon the demon even though the binding circle is not complete.
- Even if the characters triumph in this battle, cult assassins will return to strike at them again and again.
- The cultists ritually murder themselves, transforming themselves into ghosts to strike at the characters from the spirit plane.
- The cultists ritually murder themselves, to fuel a powerful spell of vengeance cast by the cult leader.

Concealment

- There are a lot more cultists than the characters expected, or the cult has some secret weapon in reserve.
- The cult has already moved important items, such as relics or grimoires, to a safe location.
- There are cult reinforcements hidden nearby, who will attack at the worst possible time for the Adventurers.
- The cult was hiding a much bigger secret than the characters expected, like a sleeping monster.

Force

- The cult has a band of heavily armoured elite guards waiting for the characters.
- The cult captured another member of the Order and are torturing him. Worse, they have his wonder-weapons.
- The cult's guards use poisoned weapons or are augmented by magic.

Supernatural

- The cult calls up spirits or demons to aid in the fight.
- This is a godless place; the characters find they are unable to draw upon Divine Magic here.
- The cult burn through their own spiritual resources, throwing everything they have into a vicious curse directed at the characters.

Slaying the Cult Leader: The final battle is between the characters and the leader of the cult. The Order's warriors are well capable of defeating a sorcerer in single combat, so

give the cult leader some last-ditch trick. Better yet, give the characters a reason to take him alive...

Burying the Cult

Once the cult is decapitated, the characters need to ensure that knowledge of it is buried forever. The Order dictates that knowledge of the supernatural and strange gods cannot be allowed to spread. Therefore, if anyone outside the cult was exposed to the supernatural, then the characters' duty is to eliminate those people. Whether or not they do so is up to the players but there are consequences either way. Murdering innocents for God may trigger a crisis of faith for the characters; letting those who know about the supernatural survive should result in new cults appearing. Maybe one of those 'innocents' who the characters spared becomes a new cult leader or some seemingly minor item was taken from the cult's stronghold that turns out to be a powerful magical relic.

Sample Cults

The cults listed here are typical of the sort of foes that the Order must battle. In most cases, each of these cults is independent of the others – a coven of witches in England knows nothing of a coven in France, although they may share common inspiration somewhere in the past. Some in the Order do suspect that there are Secret Masters behind all the cults of Europe and that all cultists ultimately owe allegiance to Satan in one guise or another but as yet, the Order has not identified any such grand conspiracy.

Pagan Cults

Pagan cults hold to the old religions and false gods that were driven into the shadows by Christianity. The term 'pagan' derives from the Latin *paganus*, meaning 'of the countryside' where most pagan cults are found but there are some secretive pagan meetings even in the great cities of Europe.

Devotees of the All Mother

This fertility cult worships 'the Mother of Corn', who the Order's historians suspect is a folk memory of the Greek goddess Demeter. The cult is active in Northern Greece and the surrounding regions and is especially strong in the years following a bad harvest, when people turn to other gods for aid.

Beliefs: The 'Mother of Corn' brings blessings upon the land but at a cost. Just as her daughter was given to the Underworld, so too must children be sacrificed. The cult practises a form of human sacrifice where children are cast into certain deep chasms and underground labyrinths, never to return.

Leader: The cult leader is a beautiful woman called Pelagia, who is the only one of the sacrificed children ever to return from the sacred cave. She glows with an unearthly light, as though moonlight runs in her veins. She is a powerful sorceress.

Significant Cultists: The inner circle of the cult are those who have 'eaten of Pelagia's basket' and undergone a series of mystical rites triggered by eating a hallucinogenic mushroom. They are fanatically loyal to their mistress and have had their mortality partially burned away, making them very hard to kill.

Rank and File Cultists: Fearful peasants, hoping the strange rites of the glowing woman will bring them a better harvest next year.

Subversion: 30%. The cult's level of subversion rises and falls depending on the harvest. Times of famine and desperation make people turn to the cult.

Fanaticism: 40%. The rank and file members are not especially devoted to the cult but the initiated inner circle more than make up for their weakness.

Concealment: 30%. The cult makes little effort to hide itself, although the sacred caves where children are sacrificed are known only to the initiated.

Force: 40%. The initiated are dangerous fighters, as Pelagia's gifts make them hard to kill. The initiated are only partially mortal and so can survive a dozen mortal wounds.

Supernatural: 60%. Pelagia is a skilled sorceress but the cult's real supernatural power comes from underground. Who takes the children in exchange for making the crops grow? Who sent Pelagia back to lead the cult?

Cult Reactions: The cult is not initially aggressive; they may attempt to play on the characters' sense of mercy, pointing out that without Pelagia bringing better harvests, everyone would surely have starved to death. If the characters are without mercy, then Pelagia sends the initiated out with poisoned pomegranate seeds.

Final Confrontation: The characters must traverse the pitchblack labyrinth of caves to find Pelagia, who cannot be slain but who can be hurled off a convenient cliff into the uttermost pits of Hades.

Sworn Swords of Odin

Although the Norsemen were converted to Christianity, some still remember their warrior gods. In an age when Christ's message of mercy and forgiveness seems weak and cowardly, a few Norman knights have turned back to a more muscular, vengeful deity.

Beliefs: Odin is the wise leader who commands in time of war! Offer up your sword to Odin and you will be rewarded with victory!

Leader: Sir Rowland, an infamous Norman warlord who has won great victories. The King of France is said to be courting an alliance with Rowland but although the Normans are vassals of France, Rowland has little interest in bowing to a 'milksop monarch'. **Significant Cultists:** Rowland's fellow warriors and knights. The cult was recently joined by an elderly priest of Odin, who came from Norway to offer spiritual guidance to Rowland.

Rank and File Cultists: None. The Sworn Swords are a secret brotherhood.

Subversion: 10%. Only a few knights have so far joined the cause...

Fanaticism: 20%. ... and few of them are especially devout. That said the Sworn Swords do wield military and political influence that is vastly out of proportion to their numbers. Some of the greatest knights of Normandy are under their sway.

Concealment: 60%. The Sworn Swords are well hidden from the prying eyes of the Church.

Force: 80%. The cult is made up of elite warriors and could muster a considerable army without difficulty.

Supernatural: 20%. The only supernatural element is the old priest and his powers have faded. He is trying to convince Rowland and his knights to go on a quest for Odin's steed Sleipnir, which is said to roam the wastes of the north.

Cult Reactions: Bloody murder of anyone who finds out about the temple to Odin under Rowland's castle. If the Sworn Swords discover who the characters are, they may even risk attacking Mont St-Michel.

Final Confrontation: Battling Rowland on the battlements of his castle, as a raven-black storm rages and the old priest hangs from a tree, gathering the power of the runes just as Odin did in the sagas.

Spirit Cults

Spirit cults are led by a spirit of some sort. They might be pagan cults who have managed to evoke the shade of some pagan god, nature worshippers who obey the spirit of a sacred place or devotees of undeath.

The Family of Ultha

The Family are a hereditary cult, ruled over by an ancestor-spirit. Ultha was a barbarian warlord who ruled over a great domain 4,000 years ago. He was so powerful in life that he lingered after death as a vengeful ghost. The blood of Ultha must be kept pure, so the Family breed within themselves as much as possible. Today, the descendants of this once-great warlord are degenerate brutes, living in the hills and occasionally kidnapping maidens to bring new blood into the Family.

Beliefs: Ultha is master! Serve Ultha! If we are good, then maybe Ultha will come back in the flesh, make us kings again!

Leader: The ghost of Ultha. The spirit has lingered for millennia, waxing and waning over time. Sometimes, it is barely present at all; sometimes, it is strong enough to manifest

physically or possess one of its descendants. Ultha is a Stone Age primitive, with no understanding of the modern world – but he understands blood and bone, suffering and strife, lust and conquest.

Significant Cultists: The elders of the clan are closest to Ultha. Some of them take after their ancient ancestor and are fine warriors. Others are drooling morons.

Rank and File Cultists: The rest of the family. Fearful, easily dominated, inbred and twisted brutes.

Subversion: 10%. The cult is composed entirely of family members and only a small handful of them can pass for normal.

Fanaticism: 75%. Ultha is the god-king of his clan.

Concealment: 50%. The clan live in a mountain refuge and only they know the paths up through the thick forests on the hills.

Force: 50%. The family has poor weapons but they are more than willing to use them. Their brutish strength and animal cunning makes them tough adversaries, even if they are little more than cavemen.

Supernatural: 40%. Ultha is a powerful spirit and can bless his descendants with magic.

Cult Reactions: The cult responds to threats by retreating to its refuge and waiting for the enemy to go away. The mountain redoubt is too inaccessible to be besieged; intruders will have to scale the steep slopes and sheer cliffs to attack the family in their eyrie. The cult will murder and eat any male intruders; females will be made to bear more children of Ultha.

Final Confrontation: The characters must bind Ultha into a host body and slay him in combat.

Fontalbreist Cult

Fontalbriest is a magical spring. For centuries, it has been the centre of worship by local tribes, who believe the spring has healing powers. The Romans built baths here and the cult uses the ruins of the collapsed baths as its stronghold. The spirit of the waters of Fontalbriest rules over the cult.

Beliefs: Those who bathe in the waters of Fontalbriest never die – and this is quite true. Bathing in the waters renews youth. Immortality comes at a price, of course. The waters need to be regularly fed with sacrifices. The older the bather, the more life energy is needed.

Leader: The keeper of the spring claims to be thousands of years old and calls himself Eldest. The spirit of Fontalbriest sometimes manifests as a young girl with an enigmatic smile; she appears bound to Eldest in some fashion.

Significant Cultists: There are two groups of significant cultists at Fontalbriest. Firstly, there are the Drowners whose

duty it is to gather sacrifices for the spirit. Secondly, there are the nobles, rich merchants and clergy who have heard of the beneficial properties of the waters and joined the cult in order to recover their vanished youth.

Rank and File Cultists: The locals who live near Fontalbriest drink the waters downstream from the spring, consuming a little of the spirit's power. They cannot benefit from the pool's rejuvenating properties but when they die, they turn to water and flow into Fontalbriest, joining with the spirit forever.

Subversion: 80%. Almost everyone near Fontalbriest is a member of the cult, either because they want to stay young forever, or because the waters of Fontalbriest run through their veins and they have no choice.

Fanaticism: 40%. The followers of the cult are bound by their very nature to serve.

Concealment: 25%. An old Roman road runs close to the spring and while the baths are ruined, it is still easy enough to find.

Force: 30%. The cult has few guards.

Supernatural: 70%. The cult has considerable supernatural resources. The Eldest is a sorcerer and the spirit will act to defend her domain. Among her other powers, she commands the river that flows from her spring and can loose a devastating flood.

Cult Reactions: The cult tries to subvert instead of conquering, offering intruders a chance to bathe in the spring and become young again. Think of how much good a member of the Order could do, if he lived another century!

Final Confrontation: The characters banish the spirit – and all those whose lives were unnaturally extended by her magic suddenly age instantly.

Diabolic Cults

Diabolic cults worship demons. They summon up their masters using goetic magic and bring them sacrifices and offerings in exchange for power. Only the most foolish cultists free the demons from the binding circles – even a madman who bargains with the lords of Hell for power knows not to let such horrors roam free. Still, the demons get loose more often than not; they are insidious and deceitful creatures, well able to worm their way into a man's soul...

The Disciples of Milan

The Disciples are a band of sorcerers who reside in the city of Milan. The city-states of Lombardy clash regularly with the forces of the German Emperor Frederick and the Disciples feared that uncertain allies, Italian soldiers and hired mercenaries would not be enough to hold off Frederick's army. They turned to diabolism. Another devil-worshipping cult, the Irosci, had infested the city 30 years previously but were wiped out by the Order. Now, the old libraries and ritual chambers of the Irosci are reopened, as the Disciples prepare to loose demons on the Holy Roman Emperor's forces, should he break the terms of the Treaty of Constance and once again meddle in the affairs of Lombardy.

Beliefs: We shall do anything that is necessary to protect Milan.

Leader: Giovanno de Bergamo, a knight turned sorcerer. Bergamo travelled widely, including several visits to Constantinople where he learned sorcery. Coupled with the magical resources salvaged from the defeat of the Irosci, de Bergamo is one of the more powerful diabolists in Europe, even if he believes he uses the power of Hell for good purposes.

The chief demon summoned by the cult is Sabnock, a potent marquis of Hell, who has the power to build towers and fortifications out of nothing.

Significant Cultists: The other members of the cult are also civic-minded sorcerers. The cult is extremely well-funded, able to purchase scrolls and ritual materials of great worth. Notably, the bishop of Milan is one of the cultists; he values the safety of the city (and his position within the city) more than his own soul.

Rank and File Cultists: The guards, attendants and servants.

Subversion: 60%. The cult has spies everywhere.

Fanaticism: 50%. The cult members are not fanatically loyal to Hell – they see the conjured demons as ugly necessities, like Norman mercenaries – but they are loyal to the city. They also know they would certainly be executed for their magic if discovered, so they are unwilling to surrender.

Concealment: 120%. A conspiracy of Milanese diabolist nobles takes care not to be discovered.

Force: 100%. The cabal commands a sizeable fighting force.

Supernatural: 80%. They have access to the surviving grimoires of the Irosci, de Bergamo's own books of magic and several powerful demons.

Cult Reactions: The cult suspects the existence of the Order, thanks to information supplied by the Bishop of Milan and the previous Order operation in the city 50 years ago. They are prepared to deal with investigations and attacks from the Church. They have prepared evidence framing a band of young hooligans, 'proving' that these dissolute, troublesome youths were in the pay of Frederick to summon demons within Milan. If that ruse fails, the cult has several assassin-demons held in binding circles, which will be dispatched to eliminate any investigators.

Final Confrontation: An old member of the Order, who was involved with the elimination of the Irosci decades ago, throws his lot in with the Disciples of Milan. It was he who failed to destroy all the Irosci temples and if that fact comes

to light, he will assuredly be harshly punished by the Order. Therefore, he chooses to compound a sin of omission with one of commission and aids the Disciples against his brothers.

Sorcerer Cults

Though most practitioners of magic work alone or with an apprentice or two, some charismatic or manipulative sorcerers gather large cults around themselves. The sorcerer might promise some magical reward – power, immortality, gold – to his pawns in exchange for their service, or he might masquerade as a supernatural being and dominate them through magical mummery. Often, the rank and file cultists are treated as walking batteries of POW to be tapped by the sorcerer leaders.



Chosen of God

The Chosen of God are a small sect that believes their leader is the Second Coming of Christ and that they alone will be spared in the coming apocalypse. The leader, Francois Heurot, was the apprentice to an aged necromancer who dwells in Toulouse. He stole a grimoire from his master and fled, then used his magic to pretend to be the Son of God. The cult has grown out of Heorot's control, as his fanatic followers preach the good news that the Lord has returned and that the end times are at hand. Despite Heurot's attempts to conceal the cult, word of the Chosen has reached the ear of the local authorities... including the Inquisition. The Chosen are both a heretical and a sorcerous cult, so the Order agents assigned to slay Heurot will have to deal with the Inquisition at the same time.

Beliefs: Heurot is the Son of God; he alone will save the Chosen from the minions of Satan.

Leader: Francois Heurot. He has some sorcerous power and stole a very powerful spellbook from his former master but he lacks the skill to use it and the intelligence to *not* use it. He grew tired of long months sitting in a cold stone tower, helping his master translate ancient Babylonian glyphs and decided that starting a cult of nubile followers was a far better use of his magical powers. Now, he is beginning to realise that he will have to fight to keep the Chosen.

Significant Cultists: Heurot set up the cult at a nunnery and the nuns are his most fanatical followers.

Rank and File Cultists: Peasants, true believers, madmen.

Subversion: 50%. The cult is spreading like a plague. **Fanaticism:** 70%. The cultists serve the Son of God directly!

Concealment: 0%. The culture solution of ood direct

Force: 40%. The cult has a lot of followers but relatively few of them are trained soldiers.

Supernatural: 30%. This is actually a low figure for the cult, reflecting Heurot's unwillingness to use the most powerful spells in the grimoire. If he does dare open the book fully, this supernatural rating can jump to 80% or more.

Cult Reactions: A frontal attack on the cult convinces them that the end of days is upon them and forces Heurot to draw on more sorcerous power. This will likely result in demons being summoned in the middle of the nunnery and the forces of Hell feasting on the Chosen of God.

Final Confrontation: Heurot's old master shows up to get his book back.

League of the Moon

The League of the Moon is a small cabal of intellectuals, scholars and priests. They call themselves the League of the Moon because they meet on nights of the full moon, when there is enough light to talk into the small hours and still ride home safely. The League covers a range of topics – philosophy, theology, history, natural sciences – and the members share books with each other. One of the members of the League, a village priest called Hugo, found a curious set of manuscripts when renovating the altar of his church. He has shared copies of these manuscripts with the League and the members are now experimenting with the strange formulae and rituals encoded in those old parchments...

Beliefs: Intellectual reasoning and study benefits us all.

Leader: With his discovery of the manuscripts, Father Hugo has become the de facto leader of the League. Almost as

influential is a goldsmith called Albert Vicher, who is avidly studying the manuscripts and has progressed further than anyone else in deciphering them.

Significant Cultists: The other members of the League.

Rank and File Cultists: None, although most of the members of the League are wealthy and influential, so they have plenty of servants and guards.

Subversion: 10%. The League is not actively subverting anyone and has no grand goals other than study. That said, some of the members are very influential, so the League's political power is much higher than this figure indicates.

Fanaticism: 0%. The League members have no idea they are dabbling with forbidden sorcery.

Concealment: 90%. The League is a private club and while the members do not believe they are doing anything illegal or immoral, they still want to conceal their activities from prying eyes.

Force: 30%. A few guards and servants but not a significant fighting force.

Supernatural: 40%. The cult has access to a single major grimoire but have yet to fully comprehend its power.

Cult Reactions: This is one cult where a light touch pays dividends. If the characters go in aggressively, then the League of the Moon will be scattered and the grimoire disseminated to many people. The characters need to find out who has copies of the manuscript and convince them to hand over those copies.

Final Confrontation: The characters discover that Father Hugo's church was built atop an ancient cult temple and that there is another grimoire in the tunnels below. Unfortunately, the ambitious sorcerer Albert Vicher is ahead of them.

Witch Cults

Sorcerers study grimoires to learn their arcane craft. Witches are part of an oral tradition that stretches back to the dawn of time. They need no spellbooks – their craft is handed down from one generation to the next as part of initiation into the cult. As there is no great corpus of witch magic to study, the Order is unable to unravel their secrets by stealing grimoires. Witch cults regularly hold congress with demons or spirits – if the witches are unable to control that which they summon up, they may become dominated by the supernatural entity.

The Black Ship (Tradition of the Drowned Lord)

The Black Ship is a Sicilian trading vessel that plies the trade routes along the Mediterranean, from Alexandria to Gibraltar and from Byzantium to Morocco. She has been in the hands of the same family for many generations and it is a wonder that she is still afloat. Every inch of her planks is rotten; her sails are patches of patches; things cling to her hull that do not live in any known waters of the world. The crew of the Black Ship are all sea-witches, sworn to the service of the Drowned Lord. They trade in occult goods, in mummy-dust from the tombs of ancient Egypt and in *rafiq*-diamonds from the djinni-worshippers of the East, in Turkish alchemy and in Moorish scrolls. Where the Black Ship comes ashore, witches gather to share in this bounty.

Beliefs: Serve the Drowned Lord.

Leader: The captain of the Black Ship, Bruno Guggino, also leads the coven. He is advised by the ghost of his wife, a more powerful *strega*, who drowned herself six years ago.

Significant Cultists: Guggino's extended family; sons, daughters, nephews and brothers, who make up most of the crew.

Rank and File Cultists: Contacts on the shore; other crewmembers.

Subversion: At ports where the ship comes ashore, 10%; on the Black Ship herself, 100%.

Fanaticism: 60%. The cult is family, home and religion to its followers.

Concealment: 70%. All the cult's rituals take place on board ship and she rarely visits the same port more than once or twice every five years.

Force: 60%. The cult has plenty of hardened sailors who are used to repelling pirates.

Supernatural: 80%. Nearly every member of the cult has some supernatural ability and the Black Ship is wreathed in Horrors. Guggino himself is a potent witch, as is the ghost of his dead wife.

Cult Reactions: Kidnapping the investigators and carrying them out to sea, where they can be questioned and then sacrificed by drowning.

Final Confrontation: The characters battle the cultists on board the ship, as the spells holding it together dissolve and the Black Ship breaks up.

The Village of Brochester

(Tradition of the Lady of Shadows)

This is an isolated village in the Fens in the north-east of England. The Romans settled here, briefly but were driven off by the overwhelming sense of brooding evil in the dank marshes. Some power, terrible and ancient, slumbers beneath the muddy waters. The witch-cult worships this power; they were here before the Romans and they are here today.

Beliefs: Worship the thing in the marshes; propitiate it with sacrifices; await the day when it awakens.

Leader: Mother Candle, a seemingly immortal old woman who dwells in the depths of the Fens. She carries a candle that she uses to guide her followers to the ritual site and to lure intruders to their deaths.

Significant Cultists: The Shadow Wolves, men who wear wolf-masks and prowl the marshes, looking for victims.

Rank and File Cultists: The villagers of Brochester.

Subversion: 40%. Many of those in the village are part of the cult.

Fanaticism: 60%. The cult has ruled here for generations. **Concealment:** 60%. Navigating the fens is extremely hazardous and it is easy to hide bodies in the bog.

Force: 40%. The cultists are not trained warriors for the most part but they know the terrain very well.

Supernatural: 80%. The cult has some magical power but the real danger is the horror lurking in the fens...

Cult Reactions: The cult knows that that the biggest danger to their continued survival is invasion from outside. If strangers come to the town, the cultists set up ambushes along the roads to prevent them from escaping. They then wait for non-cultist villagers to break ranks and make contact with the intruders, so the cult can both eliminate the intruders and purge the village of such disloyal neighbours at the same time.

Final Confrontation: The characters must chase Mother Candle across the marshes before she can awaken her dark powers, knowing any misstep will result in the character plunging into the mire.

Heretical Cults

The distinction between a heresy and a cult is a thin one. As the Church acts to suppress a heresy, the heretics are forced underground and may become a cult. As they grow more desperate, they become willing to bargain with diabolic or supernatural forces.

Knives of Donatus

The followers of Donatus Magnus lived in the fourth century after Christ and believed that the Holy Apostolic Church was illegitimate because it included priests and bishops who were *traditores* – they handed over sacred scriptures or even their fellow Christians to escape Roman persecution. For a time, there was a schism between the Church and Donatus' followers, who claimed to be the legitimate heirs to St. Peter as they had never sinned. Donatism was wiped out in the fifth century – but the tradition of the Donatist Knives lives on. They are holy assassins, dedicated to purifying the church by eliminating the unworthy.

There are no more *traditores* but there are venal, corrupt, sinful priests and monks who defile the scriptures with their filthy false piety. They must be slain!

Beliefs: The Church must be purged of all sinners.

Leader: The mysterious leader of the cult refers to himself as Donatus. He rules over a network of assassins and spies centred in Rome.



Significant Cultists: The most significant cultists are the Knives themselves, who are skilled assassins. They target only ordained priests and other clergy who are sinful in the eyes of the cult.

Rank and File Cultists: Either fanatical believers who want to purify the church, or bitter spies who were wronged and want revenge on some corrupt bishop.

Subversion: 80%. The Knives have spread their agents across Christendom. Anyone could be a secret Donatist.

Fanaticism: 70%. Most of the Knives are motivated through their strong faith.

Concealment: 90%. The cult has survived for six centuries without being detected.

Force: 60%. The cult's assassins are the equal of the Order's agents.

Supernatural: 20%. The cult despises non-Christian magic and has only a few members capable of casting Divine spells.

Cult Reactions: The Donatists may potentially *ally* with the Order; both groups are focussed on eliminating corruption and the enemies of the Church. Of course, the Donatists may decide that the Order are just foot soldiers loyal to a sinful institution and start a shadow war of assassins with them.

Final Confrontation: The characters discover who the secret master of the Donatists is – he is a cardinal, who was using the cult to eliminate rivals – and convince his followers to turn on him.

Cult Non- Player Characters

Brand, Cult Thug: A fanatical cult guard or enforcer, Brand knows little about theology or the secret mysteries of the cult but he knows how to hurt people and he enjoys the sacrificial rites a little too much. Alone, Brand is no match for a trained Hieromonk – but there are dozens of guards like him and they know this region well.

Mother Candle, Witch: This ancient hag is the leader of the Brochester Cult in the fens of northern England. Her lair is somewhere deep in the marshes and those who follow her candle often find themselves sinking into the mire. She is a powerful sorceress and can draw power from that which dwells beneath the waters.

Sorcerers

The lone sorcerer, studying his grimoires and scrolls, observing the stars or staring for long hours into a shewstone – he is a grave threat to Christendom, even though his aims may be good. Wise and holy men have studied sorcery and the Order even permits some of its own members to do so. These Christian magi are very much the exception, not the rule. Practising sorcery is spiritually perilous. An unwary sorcerer may open his soul to demonic possession or unwittingly wreak havoc by calling on forces he cannot control. He may grow overconfident in his power and think himself a god, or delude others into worshipping him. To open a sorcerous grimoire is to open a door to the beyond.

Most books of magic date back to ancient times and have been copied hundreds of times, often in poor or incomplete translations. Sorcerers spend most of their time assembling fragments of lore and scraps of knowledge, trying to recreate the knowledge of the ancients. A few sorcerers are sufficiently gifted in the Great Art to create their new spells; other new grimoires are 'inspired' by demonic possession.

Secular law distinguishes between 'high' and 'low' sorcery. High sorcery is considered to be the study of hidden truth behind the world, with the aim of greater union with God. Low sorcery is harmful magic, *maleificium*, intended to cause harm or to ensorcel others. High sorcery is permitted by secular law but low magic is forbidden and is a crime. The Church maintains that the only valid form of high magic draws upon the power of God and must be done with utmost humility – which means that the vast majority of those who claim to be pursuing legal high magic, *theurgia*, are actually practicing low magic.

Brand, Cult Thug

			1D20	Hit Location	AP/HP		
STR	15		1-3	Right Leg	2/6		
CON	12		4-6	Left Leg	2/6		
SIZ	15		7-9	Abdomen	5/7		
INT	7		10-12	Chest	5/8		
POW	10		13-15	Right Arm	2/5		
DEX	11		16-18	Left Arm	2/5		
CHA	8		19-20	Head	2/6		
Combat Actions 2		Armour: C	Armour: Chain shirt, leather				
Damage N	lodifier	+1d2	Equipment	: Battleaxe, shield			
Magic Poir	nts	10					
Movement		8m					
Strike Ran	k	+9 (+5 in armour)	Perception	<i>Notable Skills</i> : Athletics 51%, Brawn 35%, Evade 27%, Lore (Regional) 59%, Perception 42%, Persistence 25%, Resilience 49%, Stealth 22%, Track 42%, Unarmed 31%			
Weapons	;						
Tuba		Sina Darah W	Wantan Shill		/UD		

Туре	Size	Reach	Weapon Skill	Damage	AP/HP
Axe and Shield	М	М	76%	1d6+1	4/8
Shield	L	S	76%	1d4	6/12

Mother Candle

]	1D20	Hit Locatior	AP/HP	
STR	9			1	1-3	Right Leg	-/5	
CON	16			2	4-6	Left Leg	-/5	
SIZ	8			7	7-9	Abdomen	-/6	
INT	15			1	10-12	Chest	-/7	
POW	24			1	13-15	Right Arm	-/4	
DEX	14			1	16-18	Left Arm	-/4	
CHA	16			1	19-20	Head	-/5	
Combat Acti	ons	3		1	Armour: No	ne		
Damage Mod	lifier	-1	D2	1	Equipment: S	Staff of the Fens, I	lack Candle	
Magic Points		24						
Movement		8m	1	(Control We	eather, Curse (PO	W), Hinder, Intu	ood), Command (Wolf), ition, Invisibility, Mystic
Strike Rank		+1	5		Vision, Phantom Vision, Shapechange (Wolf), Smother, Telepathy, Wrath <i>Notable Skills</i> : Influence 82%, Lore (Occult) 110%, Lore (Regional) 90%, Manipulation 89%, Perception 69%, Persistence 88%, Resilience 72%, Spirit Binding 80%, Spirit Walking 70%, Stealth 88%, Survival 71%, Track 71%, Tradition (Drowned Lord) 88%, Tradition (Lady of Shadows) 114%, Tradition (Lady of the Woods) 78%			
Weapons Type Staff		Size M	Reach L	Weapon S 43%		Damage D8	AP/HP 4/8	

The Order draws no such distinctions. The only safe sorcerer is a dead one.

Track of the Magus

Sorcerers pose a different challenge to the Order. Cults are usually found on the fringes of society, in isolated villages or hidden communities or in the slums of the great cities. Those who join cults are the desperate and the dispossessed. By contrast, sorcery is primarily an aristocratic pursuit – to study sorcery, one needs to be literate, able to spend long years working in secret and able to afford all the occult paraphernalia that is required, such as alchemical equipment, rare oils and dusts, rods of pure metal, protective binding circles and a thousand other ritual components.

Most sorcerers, then, are nobles or scholars – often, priests – who have the time and money to devote to the art. For every mad necromancer lurking in the forest, there are three rich men who dabble in the occult. (Worse, many sorcerers are female; a noblewoman, educated, wealthy and bored, may turn to occultism instead of good wifely skills like sewing.)

A Score of Sorcerous Schemes

1. Summon up angels and understand the nature of God.

2. Divine the future through the entrails of victims.

3. Claim your father's throne by destroying your enemies.

4. Turn lead into gold, as the first step to perfecting your soul.

5. Create a new, perfect form of life, undoing the sins of Adam.

6. Resurrect the spirits of the dead to find the secrets of the ancients.

7. Use sorcery to draw pilgrims to your cathedral, enhancing its prestige.

8. Transform your knights into invincible warriors.

9. Become immortal.

10. Call up a demon and sell your soul for power.

11. Ensorcel a beautiful woman into loving you.

12. Explore higher states of consciousness.

13. Revenge!

14. Master magic and bring about a new golden age of sorcery.

15. Discredit the church by emulating the acts of the saints through sorcery.

16. Further your political aims through secret magic.

17. Indulge your senses and inhuman lusts.

18. Slay your enemies with summoned monsters.

19. Open up portals to other worlds, to spread the gospel to the heathen spirits.

20. Become God.

The Order's standard protocol for sorcerers is to eliminate the threat cleanly and discretely. Most sorcerers conceal their studies, which is a great advantage to the Order – the fewer people who know about the occult, the fewer people who must be silenced by the Hieromonks. The investigating monk should:

- Locate the sorcerer
- Identify the sorcerer
- Observe the sorcerer
- Eliminate the sorcerer
- Remove all traces of sorcery

Locating the sorcerer is a lengthy task in most cases. The Order cannot rely wholly on witnesses and informants, as accusing one's rivals of being evil sorcerers is a common ploy in courtly intrigues. Just because a man is accused of being a sorcerer is not enough to condemn him in the eyes of the Order. Far better to look for clues that cannot be corrupted by jealousy or petty hatreds – tiny fluctuations in the readings from a Hoffman device; the discovery of strange, misshapen animal parts in a sewer, as if they had been washed out of some laboratory of horrors; a merchant who deals in unusual and esoteric items.

Usually, such clues will not lead directly to the sorcerer. The monk may confirm that someone within a particular rich family or cathedral is practicing sorcery but not yet know who.

Next, the Hieromonk must **identify** the sorcerer. As a foulness shall ye know them – sorcerers are inevitably marked by their occult practises. They must slip off to perform rituals, or be unable to do certain simple things due to magical taboos, or simply have seen so much of the supernatural that it has scarred their souls. For those Hieromonks who lack insight into the human soul, there is the simple expedient of sneaking around and searching for clues.

Observing the sorcerer comes next. The monk must learn what the sorcerer's aims are and where he gained his sorcerous power. A sorcerer who studies necromancy to resurrect his dead child is very different to one who is the advisor to a conquering barbarian warlord. Without observation, it is impossible to erase all of the sorcerer's baleful influence. The monk must also locate the sorcerer's grimoire and find out where he obtained it – one sorcerer can lead to another and another.

Eliminating the sorcerer should be done quietly, discretely and with a minimum of witnesses. It is better to poison a sorcerer's wine or slit his throat in an alley than confront him directly. A tragic accident works best.

Finally, the monks must **remove all traces of sorcery.** Grimoires and other occult items should be taken back to Mont St-Michel if possible, or else destroyed. Those who know about the sorcerer must also be convinced to remain silent.

Sorcerous Precautions

Cults offer at least some protection against Order assassins; the monks have to sneak past or defeat hordes of lesser cultists before they can confront the cult master. Lone sorcerers do not have such layers of devoted minions to protect them. The GM should therefore give the sorcerer some other protections, to the Hieromonks cannot eliminate him with a single Stealth test and a poisoned dagger, such as:

- Defensive spells, like Damage Resistance or a talisman enchanted with Attract Harm.
- Concealing the identity of the sorcerer for as long as possible.
- Giving the characters a reason to leave the sorcerer alive perhaps the sorcerer is employed by some other master and the characters need to first identify this employer.
- The sorcerer dwells in a fortress or has many guards.
- The sorcerer is an important public figure murdering him is simply not an option.
- The sorcerer is unkillable thanks to a bargain made with demons; the characters must first banish the demon or remove this supernatural protection.



Book, Staff and Circle – Trappings of the Magus

Though a sorcerer may try to conceal their workings, there are three signs that mark every significant practitioner of the arcane arts.

First and foremost is the **Book**. Every sorcerer must have a grimoire; a book of magic they study to learn spells. Powerful sorcerers have multiple such grimoires. Without a grimoire, a sorcerer is nothing, so the sorcerer must take pains to protect and conceal his book. Grimoires might be kept in locked vaults or guarded by summoned monsters. They might be disguised as ordinary books, or engraved into stone, or even encoded into tapestries or paintings. (One enterprising and wealthy sorcerer built a castle that was also a grimoire – the words of his spells were hidden in the lines of the walls and the shape of the towers).

Second is the **Staff.** A sorcerer must manipulate his spells and most rely on a tool of some sort, traditionally a staff or wand. Without his staff, the sorcerer is weakened.

Third and most dangerous is the **Circle**. Sorcery is a dark and winding path that leads inevitably to trafficking with spirits and demons. A sorcerer with enough power to call forth the lords of Hell needs a summoning circle to bind them, lest they

Sorcerers and Factors

Sorcerers who are not part of cults do not have Subversion, Concealment or Fanaticism factors – their own skills cover the same ground. Force can still be used if the sorcerer has guards or minions; the Supernatural factor should still be consulted to determine what spells and Horrors the sorcerer has. As a rule of thumb, use the sorcerer's highest Sorcery skill as the Supernatural factor.

consume his soul in an instant. Find the circle and you find the sorcerer.

heresies

Heretics are so-called Christians who hold beliefs that are anathema to the Church. They follow the teaching of one damned heresiarch or another, denying the supremacy of Rome and the rightness of Orthodox teachings. The Order is bound to protect Christendom from heresy.

Rome regularly sends nuncios to Mont St-Michel, demanding that the Order fulfil its duty and wipe out one heresy or another... but the Order rarely acts against heretics. Why this sloth?

Firstly, and most importantly, the Order knows that mere *heresy* is not the greatest threat to the Divine Path. Any deviation from the teachings of the Church is sinful, of course, but a cult of necromancers plotting to raise the dead across all Bavaria is a much bigger danger than a handful of free spirits trying to attain oneness with God through meditation and fasting in some attic in Paris.

Secondly, the Order is poorly suited to suppressing heresy. With only a handful of Hieromonks abroad in Christendom, the Order lacks the manpower to arrest and chastise tens of thousands of heretics. At best, the Order can assassinate particularly influential heretical preachers or nobles who support heresy but this only kills the man, not the idea.

Thirdly, the Order is itself less than orthodox. Many of the beliefs held by the Order are themselves suspect, if not heretical. For that matter, the Order has seen the Church fracture and schism dozens of times and it is better to wait until it is clear which of the competing beliefs becomes dominant. A secret society does not survive for more than 1,000 years without learning to adapt to changing times.

The Order does act to suppress heresy if it suspects that the heretics have supernatural allies, or if the heresy conceals – as it so often does – demonic influence.

Heretics and The Church

The Order's comparative unwillingness to deal with largescale heretical movements is one of the major arguments for the establishment of the Inquisition. The Church desires to suppress heretics by arresting their leaders and forcing them to recant their beliefs. This can only be accomplished with the co-operation of the secular authorities, which can be difficult to obtain. If a heresy is well-established, then the noble rulers of that region are caught between the demands of the Church and the beliefs of their subjects. In such cases, bringing in truly loyal Christian knights from elsewhere through a holy war or crusade may be the only option.

Suppressing Heresy

The standard Order approach to dealing with heresy is to infiltrate the community of believers, identifying as many names as possible so a list can be given to the local bishop at the end of the Order's involvement. The target of the infiltration are the more influential heretics – corrupt preachers, misguided philosophers, wealthy nobles, military leaders and so on, the lynchpins of the movement. It is not enough to simply *eliminate* such leaders; the Order must ensure that the dead heretic does not become a martyr. Preachers must be discredited; philosophies destroyed or replaced with forged documents, wealthy nobles must be replaced with a good Catholic heir.

Heresies of the Age

Bogomils: The Bogomilian heresy is prevalent in the east, especially Bulgaria where it originated. The Bogomils believe the archangels Satan and Michael were the sons of God and that Satan rebelled against his heavenly father and created the earth, for which he was cast down into Hell. Humanity were created by God but are trapped in this devil-made world. Michael took on human form and came down from Heaven as Jesus to defeat his fallen brother but Satan's agents crucified him.

The church and all its popes, bishops, priests and monks are but servants of Satan. The Bogomils – '*beloved of God*' – must not obey the church or the corrupt kings whose authority is derived from the church. Thus, they reject all the social order of the age. Bogomils have no priests but gather to conduct ceremonies together.

Cathars: Like the Bogomils, the Cathars are dualists, believing that this world was created by an evil god, Rex Mundi and that the true god is a pure spirit, unsullied by matter. As such, Jesus cannot have been the son of God and the Church with its opulence and emphasis on Christ's death and sacrifice is wholly devoted to the service of evil. They believe that, over the course of many lifetimes, a devout soul can escape from the prison of matter and become enlightened. Giving up the pleasures of this world – especially sex, which leads only to trapping more souls in the prison of matter – helps advance the soul along the path, although only the *perfecti* are expected to be truly ascetic.

Those who are enlightened are called *perfecti*. These perfected souls give up all their possessions and spend their lives in prayer and self-denial, living in monastic communities supported by the rest of the believers. Only the *perfecti* can perform the rite of *consolamentum*, which elevates a believer into the ranks of the *perfecti*. Normally, this ritual is used only when a soul has reached perfection, as the ascetic life of the *perfecti* is extremely hard but *consolamentum* is also given to believers who are about to die, so they may receive the spiritual benefit for a short time without risking failure.

The Cathars are especially strong in Southern France, where they have many converts among the nobility.

Almaricans: This heresy recently began in Paris, following the teachings of a theologian named Almaric. He is a pantheist, believing that all men – indeed, all things – are God. Those who are spiritually enlightened become aware of their oneness with God and it is possible to reach such awareness through prayer and spiritual effort alone, without any recourse to the Church. Worse, those who do reach such perfection are, according to Almarican teachings, so perfect that they are unable to sin. If they are one with God, then nothing they do can be wrong. Such freedom from consequence leads inevitably to the most vile sinfulness and madness.

Waldensians: This movement, founded by a merchant named Peter Waldo of Lyons, began with the blessing of the Church. Waldo and his followers gave away all their worldly possessions to better emulate the poverty of the apostles. The Church admired their sacrifice but told them not to preach without permission of local bishops. The Waldenians refused to obey this stricture and were declared heretics. They have become increasingly anti-Catholic, arguing that the church is corrupt. Some claim the Waldensians are far older and trace their lineage back to apostolic times.

Dark Heresies

If a heretical cult has no supernatural element, then it obviously lacks the Supernatural Factor. Cults that operate openly lack Concealment but still have Subversion – it represents the proportion of people who follow the heretical religion in the area. Heresies still have Fanaticism and Force.

Impediments

The final category targeted by the Order are those who may be innocent of sin or sorcery but whose very existence poses a threat to the Church or the Divine Path. Impediments must be removed for the good of Christendom. Each impediment is different and must be dealt with in a suitable fashion. Malger, Bishop of Arles: The corrupt bishop of Arles is a blight on the good name of Christians everywhere. Arles is a wealthy and important bishopric but Malger threatens to suck it dry like some enormous and grotesque tick. He cheats, he bribes, he commits usury, he fornicates and he sells offices and indulgences to finance his vile habits. From the pulpit, he preaches obedience, continence and the virtues of a simple Christian life, while his personal life is despicable beyond compare. The citizens of Arles have come to loathe their bishop and this dissent draws heretical preachers like flies.

Malger's family are closely tied to the Emperor Frederick Barbarossa, so the Pope cannot dismiss him. He must be removed but without angering the Holy Roman Emperor or showing the Church's hand in Malger's death.

Edmund Rollins, Free-thinker: Rollins is an English scholar and writer. Following the murder of Thomas Beckett, Rollins wrote a series of letters and pamphlets discussing the relationship between crown, church and the common man. He believes that there can be no divine right of kings and that the church can have no power over the state. Legitimate rulership can be derived only from the will of the people. His letters have been circulated to various other scholars and intelligentsia in northern Europe - and some have even found their way into the hands of radicals. A movement is forming, unwittingly led by Rollins, a movement to overthrow the kings and popes in favour of atheistic democracy. This new movement depends on Rollins' philosophical guidance - if he were removed, or convinced to recant, the fires of anarchy would be quenched.



Chapter 9 The Occult

The Lore (Occult) skill covers study and general knowledge of the occult. A student of this lore learns the different magical beliefs and traditions, the names and histories of famous sorcerers, long lists of books and grimoires, the names of angels, demons and spirits and thousands of minor folk charms and rituals.

Lore (Occult)

All of this information is third-hand at best – a character who encounters a werewolf-like monster could use Lore (Occult) to remember that such creatures are said to be vulnerable to silver but just because some similar creature that roamed Hungary 200 years ago was killed by a silver sword does not mean that this particular beast shares that weakness. A high Lore (Occult) skill means that the character knows a lot of utterly useless or wholly incorrect trivia as well as a lot of useful information – mystics, sorcerers and insane alchemists are not the most reliable of sources.

Lore (Occult) Difficulties

Task	Difficulty
Remembering a common folk tale	Very Easy (+60%)
Mystic mumblings to impress the commoners	Easy (+40%)
Identifying the purpose of a ritual item	Simple (+20%)
Guessing the nature of a monster	Routine (+0%)
Identifying a spell	Difficult (-20%)
Remembering which grimoires contain which spells	Hard (-40%)
Remembering the true name of a demon	Very Hard (-60%)
Creating a new spell	Formidable (-80%)

Minor Magics

Although the Order does not officially permit it, it is possible to cast lesser spells with Lore (Occult). The benefit of such petty-magic is small but any occult edge is useful. To cast petty-magic, the character must spend a Magic Point. He may then use his Lore (Occult) to augment any other Common or Advanced skill, as long as the player can come up with a convincing magical ritual. Combat Styles may also be augmented; Magical skills (including Divine Fervour, the various Grimoire skills, Manipulation and the Spirit Magic skills) may not be augmented in this fashion.

Christianity and the Occult

Orthodox forms of Christianity are strongly opposed to the occult. This has an effect on the spiritual plane – not only do Christian folk drive out or convert pagans, the power of Christianity drives out spirits. This can be as dramatic as an exorcism but also takes other forms. If a church is built in a woodland that has long been a stronghold of nature spirits, the nature spirits will dwindle over time. Spellcasters of other faiths may be penalised for casting spells on Christian holy ground.

Not all supernatural manifestations are intimidated or affected by the Christian dominance of the spirit world. Demons, for example, may be restricted by Christian powers but they are not weakened – one slip and the demons can take the souls they desire. The unquiet dead stir just as easily in a hallowed grave. Finally, of course, Christianity brings with it its own host of saints and angels and holy spirits of great power.

Sample Minor Magics

Athletics	Drink a potion made of certain rare herbs and ox blood.
Brawn	Create a magical correspondence between yourself and the mighty hero Hercules.
Dance	Leave your dancing shoes out overnight in a fairy ring.
Drive	Carve a rune of safe travel onto the cart's axel.
Evade	Whisper an oath to the Devil, bargaining a little of your soul for a little of his luck.
Evaluate	Weigh the honesty of the merchant on his own scale, placing a feather against his soul.
First Aid	Smear a curative salve on the weapon that inflicted the wound; like heals like.
Influence	Write a curse tablet and leave it in a church before meeting with your enemy; he will lose the will to resist you.
Insight	Place a droplet of a man's blood into a pool of water and watch the patterns it makes; it will reveal the cast of his mind.
Perception	Look at the scene through a crystal pebble.
Persistence	Turn your coat inside out – it will protect you from the spells of the faeries.
Resilience	Hide a little of your life inside this egg. Do not let the egg get crushed.
Ride	Whisper a prayer to Epona, the horse goddess, into the ear of your steed.
Sing	Catch a nightingale and eat its tongue with honey and vinegar.

Compound	Difficulty	Creation Time	Cost
Smoke Powder	Routine (+0%)	1 hour	50 silvers
Flaredust	Routine (+0%)	1 hour	30 silvers
Drunkard's Poison	Routine (+0%)	1 hour	30 silvers
Greek Fire	Difficult (–20%)	2 hours	100 silvers
Sleeping Draught	Difficult (-20%)	2 hours	50 silvers
Wolvesbane	Difficult (-20%)	2 hours	100 silvers
Vitriol	Difficult (-20%)	1 hour	30 silvers
Healing Draught	Difficult (-20%)	2 hours	50 silvers
Maddening Draught	Hard (-40%)	2 hours	30 silvers
Blasting Powder	Hard (-40%)	4 hours	100 silvers
Blade Venom	Difficult (-20%)	2 hours	50 silvers
Undetectable Poison	Hard (-40%)	4 hours	200 silvers
Panacea	Difficult (-20%)	4 hours	100 silvers
Burning Incense	Difficult (-20%)	4 hours	100 silvers
Dust of Revelation	Hard (-40%)	6 hours	500 silvers
Choking Dust	Hard (-40%)	6 hours	500 silvers
Demonsbane	Very Hard (-60%)	6 hours	1,000 silvers

Lore (Hlchemy)

The ultimate goal of alchemy is to refine the practitioner's soul to perfection, a great work that is beyond the scope of this book and unlikely to be attained by any Hieromonk. More practically, a character can use Lore (Alchemy) to create various wonder-weapons in a suitable laboratory.

Mitchcraft

To the common folk, a witch is one who practises sorcery. The witch may be a wise woman who can provide love charms and healing salves, or a malicious crone who curses cattle and blights crops. Most of these accusations prove false and the Order can leave petty-witches like this to the tender mercies of the Inquisition and the Witch-Hunters.

True witchcraft is far more dangerous. The witch-cults have haunted Europe since before the foundation of the Order. Mothers whisper blasphemous secrets to daughters in a long line of blood and secrets that stretches back hundreds of generations. These traditions have become garbled and confused in parts but the lore that the witches hand down to their heirs is older and more potent than any grimoire.

Witchcraft combines Spirit Magic and Sorcery. A powerful witch has not only studied black books of magic but has also communed with spirits and demons. Most magical traditions posit a divide between the mundane, natural world, where the sorcerer resides and the supernatural world that he invokes. Witchcraft, on the other hand, believes that such distinctions are meaningless and that witch



and spirit are both equally 'natural'. The spirit world is just a step away from the physical world.

This approach to magic is powerful but risky. By wholly embracing the supernatural, the witch gains power more quickly and easily than the studious, careful sorcerer but also loses his humanity much more swiftly. Elder witches are more spirit than mortal. An elder witch of the tradition of the Drowned Lord may be transformed into a scaly, amphibious thing of tentacles and brackish seawater. One who follows the tradition of the Lady of Shadows slowly becomes a living shadow, a whispering voice from the dark recesses of some cave or deep woodland.

The Turn of the Seasons

The power of witchcraft rises and falls with the changing seasons, the waxing and waning of the moon and other factors. A witch might be almost powerless in one place and at one time but when the stars are right and she is in her place of power, her ability to wield magic is greatly enhanced.

The **Wax and Wane** modifiers for each tradition describe these changes. Wax and Wane modifiers are applied to the Witch's Tradition, Manipulation and Spirit Binding skills.

Spirit Magic

Witches use standard *RuneQuest* spirit magic. The spiritual dominance of Christianity has forced many spirits into hiding; others have fled this world entirely. Witches must seek out spirits in their hidden refuges, or call up slumbering shades or demons. Other witches have even learned to invoke Catholic saints as spirits through the mysteries of syncretism.

Sorcery

While witches use the standard *RuneQuest* sorcery rules, they substitute a Tradition skill for the normal Grimoire skill. A Tradition skill measures the witch's mastery of one of the secret traditions, each of which has its own spells. A witch may belong to any number of traditions and master any number of spells (but is still limited by INT in the number of spells that can be prepared at any one time).

Traditions

Witches follow different traditions, which are to the witchcults as grimoires are to conventional sorcerers. A witch may never see a grimoire and may not even be literate but she learned her witchcraft at her mother's knee as a child and has memorised the equivalent of a great book of sorcery. The origin of these traditions is a mystery – the Order speculates that the witches first learned them from spirits, or that the founders of the traditions are witches who have become spirits themselves.

Notable traditions are described here, along with the spells and Wax and Wane conditions associated with that tradition.

Lady of Shadows: The Lady of Shadows is one of the darker patrons of witchcraft, second only to the Lord of Night. She rules over secrets and curses and is invoked to conceal the cult from outsiders or to obtain secret wisdom. The Lady of Shadows demands a price for all that she reveals.

Sorcery Spells: Animate (Shadow), Contact (Nightfolk), Curse (POW), Diminish (POW), Enhance (POW) Intuition, Mystic Vision, Phantom (Sense), Project (Sense), Revelation, Telepathy.

Wax and Wane: Waning Moon (+20%), Autumn (+20%), No Moon (+40%), Summer (-20%), Waxing Moon (-20%), Full Moon (-40%).

Drowned Lord: The Drowned Lord dwells in the depths of the oceans. He rules over the wind and wave and over all the souls who drown at sea. Wrecks are a tribute to him; those who travel over the sea without first giving him an offering risk his wrath. **Sorcery Spells:** Abjure (Air), Contact (Melusine), Control Weather, Dominate (Fish), Form/Set (Water), Holdfast, Shapechange (Human to Fish), Shatter, Smother, Wrack **Wax and Wane:** At Sea (+20%), During a Storm (+20%), Far From The Sea (-20%).

Winter Hunt: The Winter Hunt is a dangerous tradition, closely allied with certain dangerous spirits. The Winter Hunt is called upon those who betray the secrets of the witches or on their dire enemies. More than a few Order Hieromonks have been found frozen to death or torn apart by invisible wolves.

Sorcery Spells: Blast, Contact (Hellhound), Control Weather, Divination, Fly, Haste, Hinder, Neutralise Magic, Nightmare, Teleport.

Wax and Wane: Winter (+20%), On the hunt of an enemy of the witches (+20%), Summer (-20%), Magic used selfishly (-20%).

Harvest Queen: The tradition of the Harvest Queen is associated with pagan cults and even the Church's own veneration of Mary, Mother of Christ. Many of the spells of this tradition are beneficial... many but not all.

Sorcery Spells: Banish, Blight, Control Weather, Dominate (Vermin), Enhance (CON), Enhance (SIZ), Enhance (STR), Palsy, Restoration, Regeneration, Treat Wounds.

Wax and Wane: Autumn (+20%), Daylight (+20%), Winter (-20%), Night (-20%).

Lord of the Stone: The mysterious tradition worships certain ancient stones that are said to hold powerful spirits. These spirits demand regular sacrifices of blood. Some especially powerful witches can commune with the spirits.

Sorcery Spells: Animate (Stone), Blast, Castback, Damage Resistance, Diminish (DEX), Enhance (POW), Hide Life, Shatter, Tap (CON), Telekinesis Telepathy.

Wax and Wane: Underground (+20%), Close to the Stones (+20%), Open Terrain (-20%), Target is not touching the earth (-20%).

Lady of the Woods: The tradition of the Lady of the Woods is strongest in the deep woods. Of all the traditions, the Lady of the Woods is the spirit patron most likely to manifest. She often appears to dance with her followers, although intruders must be careful not to look directly at her.

Sorcery Spells: Animate (Wood), Bind Familiar, Blight, Command (Deer), Command (Wolf), Contact (Nature Spirit), Curse, Diminish (SIZ), Enhance (SIZ), Hinder, Intuition, Invisibility, Shapechange (Human to Deer), Shapechange (Human to Wolf), Telekinesis.

Wax and Wane: Deep Woods (+20%), Spring (+20%), Not In the Woods (-20%), In The Presence Of Fire (-20%).

Lord of Night: The Lord of Night is the tradition that the Order strives most strenuously to eradicate. Those who serve the Lord of Night call up devils and offer human sacrifices to them in exchange for power.

Sorcery Spells: Bind Familiar, Blast, Contact (Demon), Holdfast, Neutralise Magic, Nightmare, Palsy, Protective Ward, Spirit Resistance, Summon Demon.

Wax and Wane: In a profaned Christian site (+20%), at Night (+20%), during the day (-20%), at a consecrated Christian site (-20%).

Moon Queen: The Moon Queen is a powerful and widespread tradition. She rules over emotion, especially desire and the wildness of the human spirit. Embracing the Moon Queen is the first step in the initiation of many witch cultists.

Sorcery Spells: Curse (CHA), Diminish (INT), Diminish (POW), Dominate (Human), Enhance (CHA), Fly, Intuition, Neutralise Magic, Phantom (Any Sense), Teleport.

Wax and Wane: At Night (+20%), Caster and Target are of different genders (+20%), During the Day (-20%), Caster and Target are of the same gender (+20%).

Grimoires

Grimoires are books of magic studied by sorcerers. In an era before printing, each grimoire is a hand-written book or a collection of scrolls. Most grimoires were handed down from one sorcerer to the next from antiquity – few have the talent or madness necessary to create wholly new books of magic. Sorcerers jealously guard their grimoires, allowing them to be copied only by trusted apprentices.

As repositories of magical power, grimoires are not normal books. Strange events happen around them; they have a knack for escaping danger and falling into the wrong hands. A Hieromonk who sets a sorcerer's library on fire might discover that the most powerful books unaccountably escaped the blaze and were found by a literate priest who has now begun to study sorcery. The Order keeps its grimoires under lock and key in iron chests and with good reason.

Grimoires are more than mere spellbooks – they are part magical diary, part scholarly treatise and mostly insane ramblings. A character who has time to study a grimoire can also improve his Lore (Occult) skill; some grimoires also contain information useful to other Lores.

The Grimoires described here are some of the more infamous books of occult lore. The spells included in each book are listed, as well as any Improvement rolls gained from studying the book. A character must study the book for at least 1d4 weeks to gain these bonus Improvement rolls, which can only be applied to the listed skills. The usual appearance of the Grimoire is also noted.

A Scholarly Primer: This innocent-sounding book was written by a heretic, Geoffrey of Lourdes, with the intent of undermining the Church. The book claims to be a guide to the natural world and to the sciences for those who can read but have little other learning. In fact, it is a dangerous tome of curses that leads the writer inexorably down the path to damnation. Copies of A *Scholarly Primer* have found their way into many libraries, even into church monasteries.

Spells: Animate (Fire), Blast, Mystic Vision, Phantom (Vision), Project (Vision), Summon (various demons).

Improvement Rolls: Lore (History), Lore (Nature), Lore (Occult).

Book of Shadow: The Book of Shadow was written by a witchhunter in the early years of this century. He captured the leader of a witch-cult and tortured her until she revealed all her secrets. Both the witch-hunter and the turncoat witch vanished mysterious but a copy of the Book of Shadow survived. The book is sought by both the witch-cults and their enemies, despite rumours that most of the content is fraudulent.



Spells: Bind Familiar, Blight, Control Weather, Curse (POW), Shapechange (Human to Raven), Summon (various entities). Improvement Rolls: Lore (Occult), Spirit Binding.

Saint Cyprian's Grimoire: St. Cyprian of Antioch was a pagan sorcerer before his conversion to Christianity. Many years later, towards the end of his life, he wrote this grimoire as an aid to the Order. Its purpose is to teach Hieromonks how to defeat the enemy, so Cyprian carefully expunged all the more powerful offensive spells and dark rituals. The original grimoire was kept in the Constantinople priory; some in the order insist that the original contains several spells and formulae not included in the copies. The Grimoire is invariably bound in iron and usually contains ritual items and spell components in secret compartments inside the cover. Spells: Banish, Castback, Enhance (POW), Hinder, Magic Resistance, Mystic Vision, Protective Ward, Spell Resistance. Improvement Rolls: Lore (Occult), Persistence.

Mysteries of the Cave: A spellbook derived from the Orphic mysteries of Greece, to read *Mysteries of the Cave* is to descend into the dark night of the soul. The initiate must stare into the abyss, facing spirits of terrible power and horrific aspect, until he wins the secret of the cave and returns to the daylight. *Mysteries of the Cave* is usually found in bundles of scrolls, although a monk in Lombardy created a bound manuscript that has been copied widely in northern Italy.

Spells: Contact (Nightfolk), Contact (Spirit), Glow, Revelation, Sense (various minerals).

Improvement Rolls: Art (poetry), Lore (Occult), Survival.

Book of Abra-Melin the Mage: A fabled spellbook of tremendous potency, the Book of Abra-Melin was dictated to a European adventurer by an immortal Egyptian wizard. Although there are many rumours of the book, no Hieromonk has ever so much as laid eyes on a copy and it may be nothing more than a myth. According to the rumours, the first step is to establish peaceful contact with a guardian angel, which will then protect the sorcerer as he progresses through the rest of the book. The Order suspect diabolic influence; if the sorcerer believes that he is protected, he will take no further precautions and so be vulnerable to diabolic possession.

Spells: Bind Familiar, Contact (Angel), Control Weather, Fly, Form/Set (Metals), Invisibility, Neutralise Magic, Revelation, Shapechange (Human into various animals), Shatter, Treat Wounds.

Improvement Rolls: Lore (Occult).

True Magick: The Book of True Magick was created by a council of wizards in the ninth century, who believed that the coming millennium would result in the destruction of the world. They decided to pool their knowledge in the hopes of averting the Second Coming of Christ and thus postponing their own damnation. Original copies of the Book of True Magick have covers made of a strange indestructible blue glass; subsequent copies are usually bound in blue leather in imitation. These lesser copies often lack several spells.

Spells: Bind Familiar, Castback, Damage Enhancement, Damage Resistance, Diminish (STR), Dominate (Spirit), Enhance (CON), Enhance (INT), Enhance (POW), Enhance (STR), Fly, Glow, Mystic Vision, Neutralise Magic. **Improvement Rolls:** Lore (Occult), Manipulation.

Key of Solomon: This grimoire was, it is alleged, written by King Solomon himself. It contains a wealth of spells for dealing with demons, spirits and other supernatural entities. Solomon is said to have bound demons to help him raise the stones of his temple and to have bound djinni into bottles by means of his magical seal. Copies of the Key are always in sets of scrolls, never a bound book.

Spells: Banish, Curse (POW), Enhance (POW), Intuition, Magic Resistance, Mystic Vision, Protective Ward, Revelation, Spirit Resistance, Summon (dozens of variations), Telekinesis.

Improvement Rolls: Engineering, Influence, Lore (Occult).

Enochian Tablets: The Enochian Tablets are attributed to Enoch, grandson of Cain and one of the great mystics of antiquity. The tablets are a set of carved stone or bone squares, each engraved with a metaphorical image and many occult inscriptions. There is no order to the tablets – the sorcerer must arrange them in different configurations to unlock all the secrets of Enoch. No complete set of the tablets is known to exist; the Order has three partial sets, containing 19, 55 and 57 tablets. The full set is believed to be either 64 or 72 tablets, although one Egyptian wizard claims to have 256 such tablets. Without a complete set arranged in all possible permutations, the secrets of Enoch remain a mystery.

Spells With Style

Most *RuneQuest* spells are named for functionality, not beauty. Spells have names like *Hinder* or *Animate* (*Substance*) or *Banish* instead of more mystic, flamboyant titles like *Baleful Chains of Pluto*, or *Pygmalion's Charmed Awakening of the Spirit of the Statue* or *Vade Retro Satana!* Functional names are much easier to understand but they do lack style. The ideal compromise is to keep the functional names for out-of-character discussion but give each instance of a spell its own unique name and description in the game. Two evil sorcerers might both use *Blast* spells on the characters but the first wizard calls it the *Irresistible Current of Will* and it appears to be a bolt of black light and the second one calls it *the Glorious Arrow of Apollo* and it looks like a glowing golden arrow.

Make every spell unique. Sorcerers do not just fling *Hinders* around, they cause vines to tangle around the Hieromonk's legs, they make him sink into the mud and they cause a freezing chill to grasp the character's limbs.

Spells: Abjure (Evil), Banish, Contact (Angel), Enhance (INT), Hinder, Shapechange (various), Shatter, Spell Resistance, Summon (Entity), Teleport. Improvement Rolls: None.

Book of Simon Magus: The Book of Simon Magus was written by the greatest magician of the ancient world, who – so the common people believe – was defeated when St. Peter demonstrated the superiority of the power of God. Secretly, the Order claims credit and says there were Averrunci assassins in the Forum that day. However it came into the Order's possession, the Book of Simon Magus is a powerful grimoire. The book has never been copied and takes the form of several dozen papyrus scrolls encased in a reliquary. That the scrolls have survived for a thousand years is something of a minor miracle.

Spells: Animate (Fog), Animate (Stone), Attract (Arrows), Attract (Spells), Contact (Various), Damage Enhancement, Damage Resistance, Dominate (Humans), Enhance (CHA), Enhance (INT), Fly, Form/Set (Stone), Glow, Haste, Mystic Vision, Nightmare, Regenerate, Summon (Various), Telekinesis, Telepathy, Teleport, Wrack.

Improvement Rolls: Lore (Occult) x2, Manipulation x2.

New Sorcery Spells

These spells are intended mainly for use by NPCs in *Deus Vult.* Adventurers who dare trifle with the power of sorcery may also learn these spells, at the peril of their souls.

Special Duration: This spell's Duration is measured in a different time period to minutes. For example, a spell with Special Duration (days) would last a number of days equal to the caster's POW as its base Duration and could be extended even longer through Manipulation.

Special Range: This spell's range is measured in a different unit to metres. The base range is the spell's listed unit x the caster's POW and this can be extended with Manipulation.

Permanent: This spell creates a permanent effect. It cannot be dismissed by the caster but can be dispelled, or the physical focus of the spell may be destroyed to end the effect.

Magical Link: This spell requires a magical link of some sort to the target. A magical link can be a personal item precious to the target, a piece of clothing regularly worn by the target or some of the target's bodily fluids.

Bind Familiar

Autonomous, Resist (Persistence)

This spell binds a spirit into the body of an animal and compels it to serve the caster. The caster does not need to be able to perceive the spirit. The spirit temporarily gains the Discorporate skill for the Duration of the spell, allowing it to possess the animal; it may remain in the animal's body for as long as it wishes after the spell's Duration expires (but it cannot repossess the animal if it is banished without another casting of this spell).

While bound as a familiar, the spirit and the sorcerer may communicate telepathically. They may also share Magic Points. The spirit is usually well disposed to the sorcerer and therefore willing to serve as a familiar.

Blast

Resist (Evade)

A simple attack spell, Blast deals 1d4 damage per 10% of the sorcerer's Sorcery (Grimoire) skill. Armour protects normally against the spell's effects. It manifests as a bolt of lightning that leaps from the caster's hand to the target.

Blight

Resist (Resilience)

The Blight spell drains life and vitality. Anyone targeted by it must make a Resilience test to resist the spell's effect. If this test is failed, the target's Resilience is reduced by the sorcerer's Sorcery (Grimoire) skill for the Duration of the spell and he must immediately make a second test at this reduced skill to avoid becoming sick.

If the test is fumbled, the target's CON is permanently reduced by one point per 10% of the sorcerer's Sorcery (Grimoire) skill.

The blight spell is especially effective against plants and animals. When cast on a field of crops, it blights an area equal to the spell's range.

Control Weather

This spell allows the character to command the weather around him. Every 10% of the sorcerer's Sorcery (Grimoire)

Wind	Rain	Cold	Heat
No Wind	No Rain	Average	Average
Light Wind	Light Rain		
Moderate Wind	Moderate Rain	Chill	Warm
Strong Wind	Heavy Rain		
Gale	Very Heavy Rain	Intense Cold	Intense Heat
Strong Gale	Monsoon		
Hurricane	Deluge	Freezing	Scorching

skill allows the sorcerer to shift the weather by one step up or down on any of the weather columns in the following table, starting with the current weather conditions.

Contact (Entity)

There are many different Contact (Entity) spells, each one associated with either a supernatural race, like Contact (nightfolk) or Contact (ghost) or a specific creature, such as Contact (Satan) or Contact (Azrael). When the spell is cast, the specified entity or the nearest example of that race knows the caster is searching for them and knows the caster's location. If the entity has a POW of 15 or more, it can use the Contact to telepathically communicate with the caster.

Curse (Characteristic)

Magical Link, Resist (Persistence)

The victim of this spell is cursed with bad luck. The curse is connected to one of the character's Characteristics. Once per 10% of the sorcerer's Sorcery (Grimoire) skill, whenever he fails a Skill test based on that Characteristic, the failure becomes a fumble instead. This fumble is always an especially damaging one.

Example: Aude is struck by a Curse (DEX) spell. She then makes a Riding test, which she fails. Normally, this would mean that her horse balks at jumping over the fence. However, the Curse turns this failure into a disastrous fumble – Aude is thrown from her horse and falls on her head, taking a severe blow to the skull.

Divination

Special Range (Kilometres), Magical Link

This spell allows the caster to trace the subject of the magical link over a wide area. To cast Divination, the sorcerer must have a link to the target. The spell points the direction to the target and pins his location down to a general area. For example, a sorcerer trying to find a werewolf using a tuft of hair as the magical link might learn that the wolf is hiding in a particular wooded region but would be unable to precisely pinpoint the creature's location.

Enchant Implement

Autonomous

By means of this spell, a sorcerer may temporarily charge a wand, staff or other magical implement, turning it into an instrument of his will. For the duration of the spell, the sorcerer may add the critical range of his highest Sorcery (Grimoire) skill to his Manipulation skill.

Hide Life

Autonomous

This spell permits the caster to temporarily place a portion of his life energy into a physical vessel. He may place one Hit Point per 10% of the sorcerer's Sorcery (Grimoire) skill into the vessel. At any time, the caster may dismiss the spell, regaining the missing Hit Points. The restored Hit Points can be applied to any Hit Location on the caster's body.

If the caster suffered a major wound or even death, this spell may return him to life, as long as the Hit Points placed in the physical vessel are sufficient to take the caster's head, chest and abdomen locations above the Major Wound threshold (location has lost twice its starting Hit Points).

If the vessel is destroyed, or the spell is not dismissed before its Duration expires, the Hit Points placed in the vessel are lost permanently.

Invisibility

Concentration, Resist (Persistence)

The caster becomes invisible to those targeted by this spell. They are unable to see him, although their other senses are unaffected. The caster can attack while invisible, assuming he can keep concentrating.

Nightmare

Special Range (Kilometers), Resist (Persistence), Magical Link

This spell affects the target when he next sleeps. Instead of a restful night, he is plunged into a night of horrific nightmares. The effect of the spell is determined by the caster's Sorcery (Grimoire) skill, this means that the target does not recover any Fatigue levels from resting. Each extra 10% of the character's Sorcery skill gives the target an extra level of fatigue when he awakens. If the caster's Sorcery score is 70% the effect of the spell is 7 or more, the target also takes one point of damage to his Head and Chest for every 10% above 60%.

Revelation

Magical Link

When *Revelation* is cast, the caster has a brief psychic glimpse of the target of the magical link. This vision can be a visual hallucination ('I see him... he's in an inn'), a flash of the target's emotional state ('he's very angry'), a bizarre image or riddle ('I have the sudden impression that ravens are really important to this whole situation but I don't know how').

Shatter

Resist (Evade)

This spell destroys physical objects. For every 10% of the sorcerer's Sorcery (Grimoire) skill, the spell creates a shatter effect of +1d6. The total shatter effect must equal or exceed the object's current HP plus AP to destroy the object (effectively, the shatter effect works just like damage but it is all or nothing – either the object is totally destroyed, or totally unaffected by the spell).

If the object is being carried or worn by a character, he may make an Evade test to dodge the spell.

If the caster has at least six rounds to examine the target, finding weaknesses and stress, before casting the spell, then the spell's effect is maximised (shatter effect of 6 per 10% of the sorcerer's Sorcery (Grimoire) skill).

Summon (Entity)

Resist (Persistence)

This spell calls up a supernatural entity, such as an ancient spirit, an angel or demon from Hell. The creature is not bound in any way when called, so a wise caster will take precautions like *Spirit Block* or *Protective Ward* before casting the spell. There are many different forms of this spell, each keyed to a different creature. Vital to any such summoning spell is the true name of the desired entity – using the wrong name lets something *else* into this world.

If the entity does not wish to be summoned, it can try to resist with a Persistence test. Most entities, especially demons, are eager to be called forth.

The spell can call up an entity of POW equal to or less than the spell's Magnitude x 3. When the spell's Duration runs out, the entity returns to whence it came unless it has anchored itself into this world somehow. To anchor itself, the entity must either invest a point of POW in a physical item, or else possess a creature. The anchor is lost if the entity is exorcised from the creature or if the anchor object is destroyed. The anchor object must be placed in the summoning circle.

The entity must remain within close range of the anchor most of the time. It can spend at most a number of minutes equal to its POW away from the anchor before being forced to return.

Telekinesis

Concentration

This spell allows the caster to move objects with the power of his mind. The spell's telekinetic effect is treated like an invisible, immaterial creature. The spell's effective STR and DEX are based on the Caster's STR and DEX.

For every 20% of the sorcerer's Sorcery (Grimoire) skill, he gains one multiplier which can be applied to either characteristic.

With a x1 Multiplier (Sorcery 20% or less), then its STR is equal to half the caster's STR and its DEX is equal to half the caster's DEX, as the Multiplier is divided between them. At a x2 Multiplier, both of the spell's Characteristics are equal to those of the caster; at higher Multipliers, the caster can choose to apply the extra Magnitudes to the characteristics in any way, as long as both have at least x1. So, a x5 *Telekinesis* could have STR x 4, DEX x1; STR x 3, DEX x 2; STR x 2, DEX x 3; or STR x 1, DEX x 4.

The number of targets determines how many telekinetic effects the caster may produce at once. Each telekinetic effect can be used to:

- Hold an already grappled target. The target must make an opposed test against the spell's Brawn skill to effect.
- Lift an already grappled target.
- Grapple a target (requires a Combat Action and an Unarmed test, using the spell's STR and DEX).
- Telekinetically punch a target (requires a Combat Action and an Unarmed test, using the spell's STR and DEX. The telekinetic punch deals 1d6 plus the spell's Damage Bonus.
- Wield a weapon (as per telekinetic punch. The effect can also hurl small objects as ranged weapons).
- Parry an attack (requires a Combat Action and an Unarmed test, using the spell's STR and DEX. The spell is treated as a Medium weapon for the purposes of parrying and can parry melee weapons).
- Manipulate an object, such as lifting a heavy weight, closing a door, knocking over a candle and so on.

Each telekinetic effect can only be used on a single object.

horrors

Horrors are supernatural 'overspill'. If there is too much supernatural power in one area, it manifests in eerie and horrific ways. The natural world becomes corrupted and twisted by the Horror.

Horrors are divided into groups. The GM should reuse the same groups for recurring foes. For example, if the characters encounter a necromantic cult, then the GM might use the Horror of Blood group for that cult. Later, in another adventure when the players are investigating another mystery, they encounter Horror of Blood effects again – implying that the same cult is involved in this new mystery. Use Horrors as occult foreshadowing and to build atmosphere.

The supernatural entity or cult who generate the Horrors may not necessarily be in control of them; they are effectively occult side effects. Cults trying to remain hidden do not want Horrors but they still manifest as the cult's power grows.

A Horror has a level, ranging from 1 to 3. Level 3 Horrors are the most potent and dangerous. If a cult has multiple Horrors, it must have as many level 1 Horrors as it does level 2 and as many level 2 Horrors as it does level 3s. So, a cult with five Horrors could have Levels 1, 2 and 3 from one Group and level 1 and 2 from another, or three level 1s, one level 2 and one level 3 from one Group, or any similar combination.

The area affected by a Horror depends on the potency of the magical effect that created the Horror in the first place. Level

1 Horrors cover a much greater area than level 2 Horrors and level 3s only affect the heart of the supernatural manifestation. For example, a Level 1 Horror might cover an entire valley, the associated level 2 Horror affects only the woods where the cult meets and the Level 3 Horror affects only the summoning circle.

Horrors of Blood

Cryptic Blood (Level 1): Sometimes, when blood is spilt, it forms itself into significant shapes. A wounded Hieromonk might bleed in the shape of the cross, or a splatter of blood might spell out words.

Enhanced Injury (Level 1): Any attack that causes damage inflicts an extra point of damage, because of the extra bleeding.

Blood in the Water (Level 1): At times, water sources in the area such as streams or lakes – or even a bowl of water in a tavern – turn to blood. Characters who try drinking tainted water must make a Resilience test to keep the foul liquid down.

Blood Rain (Level 2): Sometimes, the rain turns to blood. The sticky, ghastly rain gives an additional –10% penalty to any Skill Tests made outdoors.

Taste for Blood (Level 2): Animals and cultists in the area have an unnatural hunger for the blood of the wounded. Any attacks on characters who are already injured by animals and cultists have a +10% bonus.

Unnatural Thirst (Level 3): The characters feel a strange desire to drink blood. When such an opportunity arises, characters must make a Persistence test to resist. Those who fail to resist are compelled to drink...

Horrors of the Dead

Unquiet Dead (Level 1): The dead in this place do not stay buried. Corpses move when the characters are not looking; graves are pushed open from below and you can sometimes hear scratching noises, as if someone was clawing at the inside of a coffin deep underground...

Dreams of the Dead (Level 1): Anyone slumbering in this region has vivid dreams of the recently deceased.

Power of Undeath (Level 1): All undead creatures in the area gain +2 Hit Points to each Hit Location.

Whispering Dead (Level 2): The dead speak. Sometimes, the lips of corpses move as if straining to form words. The characters can speak to the dead but may not like what they hear...

Grasping Hands (Level 2): The dead claw at the characters. If the characters are moving through a battlefield, or a graveyard, or any place littered with corpses, the dead grab at them and try to drag them down into the earth...

Risen Dead (Level 3): Any cultist slain in the area rises again as a hostile zombie. Double-kill the dead!

Horrors of Darkness

Deeper Darkness (Level 1): The shadows are especially murky in this region. All Perception test penalties due to darkness are increased by 20%.

Fleeting Flames (Level 1): Light sources have a worrying habit of going out or burning through their fuel too quickly. The characters cannot depend on light.

Night Sight (Level 1): All cultists and monsters gain the Night Sight ability.

Icy Darkness (Level 2): The darkness is unnaturally cold. Characters without proper protective gear or heat sources may take damage from the cold.

Flowing Darkness (Level 2): The darkness *moves*, flowing like inky water to hide those who worship it. Cultists and other enemies gain a +20% bonus to Stealth tests.

Eternal Darkness (Level 3): There is no day here, anymore. The area is forever night.

Horrors of Drowning

Swift Currents (Level 1): The currents in this area are especially strong. All Swimming tests suffer a -20% penalty.

Flooding (Level 1): The water levels are unnaturally high. Rivers burst their banks, blocking roads and collapsing bridges. There is no dry path to safety.

Panic in the Water (Level 1): Those who find themselves submerged in the water are seized by unnatural panic. A character that is underwater must make a Persistence test or start asphyxiating immediately, even if he entered the water with full lungs.

Things in the Water (Level 2): There are half-glimpsed shapes in the water who try to grab characters and pull them down into the depths.

Dead on Dry Land (Level 2): The water *invades* places that should be dry. The characters might find flood waters flowing *up* a hill towards them, or a locked room might fill with water from no discernable source.

The Drowners (Level 3): This area counts as being underwater for the purposes of drowning. The characters find they cannot breathe near the centre of the cult's power.

Horrors of Ghosts

Corpse Lights (Level 1): Spectral lights are seen floating in the fields at night. Characters who follow the trail of these lights may find significant clues – or be lured out to their deaths.

Cold Spots (Level 1): There are zones of unnatural cold in some places. Characters in such a zone take damage unless they have a source of warmth or protective clothing.

Unseen Claws (Level 1): Characters find strange marks and wounds appearing on their bodies, like the marks of chains or unseen claws.

Visions (Level 2): Characters are occasionally assaulted by visions of how the unquiet spirits died. These horrific visitations can occur at any time, even in the middle of a fight. A Persistence test is needed to fight off an unwanted vision.

The Angry Dead (Level 2): The ghosts are increasingly powerful and hostile. They can affect the physical world, hurling projectiles, slamming doors and generally striking out against intruders.

Possessions (Level 3): In this horror, the ghosts are powerful enough to possess those not protected by magic.

Horrors of the Green

Rampant Growth (Level 1): The plants in this region grow unnaturally quickly. A bare rock can be covered with vines in a single day; the paths change and become overgrown almost instantly.

Trackless Forests (Level 1): Tracking and Survival attempts suffer a -20% penalty. Only the cultists know the secret ways through this forest.

Unnatural Virility (Level 1): Fruits grow incredibly large and succulent, the harvest overflows the barn and the people have a healthy... if greenish... glow.

Symbiosis (Level 2): The cultists and other people living within the Horror take on plant-like traits. They gain AP1 from their bark-like skin and grow increasingly leafy.

Deadly Plants (Level 2): The plants in this Horror are poisonous, have razor-sharp thorns or have some other lethal attack.

Life from Life (Level 3): Those who die within the Horror rise again as part of the forest, resurrected as faces in the bark of a tree or as shambling plant-horrors.

Horrors of Hell

A Stench of Sulphur (Level 1): The whole area stinks of sulphur.

The Dancing Flames (Level 1): Fires burn especially fiercely here and the characters can sometimes hear screams among the flames. All fire-based attacks inflict an extra point of damage.

He Has No Power Here (Level 1): All attempts to use Divine Fervour or Lore (Christian Theology) to cast Divine Spells suffer a -20% penalty.

Swift Damnation (Level 2): Anyone who dies in this area is condemned to Hell, regardless of the state of their soul.

Unholy Place (Level 2): Anyone who casts a Christian Divine Spell or touches a Christian relic suffers 1d4 points of damage.

Your God is Dead (Level 3): Divine spells cannot be cast in this area without a Critical Lore (Christian Theology) roll.

Horrors of Plague

The Buzzing Flies (Level 1): Thick clouds of flies buzz around this area, gathering in such huge hordes they blot out the sun. Characters attempting to do *anything* in such a cloud suffer a –10% penalty to all actions.

Sickness (Level 1): A plague is loose in this region. Characters must make a Resilience test each day to avoid falling ill. Those who fall ill suffer a –10% penalty to all skills.

Pox and Boils (Level 1): All those who dwell in this Horror, or who spend too long here, develop hideous boils and lesions on their skin, reducing their CHA by 3. Characters must make a Resilience test each day to prevent themselves from developing these symptoms.

Fevered Devotion (Level 2): Cultists and other servants of the supernatural gain a +20% bonus to Resilience and Persistence as long as they are infected with the disease. Furthermore, others who do not serve the cult but are infected begin to have fever-dreams of the cult's rituals, which may result in weak-willed victims joining the cult.

Contagion (Level 2): The characters are now carriers for the disease. They cannot overcome the disease while in the area of the Horror. After they leave the afflicted area, they will recover from the plague in a relatively short time but will remain carriers for 1d6 weeks.

Deadly Plague (Level 3): The plague is now a lethal one. Characters who enter this region of the Horror suffer from a *fever* (see the *RuneQuest Core Rulebook*, page 56) and lose one point of CON per day until they pass three Resilience tests in a row. One Resilience test is allowed each day.

Horrors of Rats

Thousands of Rats! (Level 1): This region is infested with rats. Thousands of rats. Thousands upon thousands of rats.

Rats in the Walls (Level 1): The rats have gnawed through every wall and dug tunnels everywhere. There is nowhere the characters can hide from the rats.

The Watchers (Level 1): The cultists can see through the eyes of the rats.

Carnivorous Rats (Level 2): The rats are ravenously hungry and like the taste of human flesh.

Rats of Unusual Size (Level 2): The rats are the size of small dogs. Small, vicious dogs.

Rat Mind (Level 3): All of the rats are linked into a single collective mind. What one knows, they all know.

Magical Items

Order monks often encounter enchanted weapons and other items. Such items must be returned to the Order, so they can be properly disposed of – no true Christian would put his faith in the prodigies of sorcery or the deceptions of pagan spirits.

Minor

Curse Token: A curse token is a small lead coin or scrap of parchment inscribed with a baleful rune. The bearer of a curse token is most assuredly doomed – he is under the effects of a Curse spell (see page 129) as long as he possesses the curse token. The usual method is to slip the token into a victim's pocket or hide it among his belongings with a Sleight test. Like a bad penny, curse tokens keep coming back – the only way to permanently rid oneself of a token is to permanently sacrifice a point of POW, or force the cultist to take the token back. Otherwise, the token will keep turning up amid the character's belongings.

Sacrificial Dagger: A sacrificial dagger is a potent ritual tool. Anyone ritually murdered using the dagger provides Magic Points equal to their POW to the knife wielder.

Power Store: A power store is an object – a talisman, a crystal, a standing stone, an enchanted weapon – or even a creature that can store Magic Points. The wielder of the power store can store or withdraw up to three Magic Points as a Combat Action. A power store can store up to 18 Magic Points.

Protective Amulet: Protective amulets defend against hostile effects such as spells or poison. The amulet's wearer may automatically succeed at one Persistence, Resilience or Evade test.

Significant

Cloak of Invisibility: The wearer of this cloak is invisible. This comes with a drawback – the longer you wear the cloak, the more it saps your strength. For every minute spent wearing the cloak, the wearer gains one level of fatigue.

Greater Amulet: A greater amulet allows its wearer to automatically succeed at three Persistence, Resilience or Evade tests.

Power Multiplier: Power multipliers add to the wearer's ability to use magic. A Power Multiplier gives a +20% bonus to his Sorcery (Grimoire) skill.

Shewstone: Shewstones are crystal mirrors or reflecting pools that allow the user to cast the *revelation* spell at the cost of one Magic Point.

Wand of the Magus: This ritual wand allows the wielder to apply one Manipulation to a sorcery spell for free, in addition to the normal benefits of a wand.

Major

Cauldron of the Dead: The cauldron of the dead is an ancient Celtic artefact. Any corpse placed in the cauldron is resurrected as a zombie under the control of the cauldron's master. The cauldron can also revive the mortally wounded; they return as living men but can no longer speak.

Living Grimoire: Spellbooks are always dangerous but a living grimoire is wilfully malicious. This book contains the spirit of the sorcerer who originally wrote it. The ghost can alter the text of the grimoire, providing different spells and lore. Those who use the living grimoire risk being possessed by the sorcerer.



Chapter 10 Bestiary

The Hieromonks of the Order follow in the tradition of St. George and St. Michael, crushing the serpent of evil beneath their heel. Privately, many monks would sooner compare themselves to the monster-hunter Beowulf of legend. There are fewer monsters in the world than there once were but there are still creatures in the deep woods that hunger for the flesh of men and the roots of the mountains are gnawed by things that are assuredly the spawn of Satan. The Order is sworn to hunt down all such monsters and destroy them.

Deus Vult draws a distinction between servitors – creatures who are roughly equal in power to a single Player Character and who usually appear in adventures as servants of sorcerers, cults or greater monsters – and monsters, creatures who can slaughter all the characters with ease in single combat.

Defeating a monster takes a whole adventure. To slay one of these mighty foes, the characters must first gather clues about the nature of their enemy and work out its weaknesses. A monster might be immune to all weapons except a particular blessed sword, or make its lair in a hidden cave which the characters must first locate.

Trail of the...

Each monster in this chapter has a Trail section, describing clues and adventure seeds associated with the monster. Use the Trail suggestions to spark adventures and mysteries for your players.

Servitors

Servitors are lesser monsters or other races with which humanity shares the Earth. Living servitors were created on the Sixth Day, along with the other animals. Others were wrought by Satan in mockery of God's creation, are shades of living things, or are uncreated spirits that arose from lower forms of matter.

Ghouls

Degenerate cannibal horrors, ghouls dwell in caves and in the darkest reaches of the forest. They might be mistaken for human on a dark night at a distance but up close their loping wolf-like gait, foul carrion stench and fanged mouths reveal their animal nature. Ghouls hunger for human flesh above all other meat and once tribes of ghouls would attack human settlements to feast. The great ghoul kingdoms were wiped out by Alexander's armies and the few surviving tribes were driven into the wilderness by the legions of Rome.

Today, there are no large ghoul populations left, just a few isolated packs that lack the numbers to attack openly. They lurk on the fringes of settled lands, gobbling the occasional lone traveller or digging up graveyards for fresh meat. Ghoul packs sometimes ally with cults or sorcerers in exchange for human flesh. It is possible, by certain vile cannibalistic rites, to become a ghoul. Ghouls claim that they are undying, that only injury or plague can kill them, not the passing of years but surely this is a lie to tempt the unwise into eating the unclean flesh. Most ghouls in Europe became Christianised in the fourth and fifth centuries but it is a mocking, heretical form of the true faith. They believe that Christ became a ghoul under the instruction of Lazarus and that he 'rose again' to devour human flesh. Their sacraments of the body and blood of Christ are alarmingly literal.

In combat, ghouls use the tactics of the pack – one or two ghouls occupy the defender from the front, while others circle round and attack from the flanks and rear. They never attack without the advantage of numbers if possible. Ghouls are terrified of fire.

Trail of the Ghoul:

- Ghouls may serve necromancers, especially necromancers who are willing to make do with animated skeletons instead of shambling zombies.
- The Order sends the characters to capture a particularly old ghoul, who may know secrets dating back centuries.
- There are several underground cities in Cappadocia in Turkey that could be vast ghoul lairs, where the ghouls took refuge from the wrath of Alexander.

Goblyns

Goblyns are tiny, ugly humanoids, no larger than a four-yearold child. They come in all manner of shapes, from squat fat grotesques to spindly-limbed things that move like spiders. Goblyns can be mischievous pests, spilling milk, opening latches and gnawing holes in books, or they can be vicious little brutes, torturing farm animals and stealing babies. They are normally encountered in nests of several dozen, who make their home in tall trees or under the eaves of large houses, or on the roofs of churches but sometimes a lone goblyn can be mysteriously exiled from the tribe and forced to go on alone.

The intelligence of goblyn-kind is fiercely debated by Order scholars. Most goblyns behave like little apes, prying their noses where they do not belong and attacking when provoked. A few unusual goblyns, though, have mastered sorcery and are highly intelligent – if still malicious and vile.

While goblyns are generally no more of a threat to humans than, say, a band of feral cats, the Order does investigate goblyn sightings. The little pests can sniff out sorcery and the presence of goblyns is a sign that there are worse things afoot.

Trail of the Goblyns:

- Goblyns could be misshapen Nightfolk. Perhaps, like the Spartans of old, the Nightfolk leave their weaker children out on the surface to die.
- Alternatively, perhaps goblyns are humans warped by magic. Too much sorcery might have strange effects on unborn children.
- A goblyn infestation in a city poses a unique problem for Hieromonks – do they really kill all the witnesses over what is little more than a harmless colony of pests?

Ghoul		_						
	Dice	Average	1D20	Hit Location	AP/HP			
STR	3D6+6	18	1-3	Right Leg	2/6			
CON	2D6+6	13	4-6	Left Leg	2/6			
SIZ	2D6+6	13	7-9	Abdomen	2/7			
INT	3D6	11	10-12	Chest	2/8			
POW	3D6	11	13-15	Right Arm	2/5			
DEX	3D6+3	14	16-18	Left Arm	2/5			
CHA	2D6	8	19-20	Head	2/6			
Combat A	ctions	3	Typical Ar	mour: Rugose Hide, 2	Armour Points			
Damage N	lodifier	+1D4						
Magic Poir	Magic Points 11		Traits: For	Traits: Formidable Natural Weapons, Night Sight				
Movement		8m						
Strike Ran	k	+13	Skills: Athletics 50%, Brawn 40%, Evade 40% Perception 60%, Persister 50%, Resilience 70%, Stealth 60%, Track 40%					

Weapons

Туре	Size	Reach	Weapon Skill	Damage	AP/HP
Bite	S	Т	40%	1D8+1D4	As for Head
Claw	S	S	70%	1D6+1D4	As for Leg

30%

Goblyn

Goblin Teeth

Т

Т

	D .			17.00	.	
	Dice	A	verage	1D20	Hit Location	AP/HP
STR	2D6	7		1-3	Right Tail	-/3
CON	3D6	11		4-6	Left Tail	-/3
SIZ	1D6+1	4		7-9	Abdomen	-/4
INT	2D6	7		10-12	Chest	-/5
POW	3D6	11		13-15	Right Arm	-/2
DEX	4D6	15	5	16-18	Left Arm	-/2
CHA	2D6	7		19-20	Head	-/3
Combat Action	ons	2		Typical Armou	r: Rags, 0 Points	
Damage Mod	lifier	- 1	ID4			
Magic Points		11		Traits: Elusive	e, Night Sight	
Movement		61	n			
Strike Rank		+]	12	Skills: Athletic	cs 50%, Evade 60%	, Mechanisms 60%, Stealth 80%
Weapons						
Туре	Size	Reach	Weapon Skill	Damage	AP/HP	
Tiny Spear	Т	S	40%	1D6+1-1D4		
Tiny Bow			50%	1D4	2/4	
O 11. T 1	T	T	2201	10/		

1D6

As per head



Goblyn Magic: Goblyns with an INT of 10 or more and a POW of 15 or more can cast goblyn spells. They possess 1d4+1 spells, usually Blight, Curse, Invisibility, Phantom (Sense) or Holdfast.

Elusive: If a character makes an attack against a goblyn and misses, he cannot make further attacks against that goblyn this round.

Hellhounds

Humans are not the only creatures that can be possessed by demons from Hell. Evil spirits can also inhabit the bodies of animals. Hellhounds are possessed dogs or wolves. They are lean and athirst, their eyes reflecting the fires of hell no matter where they stand and their jaws slavering with searing-hot spittle. Depending on the inhabiting spirit, a hellhound may be nothing more than a savage monster or it may be capable of speech.

Although the lack of a mortal soul hinders the possessing demon – without a soul to latch onto, the demon cannot

bring all its supernatural powers to bear on the material world – hellhounds do have supernatural strength and speed and are resistant to weapons that are not suitably blessed. Each hellhound also has a demonic ability that varies from beast to beast.

Other common host animals for demonic possession include horses (nightmares), ravens, swarms of insects and swine.

Trail of the Hellhound:

- A hellhound could be the result of a demonic summoning gone wrong – instead of the demon being bound in a circle, it leaped into the body of an animal. In this case, the characters may be racing the diabolist to find the demon.
- Killing the hellhound will free the demon and if the horror can possess victims, the Hieromonk who slew the beast may become the next host.

Unholy: Hellhounds take only half damage from unconsecrated weapons.

Demon Power: Roll 1d6 to determine which demonic power the hellhound possesses.

- 1. **Perfect Tracker:** The hellhound always finds its prey. It cannot fail tracking rolls and is indefatigable while following its prey.
- 2. Dream Stalker: The hellhound can stalk a character into his dreams.
- 3. Venomous: The hellhound's bite attack is poisonous. Anyone bitten by the creature suffers the effect of Blade Venom (see *RuneQuest Core Rulebook*, page 57)
- **4. Breathe Flame:** See *RuneQuest Core Rulebook*, page 160. The hellhound's fiery breath deals 2d6 damage.
- 5. Flight: The hellhound can fly.
- 6. Howl of Hell: The hound can howl summoning another 1d3 hounds to its aid.

Lesser Spirits

Spirits of this magnitude are almost imperceptible to humans; they can manifest only when given strength by the worship – or fear – of humans, or in certain rare conditions.

Genius Loci

A genius loci is the spirit of a place. They are associated with magnificent, important structures or imposing ruins. Certain cathedrals, graveyards and Roman ruins have especially strong genii. The spirit can appear in two forms – it can masquerade as a common inhabitant of the place, or it can animate the very stones to form a body or face for itself. Genius loci are usually

Hellhound

	Dice	Average	1D20	Hit Location	AP/HP		
STR	3D6+6	17	1-2	Right Hind Leg	2/6		
CON	3D6+9	20	3-4	Left Hind Leg	2/6		
SIZ	2D6+3	10	5-7	Hindquarters	2/7		
INT	2d6	7	8-10	Forequarters	2/8		
POW	3D6	11	11-13	Right Front Leg	2/6		
DEX	3D6+3	14	14-16	Left Front Leg	2/6		
CHA	_	_	17c20	Head	2/6		
Combat Ac	Combat Actions		Typical Ar	Typical Armour: Fur and Hide (AP 2)			
Damage M	odifier	+1d2					
Magic Poin	ts	11	Traits: Nig	Traits: Night Sight, Unholy, Demon Power			
Movement		10m					
Strike Rank		+11		Skills: Athletics 100%, Evade 65%, Perception 80%, Persistence 75 Resilience 75%, Stealth 75%, Survival 40%, Tracking 90%			

Weapons

Туре	Size	Reach	Weapon Skill	Damage	AP/HP
Bite	М	Т	70%	1D10	As for Head
Claw	М	М	40%	1D4	As for Leg

Genius Loci

	Dice	Average
STR	_	_
CON	_	_
SIZ	_	_
DEX	_	_
INT	2D6	7
POW	3D6	11
CHA	3D6	11
Combat A	ations	2
Spirit Dar		1D6
Magic Poi	0	11
Movement		18m
Strike Rar	ık	+9

Inhabit Structure: The spirit may create a body for itself out of the stones of its home. Manifesting in this fashion costs the spirit one Magic Point per minute and the created body has a SIZ and CON equal to the spirit's POW, a STR of twice its CHA and a DEX equal to its INT.

harmless but can become angered if their dwelling place is damaged or defiled. Some sorcerers deliberately awaken the genius loci of their lair to create a supernatural defender.

Trail of the Genius Loci:

- History books and research can reveal the presence of a Genius Loci more surely than a Hoffman Device or sorcery. It pays to do the research.
- The spirit's activity may be mistaken for a ghostly haunting.

Shade

Shades are, like ghosts, the spirits of the dead. Unlike a ghost, though, a shade has no consciousness or will; it is trapped in death, repeating the same handful of actions over and over. The shade of a priest might appear in the pulpit and preach to his congregation; the shade of a Roman legionnaire might patrol the same route it did 1,000 years ago. Like actors repeating the same play, they recite their lines over and over again.

Shades can be useful allies in certain circumstances. They can be fed Magic Points by anyone nearby, causing them to manifest temporarily. While manifested, shades behave as they did in life, so causing, say, a barbarian shade to appear is effectively conjuring a warrior, assuming the characters can convince the long-dead barbarian they are on its side. Some cults have shades of former members as guards.

Trail of the Shade:

- Killing shades is useless; the spirits may return. The characters have to lay them to rest or exorcise them.
- Shades may feed on another source of magic, allowing them to manifest. Removing the source of power ends the haunting.

Echo of Life: A shade can manifest in the material world if someone nearby spends a Magic Point to permit the shade to manifest (or in rare conjunctions of the spirit plane and the physical). The shade remains manifested for one minute per point of POW. While manifested, the shade can interact with physical beings.

Wraith

Wraiths are a darker form of shade – they are echoes of the dead that feed on negative emotions, especially fear. They are consumed by bitterness and hatred, usually because of the violent nature of their own deaths. Wraiths cluster around battlefields, plague pits and other ill-omened places.

Wraiths are capable of weakly affecting the physical world, by playing on the nerves of mortals and creating minor illusions. They use these powers to provoke emotions in their victims; the victim's fear or anger feeds the wraith, giving it more energy and allowing it to twist reality even more. Eventually, the wraith becomes strong enough to manifest and murder its prey.

Trail of the Wraith:

- The Order's dungeons are guarded by more than a few bound wraiths.
- The presence of a wraith in a seemingly peaceful place can spark an investigation why is a spirit associated with bitterness and hate haunting a quiet monastery?

Emotional Vampire: Wraiths can feed on the emotions of those nearby. A character who shows anger or fear near a wraith loses one Magic Point to the wraith. The wraith can drain Magic Points up to five times its starting total. A character who is trying to resist strong emotion may do so with Persistence tests.

Haunt: Wraiths can create minor illusions and other supernatural effects, such as phantasmal sights and sounds, opening or slamming shut doors, throwing objects and so forth. Each such effect costs the wraith one Magic Point.

Manifest: Once a wraith has reached twice its starting Magic Point total, it can manifest in the physical world. Manifested wraiths take minimum damage from all attacks.

Melusines

Melusines are a breed of hideous abominations that dwell in rivers and lakes. In their natural form, they are scaled monsters with fang-filled maws, bulbous eyes and two long tails. The melusine is a trickster, able to disguise itself as a beautiful maiden to lure the unwary into traps. Some lusty farm-boy might espy a naked nymph bathing in the waters; he succumbs to her wanton charms and the melusine drowns him and devours the unfortunate.

The creatures are capable of more cunning plans, disguising themselves as priests or nobles or even specific individuals to sow chaos and confusion. Their deceptions are limited by the creatures' need to bathe – if a melusine does not immerse itself in water at least once per day, it begins to wither (losing one point of CON per day it goes without bathing). According to the histories, they are the descendants of those who did not travel on the Ark of Noah, and so they became creatures of the water to survive the Flood. They have a special delight in oath-breaking, perhaps in mockery of the covenant between God and mankind and use their powers of illusion to create discord and destroy trust.

Certain rivers and lakes are sacred to the melusines and anyone who trespasses by these waters is marked for death. The Order's sages believe there are melusine settlements or

Shade			
	Dice	Average	
STR	_	_	
CON	_	_	
SIZ	_	_	
DEX	_	_	
INT	2D6	7	
POW	3D6	11	
CHA	3D6	11	
Combat 1	Actions	2	Typical Armour: None
Spirit Da	mage	1D6	
Magic Points		11	Traits: Echo of Life
Movemen	t	8m	
Strike Ra	nk	+9	Skills: Resilience 50%, Spectral Combat 60%, Stealth 50%

Wraith

	Dice	Av	verage			
STR	_	_				
CON	_	_				
SIZ	_	_				
DEX	_	_				
INT	2D6	7				
POW	3D6	11				
CHA	3D6	11				
Combat A	ctions	2		Typical Armour: None		
Spirit Dar	nage	1D6				
Magic Poi	nts	11		Traits: Life Sense, Emotional Vampire, Haunt, Manifest		
Movement	t	18	m			
Strike Rank +9)	Skills: Spectral Combat 60%			
Weapons	S					
Туре	Size	Reach	Weapon Skill	Damage	AP/HP	
Claw	М	Т	60%	1D8	As per wraith form	

Melusine

	Dice	Average	1D20	Hit Location	AP/HP		
STR	3D6	11	1-3	Right Leg	3/5		
CON	3D6	11	4-6	Left Leg	3/5		
SIZ	2D6+6	13	7-9	Abdomen	3/6		
INT	2D6+6	13	10-12	Chest	3/7		
POW	4D6	14	13-15	Right Arm	3/4		
DEX	4D6	14	16-18	Left Arm	3/4		
CHA	4D6	14	19-20	Head	3/5		
Combat A	Combat Actions 3		Typical Armour: Scaly Hide, 3 points				
Damage N	lodifier	+0					
Magic Poir	nts	14	Traits: Illusions, Scaly Tails				
Movement	Movement 8m, Swim 12m		Spells: Abjure (Air), Intuition, Phantom (Vision), Smother				
Strike Ran	Strike Rank +14		Skills: Athletics 60%, Brawn 40%, Influence 90%, Manipulation 40%, Perception 50%, Persistence 60%, Resilience 60%, Sorcery 60%, Survival 70%, Swimming 120%				

Weapons

Туре	Size	Reach	Weapon Skill	Damage	AP/HP
Dagger	S	S	50%	1D4+1	6/8
Melusine Tail	М	VL	70%	1D6	As per leg

even temples built in the deep waters but no swimmer could ever dive deep enough to uncover their secrets.

All the melusines encountered by the Order are female. Perhaps their males dwell in these settlements, unable to come to the surface because they lack the power of illusion, or maybe the race has no males and rely on human seed to propagate.

Trail of the Melusine:

- Melusines are known to ally themselves with witchcults; some powerful witches could even be melusines themselves.
- The melusines dare not enter the open ocean what do they fear in the depths?
- Not all melusines are murderous, or so they claim; what if a band of melusines surface in a great city and begs for shelter there?

Illusions: A melusine can change her appearance to seem human. This is an illusion spell with a Magnitude equal to half the melusine's POW.

Scaly Tails: The melusine may use her tails in combat. If she attacks with both tails in a round, she may not move that round. Her tail attack can Bash Opponent, Disarm Opponent, Entangle, Grip Opponent or Trip Opponent.

Nightfolk

This race has a hundred names. In some lands, they are called kobolds, in others dvergar, in others they are called gnomes or domovoi or huldufolk. The tales agree that the nightfolk live in mightykingdoms deep under the earth. The size of the nightfolk lands is astonishing – there are stories of kingdoms that stretch from the mountains of Norway to the Mediterranean and the King of the Nightfolk is said to command more knights than there are in all of Christendom.

The tales also say that the nightfolk are small but this is inaccurate – there are small nightfolk, tall nightfolk and nightfolk that could almost pass for human. The one thing they all have in common is their jet-black skin. All the nightfolk are utterly without any colour save deepest black. Their garb, their weapons, even their blood is completely devoid of any colour except pitch black. Even when they speak, their low whispering voices seem to weigh heavily on the ear.

There are different castes or families of nightfolk, although their exact nature is a mystery to the Order. What makes one nightfolk a trader and another, a scholar, is unknown but one scholar resembles another just as one trader resembles another. It is as though form follows function among the nightfolk. Three nightfolk castes are described here – a smith, a warrior and a sorcerer-priest. The nightfolk are mostly pagan, although there are a few Christians among their ranks. They believe in a variety of horrific deities, who are placated with their rites instead of worshipped. They have little contact with us surface-dwellers, believing us to be uncivilised barbarians. They sometimes visit the surface to trade, or to steal children for their religious rites, or to pursue some other unfathomable plan. For the most part, they ignore humanity, which is merciful. If the nightfolk came pouring out of their hillside fortresses and boreholes, then the armies of Christendom would be overcome. The one defence against the nightfolk lies in the heavens – they cannot abide the sun. A nightfolk caught on the surface during the daytime is weakened; one forced to enter direct sunlight burns like dry tinder or turns to stone.

Trail of the Nightfolk:

• The Nightfolk are the truth behind many legends of fairies and dwarves. Why do they steal human children?

Nightfolk Crafter

- The Order is contacted by a lord of the Nightfolk, requesting aid in dealing with a demon that has usurped his throne. Are the characters brave enough to venture into the deep places under the Earth?
- The Divine Path calls for the eradication of all supernatural forces how do you defeat a foe more numerous than humanity?

Nightfolk: All Nightfolk gain a +25% to Stealth tests at night. On the surface during the day, they gain two levels of fatigue automatically. A nightfolk in direct sunlight takes 1 point of damage to any exposed location each round.

Enchant Weapon: This nightfolk crafter knows the secrets of making magical weapons. He can temporarily enchant his blade, gaining +10% to hit and +2 to damage for a round at the cost of one Magic Point. He may also make permanent magic items at the cost of POW.

	D .				· · · ·		
	Dice	A	verage	1D20	Hit Location	AP/HP	
STR	3D6	11		1-3	Right Leg	5/4	
CON	3D6	11		4-6	Left Leg	5/4	
SIZ	2D6	7		7-9	Abdomen	5/5	
INT	2D6+6	13	3	10-12	Chest	5/6	
POW	3D6+3	14	ŀ	13-15	Right Arm	5/3	
DEX	3D6+3	14	ŀ	16-18	Left Arm	5/3	
CHA	3D6	11		19-20	Head	5/4	
Combat Ac	tions	3		Typical Armour: Nightfolk Chain, 5 points			
Damage M	odifier	+()				
Magic Poin	ts	14	ŀ	Traits: Dark Sight, Nightfolk.			
Movement		6r	n				
Strike Rank	:	+]	14 (+7 in	Skills: Craft (armour) 80%, Enchant Weapon 60%, Engineering 60%,			
		ar	mour)	Evade 40%	, Stealth 70%.		
Weapons							
Туре	Size	Reach	Weapon Skill	Damage	AP/HP		
Sword	М	L	50%	1D8	6/8		

Nightfolk Sentinel

	Dice	Average	1D20	Hit Location	AP/HP		
STR	3D6+6	17	1-3	Right Leg	5/6		
CON	3D6+3	14	4-6	Left Leg	5/6		
SIZ	2D6+6	13	7-9	Abdomen	5/7		
INT	2D6	7	10-12	Chest	5/8		
POW	2D6	7	13-15	Right Arm	5/5		
DEX	3D6+3	14	16-18	Left Arm	5/5		
CHA	3D6	11	19-20	Head	5/6		
Damage M	Combat Actions Damage Modifier			Typical Armour: Nightfolk Chain, 5 points			
Magic Points Movement		7 8m	Thuis. Dal	Traits: Dark Sight, Nightfolk.			
Strike Rank		+11 (+4 in armour)	Skills: Athl	Skills: Athletics 60%, Perception 40%, Resilience 60%			

Weapons

Туре	Size	Reach	Weapon Skill	Damage	AP/HP
Poleaxe	L	L	70%	1D8+2	6/10

Nightfolk Priest

	Dice	Average	1D20	Hit Location	AP/HP		
STR	2D6	7	1-3	Right Leg	-/4		
CON	2D6	7	4-6	Left Leg	-/4		
SIZ	2D6+6	11	7-9	Abdomen	-/5		
INT	4D6+6	19	10-12	Chest	-/6		
POW	5D6	17	13-15	Right Arm	-/3		
DEX	2D6	7	16-18	Left Arm	-/3		
CHA	2D6	7	19-20	Head	-/4		
Combat Actions 3		Typical Arr	Typical Armour: None				
Damage M	odifier	-1D2					
Magic Poin	ts	17	Traits: Dar	Traits: Dark Sight, Nightfolk.			
Movement 8m		-	Spells: Curse (POW), Diminish (SIZ), Enhance (SIZ), Form/Set (Stone), Glow, Neutralise Magic, Spirit Resistance, Wrack				
Strike Rank	Strike Rank +13			Skills: Influence 50%, Lore (Occult) 40%, Manipulation 50%, Sorcery (Nightfolk) 60%			
Weapons _{Type}	Size	Reach Weapon Sk	ill Damage	AP/HP			

Гуре	Size	Keach	Weapon Skill	Damage	AP/ F
Dagger	S	S	40%	1D4+1	4/8
Werewolves

Those who bear the curse of the werewolf are doomed indeed, for when the full moon rises, they are cursed to become ravening monsters and feast upon those they hold dear. Werewolves are possessed by lesser demonic spirits. A Christian baptism protects the soul from being displaced in this fashion but pagans, heretics and those who have been excommunicated are vulnerable to possession. Not every pagan or excommunicant is a werewolf but exposure to the taint heightens the risk of possession. A man who wears a wolfskin belt, or drinks water from the footprint of a wolf, or who sleeps outdoors in the full moon – he invites the wolfspirits into his body by his very actions.

The demon that inhabits the werewolf cannot control the victim wholly but it grants inhuman strength and speed coupled with intense hunger and fierce emotions. Werewolves can become giant wolves or wolfmen depending on the inhabiting demon. Werewolves can also spread their curse by biting and the bite of the wolf can even infect good Christian folk.

Werewolves *must* change at the full moon. On other nights, they may change voluntarily. Only the strongest werewolves can change during the day. Werewolves can only be injured by silver weapons.

Trail of the Werewolf:

• Inflicting lycanthropy on a Player Character is a great way to challenge someone who has slipped from the path of faith.



Lycanthropy

Lycanthropy is controlled by the Shapechange (CON+POW) skill. A character with Lycanthropy must make a Shapechange test to change his form. Shapechange attempts have a +25% bonus at night and a +100% bonus on nights of the full moon.

Lycanthropes have fierce, animalistic urges. A werewolf must make a Persistence test to avoid preying on weaker creatures or to resist gorging on flesh. Persistence tests suffer a -25% penalty at night and a -100% penalty on nights of the full moon.

Werewolf Bite

A character bitten by a werewolf is infected with lycanthropy. (Characters with a Sin Rating of 100% or more may also be vulnerable to lycanthropy.) A bitten character must make a Resilience test after the fight to see if he has become infected. If he is infected, he will automatically change at the next full moon unless he is cured.

Curing Lycanthropy

A character who has not yet undergone the change can be cured by taking wolvesbane (see page 54).

One who is already a werewolf can be cured through exorcism. The spirit has a Persistence score equal to the character's Shapechange total.

Werewolves are also a way to force hard choices on the players. Lycanthropes can be utterly innocent during the day and murderous killing machines by night.

Damage Immunity: In human form, werewolves take minimum damage from non-silver weapons. In wolf form, werewolves take no damage from non-silver weapons.

Diseased: Anyone bitten by a werewolf may contract lycanthropy.

Formidable Natural Weapons

Shapechanger: Characteristics before the slash are for the werewolf in human form; those after the slash are the modifiers for wolf form.

Woodwose

The woodwose are the old inhabitants of Europe. They were here before our ancestors' ancestors settled here. They are the Pre-Adamites, who were created by God before He made man in His own image. Consider them a rough draft for mankind.

Werewolf

	Dice	Average	1D20	Hit Location	AP/HP		
STR	3D6/+12	11/23	1-3	Right Leg	-/5 / 2/7		
CON	3D6/+6	11/17	4-6	Left Leg	-/5 / 2/7		
SIZ	2D6+6/+3	13/16	7-9	Abdomen	-/6 / 2/8		
INT	2D6+6/-6	13/7	10-12	Chest	-/7 / 2/9		
POW	3D6/+0	11/11	13-15	Right Arm	-/4 / 2/6		
DEX	3D6/+0	11/11	16-18	Left Arm	-/4 / 2/6		
CHA	3D6/-6	11/5	19-20	Head	-/5/2/7		
Combat A	Actions	2/2	Typical A	rmour: Fur, 2 points			
Damage M	Aodifier	+0/+1D6					
Magic Poi	nts	11	Traits: Diseased, Damage Immunity (Silver), Formidable Natu Weapons				
Movemen	t	8m/12m					
Strike Rank		+12/+9		Skills: Athletics 30%/70%, Brawn 40%/80%, Perception 25%/ Survival 40%/60%, Track 30%/80%			

Weapons

Туре	Size	Reach	Weapon Skill	Damage	AP/HP
Claw	L	М	80%	1D6	As per limb
Bite	М	S	60%	1D10	As per head

Woodwose

	Dice	A	verage	1D20	Hit Location	AP/HP			
STR	3D6+3	14		1-3	Right Leg	1/6			
CON	3D6+3	14		4-6	Left Leg	1/6			
SIZ	3D6+3	14		7-9	Abdomen	1/7			
INT	2D6	7		10-12	Chest	1/8			
POW	3D6	11		13-15	Right Arm	1/5			
DEX	3D6	11		16-18	Left Arm	1/5			
CHA	3D6	11		19-20	Head	1/6			
Combat Acti	Combat Actions 2			Typical Armour: Furs, 1 Points					
Damage Moo	difier	+1	D2						
Magic Points		11		Traits: None					
Movement		8r	n						
Strike Rank	Strike Rank		+9 (+7 in		Skills: Athletics 60%, Brawn 70%, Insight 40%, Stealth 60%, Survival 60%,				
		ar	mour)	Track 40%	, Unarmed 60%				
Weapons									
Туре	Size	Reach	Weapon Skill	Damage	AP/HP				
Stone Spear	М	L	50%	1D8+1	3/5				

The woodwose are human-like in appearance but bigger, uglier and stronger than ordinary folk. They are generally a kindly race but the growth of the human population means that they have fewer hunting grounds and the woodwose are fierce hunters and warriors when hungry. The savage brutes sometimes attack human travellers or settlements but most have retreated north to the frozen wastes or taken refuge in inaccessible mountains.

They are usually pagan but a few have the wit and reason to convert to Christianity. There are small communities of Woodwose in the Alps who were converted by Italian monks. Despite this conversion, the Order has declared the Woodwose to be contrary to the Divine Path and Hieromonks are to eradicate the monsters wherever they are encountered.

Worm-Me n

Worm-men are a rare horror. They are born from the bodies of sorcerers and witches – if the body of a sorcerer is buried instead of being properly burned, it is gnawed by worms. The worms grow fat on the corpse and absorb something of the wizard's blighted soul and vile sorcery. The dead sorcerer instructs the very worm that gnaws, until a nightmarish echo of the sorcerer rises from the grave in a body made of thousands of fat blind maggots.

Т

100%

The shambling monsters lack the intellect of the sorcerer who spawned them but they remember some of his spells and can be a dangerous foe. Despite this, the Order commands its Hieromonks not to destroy Worm-Men out of hand. Instead, one or more worms must be captured and placed in glass jars before the main colony is incinerated. These worms are to be brought back to the monastery, so the spirit of the sorcerer can be questioned and his lore preserved for future reference.

Trail of the Worm-Men:

- A worm-man is a way to bring back a defeated sorcerer for a second round.
- Characters who take Brazen Heads may occasionally hear alarming slithering noises from inside the brass armature...

Squishy: Worm-Men take no damage from weapons that can Impale and take minimum damage from all other attacks.

Fast Healing: Worm-Men regenerate one Hit Point per round to all locations.

Engulf: If a Worm-Man successfully grabs a foe, it can use a Combat Action to engulf that foe. The worms swarm over the victim, inflicting 1D4 per round to every location. Armour is no defence against an engulf attack. The Worm-Man can do nothing

	D '			1020	TT•. T .•		
	Dice	Av	verage	1D20	Hit Location	AP/HP	
STR	3D6	11		1-3	Right Leg	-/4	
CON	3D6	11		4-6	Left Leg	-/4	
SIZ	2D6+6	13	i	7-9	Abdomen	-/5	
INT	2D6	7		10-12	Chest	-/6	
POW	4D6	14		13-15	Right Arm	-/3	
DEX	2D6	7		16-18	Left Arm	-/3	
CHA	1D6	3		19-20	Head	-/4	
Combat Actions 2		Typical Armour: None					
Damage M	odifier	+()				
Magic Poin	ts	14		Traits: Squishy, Fast Healing, Engulf			
Movement		6r	n	Spells: Curse (INT), Dominate (Human), Palsy, Tap (CON)			
Strike Rank +7			Skills: Disguise 40%, Manipulation 30%, Persistence 90%, Resilience 70%, Sorcery 60%, Unarmed 40%				
Weapons							
Туре	Size	Reach	Weapon Skill	Damage	AP/HP		
Grab	М	S	30%	1D3	As per art	m	

Special

Special

Worm-Me n

Engulf

else while engulfing a foe. The only way to stop an engulf attack is to kill the Worm-Man or somehow escape the swarm, say by diving underwater or using fire to drive the worms back.

Making Monsters

Lesser foes can be defeated through force of arms alone – a Hieromonk can cleave through a horde of zombies or defeat a band of cultists with nothing more than a good sword, years of intense training and a pocket full of anachronistic explosives and chemical weapons. Monsters are an entirely different proposition. To slay a monster requires that the Hieromonks first learn their foe's strengths and weaknesses, that they *understand* the monster before they defeat it.

Without taking such preparations, the characters should have no chance of defeating a monster.

Concept

The first step is coming up with a concept for the monster. Horrors do not exist in isolation – they affect those around them. Even an ancient tentacled monster that lives at the bottom of a well and has not emerged for 100 years should be at the heart of a web of intrigue and mystery. Who built the well? Who knows about the monster? What happens to those who drink from the well?

The monster should reflect or connect to the characters in some fashion. A Hieromonk who is defined by his faith in the goodness of God should be challenged by a monster that causes incredible suffering and woe – how can a loving God permit such a thing to exist? The monster might even engage the monk in theological debate, arguing that God is a lie and that suffering is all that exists in a godless universe. A character who fears that the Order is corrupt and controlling might battle a monster that dominates its minions, turning them into slaves who act against their nature. The monster comes to symbolise the dark side of the Order in the game and slaying the monster should require that the character either embrace or reject the Order's ways – use the threat of the monster to force the character to a crisis.

Often, the concept of the monster will be linked to its traits. Traits are unique powers possessed to the monster that the characters must learn to overcome. Think of ways that the players can learn about these traits – if a dragon was defeated decades ago by a heroic knight, then the tale of that knight might contain a vital clue about the dragon's weak spot. The characters might learn of traits by battling the monster; they do not have a chance of killing the beast in their first encounter with it but if they survive, they can put what they learned to good use *next* time.

Characteristics

Monsters have characteristics that are many times greater than those of mortals. On average, a monster should have at least 40D6 to split among its characteristics and more powerful beasts can have even more.

Seasoned-Challenge Monsters: 30-40D6 Veteran-Challenge Monsters: 40-50D6 Master-Challenge Monsters: 50-60D6 Hero-Challenge Monsters: 70+ D6

Armour

Monsters have at least 3 points of armour in every location; some Traits give even more armour or protection. Monsters with exceptional armour should have a weakness that the players can exploit to get past the armour.

Attacks and Damage

A lone monster needs to be able to take on a whole group of adventures at once. Combat Actions are vitally important in *RuneQuest* combat and here the greater number of Adventurers gives them a huge advantage. If the monster has only three Combat Actions and it is facing five Adventurers each of which have two or three actions, then the players will attack the monster three times more than it gets to attack them. Either give the monster some dedicated parries and/ or secondary attacks, or else give it the movement abilities to avoid being pinned down and attacked by all of the characters.

Monster Traits

Each of these traits gives the monster a powerful ability but also a drawback that not only overcomes this ability but also severely weakens the monster. Most traits also list suggested weaknesses – choose one of these for the trait. If a creature has multiple traits, it does not need to have a corresponding number of drawbacks, although obviously the fewer weaknesses it has, the stronger the creature.

Armoured Hide: The monster's hide is thicker and stronger than plate armour and can withstand any attack. The monster has an AP of 6 or more. *Weaknesses: Conditional Defence or Weak Spot.*

Burst of Speed: The monster is capable of charging suddenly and with great force. It doubles its movement and doubles the benefits from charging (increasing its damage modifier by two steps if bipedal and four steps if many-legged). Remember that setting a spear against a charge uses the *attacker*'s damage bonus. Setting a spear against a charge using this trait automatically Impales if the attack was successful.

Causes Fear: The monster is terrifying beyond belief. Characters who encounter the beast must make a Persistence test to avoid fleeing in terror; they may resist this unnatural fear by spending a Hero Point.

Death Spasm: When the creature takes a Major Wound, it enters a death spasm. In this state, it gains an extra Combat

Action and automatically succeeds at any Resilience or Persistence tests. After 2d6 rounds, the creature dies from its wounds.

Elusive: The creature is incredibly agile, gaining a +100% bonus to Evade and vastly increasing its movement and Strike Rank. It moves swifter than the eye can see, unless characters are warned by a *Telltale*. Alternatively, this ability is *Exhausting*.

Fiery Breath: The monster can Breathe Flame, as per the standard ability (see *Runequest Core Rulebook*, page 160). Alternatively, the creature can breathe as often as it wishes but suffers from the *Overextends* or *Protective Measures* drawback.

Fast Healing: The monster heals with incredible swiftness, regenerating one or more Hit Points per round. Only an attack from the creature's *Vulnerability* damages it permanently. Alternatively, it has a *Weak Spot* that does not regenerate.

Invulnerable: The creature cannot be damaged by any means – it is utterly immune to all damage. Perhaps it phases out of this reality, or is simply indestructible. *Weaknesses*: Exhausting or Vulnerability.

Invisible: The monster cannot be seen. The only way to defeat it is to learn its *Telltale* or else the invisibility is part of a *Conditional Defence*.

Poison: The monster has a powerful venomous attack. Anyone bitten or stung by the monster falls victim to the poison. If the characters obtain a sample of the poison, they can use Medicine or Lore (Alchemy) to develop or identify a cure.

Territorial: The creature is more powerful within its own domain. While within its lair or territory, the creature gains a bonus to all its attacks and defences. The characters will have to *Lure* it out.

Sorcery: The monster is capable of casting sorcery spells. It may need a grimoire, in which case it is *protective* of its book of magic.

Demonic: The monster is a demon, an evil spirit from beyond. Demons cannot normally exist in the mortal plane – they must be summoned by a sorcerer or enter through a portal from Hell. To endure in this reality, the demon must either remain in a summoning circle or be anchored. Without a circle or anchor, the demon will be banished back to Hell after a number of rounds equal to its POW. An anchor can be a physical object or a creature. If anchored to a creature, the demon normally possesses the creature. Destroying the anchor is the best way to banish a demon. A Hoffman device can be used to locate anchors.

Possession: The monster can possess victims using the Discorporate skill or covert possession. See *Runequest Core Rulebook*, page 142.

Worshippers: The monster has a number of worshippers, from whom it can draw power. The monster can take Magic Points from its followers on a two-for-one exchange rate. The worshippers must be actively and wilfully venerating the monster for it to draw on their psychic reserves.

Drawbacks

Conditional: The monster's ability is not always active – the creature must do something to activate it. It might need to perform a magical ritual, drink from a sacred pool, feed, visit its lair or perhaps the power only functions in certain places. An undead horror might be invisible only in shadows; a forest monster could regenerate only within the woodland.

Exhausting: The monster can only maintain its power for a limited time. Each time the monster uses its ability in combat, it must make a Resilience test or gain a level of Fatigue. The characters can outlast the monster by exhausting it.

Telltale: There is a telltale sign heralding the monster's approach. This telltale is subtle – a smell of sulphur, a drop in temperature, a feeling of nausea – but it is enough to give the characters warning of the monster's approach.

Weak Spot: The creature has a weak spot. Hitting this location wounds the monster. Attacks randomly hit the weak spot on a roll of a natural 20; characters may also use the Choose Location combat manoeuvre to strike it.

Vulnerability: The creature is vulnerable to a particular form of attack such as fire, acid, consecrated weapons or magic.

Protective Measures: The characters can develop a specific counter to the creature's attacks or defences. They can use their skills to develop an antidote to a poison, a shield to block fiery breath, or a spiked suit of armour to counter a constrict attack.

Vulnerable to Self: The creature is vulnerable to its own special attacks. The characters need to trick the monster into attacking itself.

Unholy: The monster is wounded by true faith. It must make a Persistence test to enter hallowed ground and takes 1d4 points of damage if it comes into contact with holy items or relics.

Manifestation of Sin: The monster is the incarnation of a specific sin, such as greed or wrath. By curing the sin, the characters can weaken or banish the monster.

Lure: The monster is especially drawn to a specific type of prey and can be lured into a trap using this prey as bait.

Protector: The monster is compelled to protect some object or place; the characters can use this compulsion against the monster.

Creating New Weapons

Characters can tinker with existing weapons to make new ones, or design weapons to deal with specific foes. For example, characters battling a vampire might want to make a heavier crossbow that fires stakes instead of simple bolts, or an alchemical compound that burns bright as sunlight. Making a new weapon for a specific purpose requires that the characters have discovered a monster's weakness. They may then use the appropriate skill to make the new weapon:

Weapon Type	Main Skill	Augmented With
Alchemical	Lore (Alchemy)	Lore (Occult), Survival
Mechanical	Mechanisms	Craft, Engineering
Relics	Divine Fervour	Lore (Occult)

The difficulty of creating a new device is up to the GM but should be modified based on how much the characters know about their foe.



and its wing membranes are soft targets compared to the rest of its body. The wings do not share the benefit of any defensive traits.

Beast of Gubbio

'Brother wolf, thou hast done much evil in this land, destroying and killing the creatures of God without his permission; yea, not animals only hast thou destroyed but thou hast even dared to devour men, made after the image of God; for which thing thou art worthy of being hanged like a robber and a murderer. All men cry out against thee, the dogs pursue thee and all the inhabitants of this city are thy enemies.'

The monstrous wolf known as the Beast of Gubbio terrorises the Italian town of the same name. The beast began by attacking livestock but now preys on humans. The beast has grown so large and powerful that it no longer needs to stalk its prey – it sits outside the gates of the town, waiting for meat to come to it. Normal weapons cannot wound the beast, so it has grown lazy but it is still a deadly and crafty foe when pressed.

The Beast first gained its taste for human meat by eating the bodies of the dead; Gubbio is regularly involved in the wars of the city-states of Northern Italy and the Beast scavenged meat from the battlefield. It is the incarnation of the city's greed and belligerence.

Invulnerability: The Beast can only be injured by consecrated weapons. Everyone in the town knows about the Beast's invulnerability but no-one knows that it is vulnerable to holy blades. One brave knight did ask for the bishop to bless his blade but the bishop of Gubbio is corrupt and faithless so his blessing of the weapon did nothing and the knight was eaten by the wolf. If the characters learn of this story and observe the bishop, they can work out that consecrated weapons have not been used against the Beast.



Beast of	Gubbio (Seasoned)	1D20	Hit Location	AP/HP
STR	35	1-3	Right Hind Leg	4/12
CON	30	4-6	Left Hind Leg	4/12
SIZ	30	7-9	Abdomen	4/13
INT	7	10-12	Chest	4/14
POW	15	13-15	Right Foreleg	4/12
DEX	15	16-18	Left Foreleg	4/12
CHA	15	19-20	Head	4/12

Combat Actions	2	Armour: Thick Fur (4 points)
Damage Modifier	+2D6	
Magic Points	15	Traits: Invulnerability, Corpse-Cunning, Formidable Natural Weapons
Movement	12m	
Strike Rank	+11	<i>Skills</i> : Athletics 80%, Brawn 90%, Lore (Regional) 120%, Perception 40%, Persistence 60%, Resilience 80%, Survival 60%, Tracking 100%

Weapons

Туре	Size	Reach	Weapon Skill	Damage	AP/HP
Claw	L	М	120%	1D6	As per limb
Bite	L	S	80%	1D12	As per head

Corpse Cunning: The Beast of Gubbio feeds on the dead and learns their secrets. It uses this ability to avoid ambushes and to stalk the most succulent prey. The Beast knows anything that any of its victims knows. The characters can use this power to their advantage – if they can evoke the memories of the victims, they can temporarily disorientate the wolf as the ghosts of the dead clamour in its mind. Evoking the memories takes roleplaying – say, by luring the wolf to the house of its most recent kill.

Naberius, Demon of Wise Counsel

'The Twenty-fourth Spirit is Naberius. He is a most valiant Marquis and showeth in the form of a Black Crane, fluttering about the Circle and when he speaketh it is with a hoarse voice. He maketh men cunning in all Arts and Sciences but especially in the Art of Rhetoric. He restoreth lost Dignities and Honours. He governeth 19 Legions of Spirits.'

The demon Naberius is known to many diabolists, for he is known as the Demon of Wise Counsel. The formula for summoning Naberius is well known and the Order has put the devil down many times. Naberius has developed quite a grudge against the Order after repeated defeats at the hands of Hieromonks and now makes it a point to whisper warnings about holy assassins to those who summon him.

His soubriquet is well earned – Naberius is wise indeed and can instruct sorcerers in various forms of lore. He can give supernatural powers of influence, making those he blesses supernaturally eloquent and seductive. Most of those who summon Naberius do so because they have been disgraced



Naberius (V	/eteran)				1D20	Hit	Location	AP/HP
STR	22				1-3	Righ	t Leg	6/8
CON	15				4-6	Left	Leg	6/8
SIZ	21				7-9	Abd	omen	6/9
INT	26				10-12	Che	st	6/10
POW	45				13-15	Righ	t Wing	6/7
DEX	20				16-18	Left	Wing	6/7
CHA	44				19-20	Head	1	6/9
Combat Actions 4			Armour: Demon Feathers (6 points)					
Damage Mo	Damage Modifier +1D8		1D8					
Magic Points	Magic Points 45			<i>Traits:</i> Demonic, Unholy, Naberius' Blessing, Naberius' Touchstone, Sorcery, Beak Skewer, Vulnerability (bolas), Formidable Natural Weapons				
Movement			/alk 8m y 20m		Spells: Blight, Blast, Damage Resistance, Magic Resistance, Reduce (SIZ), Enhance (CHA), Mystic Vision, Intuition			
Strike Rank					Insight 9	0%, Man	ipulation 80%,	e 90%, Evade 50%, Influence 188%, Oratory 188%, Perception 120%, orcery 90%, Spiritual Combat 110%
Weapons								
Туре		Size	Reach	Weapon	Skill	Damage	AP/HP	
Claw		L	М	80%		1D6	As per le	eg
Wing Buffet		L	М	60%		1D4	As per w	8
Beak Skewer		L	L	50%		2D6	As per h	ead

or scorned and his gift will allow them to reclaim their place in society. This gift inevitably comes with a price – Naberius can speak through the lips of those who carry his blessing, allowing him to use them as channels for his sorcery.

Naberius manifests in the form of a black crane of prodigious size and holds this form even in combat. He can shrink down to the size of a normal crane and often disguises himself as an ordinary creature to avoid his enemies.

Demonic: Naberius must be summoned by a sorcerer and then anchor itself to this world. The demon prefers to anchor itself to common, unobtrusive items such as eggs.

Unholy: Naberius must make a Persistence test to enter hallowed ground and takes 1d4 points of damage if it comes into contact with holy items or relics.

Naberius' Blessing: Naberius' blessing of rhetoric gives a +100% bonus to Influence and Oratory tests. The blessing costs Naberius one point of POW for as long as it lasts. While the blessing is in place, Naberius can cast sorcery spells through the blessed individual, using the blessed character's Magic Points to fuel them. The blessing counts as a Magnitude 5 spell and can be dispelled by suitable countermagic.

Those who are blessed by Naberius become inhumanly charismatic and charming. They speak with a throaty whisper

but their words are so eloquent and insightful that one cannot help but be seduced. The demon can speak through the blessed without the blessed character noticing; it sometimes uses this ability to manipulate events.

Naberius' Touchstone: Naberius can vomit up a piece of slimy rock that reveals secrets. Creating the touchstone costs the demon one POW, which is lost until he swallows the stone once more. Anyone holding the touchstone gains a +50% bonus to Perception and Insight tests. The stone can also be used to determine the purity of precious metals.

Sorcery: The demon is an adept user of magic.

Beak Skewer: In combat, Naberius can use a beak skewer special attack. A successful beak skewer always has the Impale and Bypass Armour manoeuvres, regardless of the defence roll.

Vulnerable: Any hunter knows that the long legs of the crane are vulnerable to a bolas attack. Trapping the crane eliminates Naberius' ability to fly.

Balash

The demon Balash is known to the witch cults, especially the tradition of the Lord of Shadows. It manifests as a horned giant, clad in the bones of its victims and armed with a huge cleaver. Balash is a mere baron of Hell and as such is a simple-

Balash (S	easoned)		1D20	Hit Location	AP/HP		
STR	35		1-3	Right Leg	9/12		
CON	28		4-6	Left Leg	9/12		
SIZ	28		7-9	Abdomen	9/13		
INT	11		10-12	Chest	9/14		
POW	14		13-15	Right Arm	9/11		
DEX	11		16-18	Left Arm	9/11		
CHA	7		19-20	Head	9/12		
Combat A	Combat Actions 2		Armour: Armour of Bone (12 points)				
Damage N	lodifier	+2D6					
Magic Points 14		14	<i>Traits</i> : Demonic, Unholy, Armour of Bone, Balash's Cleaver, Causes Fear, Formidable Natural Weapons				
Movement		9m					
Strike Rank +13		Skills: Athletics 86%, Brawn 120%, Perception 50%, Persistence 58%, Resilience 76%, Spiritual Combat 50%					

Weapons

Туре	Size	Reach	Weapon Skill	Damage	AP/HP
Claw	L	М	75%	1D8	As per arm
Gore	М	S	40%	2D6	As per head
Cleaver	Н	VL	100%	2D8+2	8/16
Cleaver Chop	Н	VL	80%	4D8+4	8/16

minded brute that lacks the subtlety and cunning of greater demons. It makes up for this with physical might and sheer destruction. The brute is sometimes summoned for the sexual pleasures of adventurous witches but in its passion, Balash is known to devour its mates whole. Nonetheless, the demon has sired a number of half-demon spawn.

Demonic: Balash must be summoned by a sorcerer and then anchor itself to this world. The demon prefers to anchor itself to a specially forged cleaver that it then uses as a weapon, so it can keep an eye on its anchor and avoid unwelcome surprises.

Unholy: Balash must make a Persistence test to enter hallowed ground and takes 1d4 points of damage if it comes into contact with holy items or relics.

Causes Fear: Characters who encounter Balash must make a Persistence test to avoid fleeing in terror; they may resist this unnatural fear by spending a Hero Point.

Armour of Bone: Balash's Bone Armour is virtually invulnerable but it does have two weaknesses. Firstly, Balash is compelled to add the bones of its victims to the armour. If Balash were to kill a truly holy individual or find the bones of a saint, it would add these bones to its armour, creating a weak spot with no armour protection, as the demon's essence would find no purchase in holy bones. Secondly, the bone helmet has no peripheral vision; characters who are aware of this fact gain a +50% bonus to Stealth tests made against Balash.



Balash's Cleaver: Balash wields a huge cleaver in combat. This weapon is immensely damaging. Balash especially delights in cleaving defenceless victims in two with the cleaver. If Balash believes it has a victim at its mercy, it uses an especially damaging chop attack. If this defenceless victim evades the chop, then Balash will accidentally embed the cleaver in the ground and lose the weapon.

Tiews, God of Justice

The gods of the Northmen and the German tribes are gone, now. The last of the pagan kings converted to Christianity more than two centuries ago and while the cults survive in secret, their power is broken. As it is with their worshippers, so it is with the gods. This entity is a spirit that was once worshipped as a god by the pagans; it was the one-handed god of justice, the god who bound the Fenris-wolf, the god of judgement and divine punishment.

Tiews manifests as a tall man dressed in armour. He is missing his left hand but carries a shining sword in the other. His eyes are cold and hard, as unmerciful as the teeth of winter. He has the divine power of judgement – he can inflict punishment on those who have committed crimes.

Tiews (Vete	ran)			1D20	Hit Locati	tion AP/HP		
STR	30			1-3	Right Leg			
CON	30			4-6	Left Leg	4/14		
SIZ	40			7-9	Abdomen	n 4/15		
INT	12			10-12	Chest	4/16		
POW	30 (23)			13-15	Right Arm	n 4/13		
DEX	15			16-18	Left Arm	4/13		
CHA	25			19-20	Head	4/14		
Combat Actions 3			Armou	Armour: Spiritual Armour (4 points)				
Damage Moo	difier	+	2D6					
Magic Points		3	0 (23)	Traits:	Traits: Spirit, Worshipped, Manifest, Tiews' Judgement, Tiews' Spear			
Movement		8m Dia			Divine Spells: Behold, Berserk, Blessing, Crash of Thunder, Dismiss Magic, True Spear			
Strike Rank		+	14		Skills: Insight 100%, Lore (Law) 60%, Lore (Pagan Theology) 150%, O 60%, Pact (Self) 100%			
Weapons								
Туре		Size	Reach	Weapon Skill	Damage	AP/HP		
Spear		L	VL	100%	2D8+2	8/10		

Without worshippers to draw it forth, the god slumbers. A pagan cult has called Tiews forth again. This was done partially out of reverence but mainly to punish the unjust Christian lords of the area. The spirit is much diminished but still immensely dangerous – indeed, it is more perilous than it once was, for the false god has gone mad. Tiews is now a tyrant who inflicts unjust and cruel punishments on those he judges to be guilty.

Tiews' Judgement: Tiews' Judgement takes the form of cruel curses. A noble who mistreats his peasants in favour of hunting in the woods might be cursed with lycanthropy and be hunted as a wolf; an unfaithful man who betrays his oaths might find that one of his bones shatters every time he breaks his word. To deliver Tiews' judgement, the god must bless a runestone which must then be delivered to the target of Tiews' judgement.

The only way to break the curse is to banish Tiews, or to atone by returning the runestone to the god and swearing allegiance to him forever.

Characters investigating the mystery of the pagan cult may be follow these runestones to find the spirit... or they may be targeted by the curse themselves.

Pagan Honour: Tiews follows the old ways of the Northmen and the barbarians. Characters with a suitable Culture skill know how to act to earn his respect. He honours strength, oath-keeping and courage, not meekness, charity or blind faith.

Adalberon (Master)

Worshippers: Tiews has a cult that worships the spirit. The more worshippers, the more power it has.

Manifest: Tiews is a spirit but it can manifest as a physical presence given sufficient power. It costs Tiews a number of Magic Points equal to the total of its desired STR, SIZ and CON to manifest and it costs the god 1/10th of this total each round to maintain its manifestation. Tiews always has Dexterity 15. The description of Tiews describes a 100-point manifestation.

Tiews' Spear: The spirit's spear is a potent magical weapon. It inflicts double normal damage and can magically return to the god after being thrown.

The Shade of Archbishop Adalberon

As far as anyone knows, Archbishop Adalberon was a good and holy man. He was the archbishop of the see of Reims in Northern France and chancellor to the last of the Carolingian kings, Lothair and his son Louis V. After Lous V's death in 987, Adalberon was the most influential voice that cried out for the crown to pass to Hugh Capet, beginning the Capetian dynasty. Adalberon passed on in the year 989.

The Order's records tell a different tale. Adalberon was a friend and patron of the monk Gerbert d'Aurillac, later Pope Sylvester II. Gerbert was a member of the Order, attached to the preceptry of Reims which was then disguised as part of the cathedral school there. Gerbert conspired with Adalberon to put Hugh Capet on the throne, as Capet was another ally of the Order.

STR	_		
CON	_		
SIZ	10		
INT	30		
POW	40		
DEX	_		
CHA	25		
Combat Ac	tions	6	Armour: None
Spirit Dam	age:	2D8	
Magic Poin	ts	40	Traits: Spirit, Sorcery, Protector, Possession
Movement		12m	Sorcery: Many spells, including Curse (INT), Enhance (POW), Intuition, Magic Resistance, Phantom (Sense), Tap (POW), Wrack
Strike Rank		+28	Skills: Courtesy 80%, Discorporate 70%, Influence 110%, Insight 120%, Lore (Christian Theology) 90%, Manipulation 70%, Persistence 100%,Sorcery

Towards the end of his life, Adalberon grew paranoid and fearful of his ally Gerbert and began to worry that the Hieromonk was using sorcery to manipulate him. There was no truth to this allegation, just the senile delusions of an old man but Adalberon foolishly stole a grimoire of black magic from the priory to cast a defensive spell upon himself. He succeeded in calling forth dark forces from beyond and it was only with great fortune and determination that the Hieromonks of Reims were able to put down this outbreak of demonic evil. Gerbert himself poisoned the archbishop with a slow-acting venom, so that his friend's death would seem natural.

Now, 200 years later, the damned Archbishop has escaped from Hell and roams the city of Reims once more. The ghost knows as much about the Order as any living soul and was a powerful sorcerer in life. What the ghost wants is a mystery that must be solved!



Power Source: The ghost of the archbishop is tied to the great cathedral of Notre-Dame de Reims, which stands on the very place where Clovis was crowned the first king of France. The cathedral has traditionally been the seat of the Frankish kings. Now, Adalberon draws spiritual strength from the very stones and uses the vestiges of his office to corrupt this holy place into the service of Hell.

Sorcery: Although Adalberon came late to sorcery in life, he studied under the arch-mages of Hell in death. The ghost is an adept sorcerer. His grimoire is clutched in the bony arms of his corpse, which is interred in the cathedral crypt.

Possessor: Adalberon is anchored to the cathedral itself, so the spirit does not *need* to possess anyone. Nonetheless, it has the power to do so.

Protector: Adalberon has appeared to the current Archbishop, Guillaume de Blois and convinced him that the ghost is actually a holy spirit sent from Heaven to instruct and help. De Blois is one of the most powerful nobles in all of France and is the uncle of King Philip Augustus, who he crowned in Reims in 1179. The current archbishop is key to Adalberon's plans.

The Ogre Heretic

Not all things that walk the Earth were made by God. Man may have been shaped from clay by the divine hand but this monster was born in a vat in some sorcerer's tower. Perhaps, though, the Ogre shares something of man's intellect, or maybe the creature was not created but was once a human who was then warped into his current horrific form. The Ogre Heretic stands twice the height of a man and is muscled like an ox. His face is as ugly as sin, with three gleaming eyes and yellowed fangs sharp as daggers. His skin is greenish-grey and pock-marked. Despite this ghastly appearance, he has learned to disguise himself enough to pass for a man – a huge, grotesque man – on a dark night. If asked for a name, he calls himself Isaac Laquedem.

The Heretic remembers little of his past. He knows he was created by magic but his earliest memories are a confusing whirl of images: fire, screaming, black-robed monks, explosions, burning books and a woman being cut down by assassins. That was more than a century ago; today, he travels Europe like some overgrown Wandering Jew, searching for meaning and purpose to his life. He wishes to know whether or not he has an immortal soul and if so, what is its nature? Is he eternally damned, or does Christ's sacrifice redeem him too? Or is he not human at all and so untouched by the Original Sin of Adam?

In his search for these answers, the Ogre Heretic has taken up with dozens of heretical cults and preachers. He has listened to the Free Spirits and toiled alongside those who serve the Cathar *perfecti*; he has worshipped pagan spirits and

The Ogre	Heretic (Seasoned)	1D20	Hit Location	AP/HP
STR	25	1-2	Right Leg	2/11
CON	30	3-4	Left Leg	2/11
SIZ	22	5-8	Abdomen	5/12
INT	11	9-13	Chest	5/13
POW	16	14-15	Right Arm	5/10
DEX	13	16-17	Left Arm	2/10
CHA	7	18-19	Head	2/11
		20	Third Eye	-/6

Combat Actions	3
Damage Modifier	+1D10
Magic Points	16
Movement	8m
Strike Rank	+12 (+7
	armour)

Armour: Mismatched Chain & Leather

Traits: Fast Healing, Third Eye

Skills: Athletics 90%, Brawn 120%, Disguise 70%, Evade 40%, Insight 50%, Lore (Christian Theology) 120%, Perception 60%, Persistence 70%, Resilience 90%, Survival 90%

AP/HP As per arm 6/12

Weapons

Туре	Size	Reach	Weapon Skill	Damage
Claw	М	М	68%	1D6
Mace	VL	L	98%	1D12
Eyebeam			66%	1D6

in

lost gods; he has travelled to the east and into Africa; he has been baptised with water and chrism and blood and fire... and through it all, he has found nothing to stir his black and malformed heart or – if he has one – his soul.

The Ogre Heretic has encountered the Order a dozen times in the last century. In each encounter, the Hieromonks succeeded in destroying the cult but the Heretic escaped, usually after killing at least one monk. He has grown to loathe the Order, while the Masters debate capturing the Heretic and turning him over to the Master of Chains.

Fast Healing: The Ogre Heretic heals one point of damage in all locations each round, with the exception of fire or acid damage, which heals at normal human rates. By spending a Magic Point, it can heal up to three points in one location in a round.

Third Eye: The Ogre Heretic's third eye has supernatural powers. The creature can see magical energies and spirits, as per a *Mystic Vision* spell. The Heretic can also project a beam of force through its eye. Anything struck by this beam bursts into flame – and the beam can even affect spirits. Firing the eyebeam costs the Heretic one Magic Point; anything struck by the beam must Evade or take 1d6 fire damage, which ignores armour.

The Third Eye can be attacked separately to the rest.



The Linton Worm

A ferocious beast that dwells in a hillside in Roxburghshire in England, the Worm emerges from its lair to feed on the unlucky and the unwary. According to the tales, it first came forth to devour those who did not attend church but now it attacks indiscriminately. The creature moves with great swiftness despite its size and has dispatched a dozen knights who tried to slay it. With each day, the worm grows longer and stronger and unless it is stopped it will surely wrap itself around the whole world and devour all things.

The worm is not a dragon – it cannot fly or breathe flame. It is an enormous blind earthworm of prodigious strength and size. Its flesh is ruddy-brown like brick, flecked with shards of a glittering black stone. Despite its great length, the worm's body is comparatively narrow, making its lair very hard to find – any large rabbit-hole or spring could be the entrance to the worm's lair.

Hidden Lair: The worm's lair is extremely hard to find, requiring a Very Hard (-60%) Track or Lore (Regional) test to find.

Slime Trail: The worm leaves a trail of slime behind it. This slime quickly evaporates but a character with alchemy could create a compound that reveals the traces left by the worm, allowing the characters to follow the worm. **Earth Sense:** The worm has no eyes; it sees by sensing vibrations in the ground. Therefore, the worm prefers to attack dangerous foes at night, when it has the advantage. A flying or exceedingly soft-footed character can sneak up on the worm, as such movement would not create tremors.

Devour Whole: The worm prefers to swallow its prey whole. The worm can swallow any creature with a SIZ of 40 or less whole. Swallowed creatures suffer a –80% penalty to all actions and must succeed at three Brawn tests in a row to escape the worm's gullet. Swallowed creatures take 1d3 points of damage to all locations for each round they spend within the worm.

If the worm encounters a creature with a SIZ of more than 40, it pauses for one round, then uses its Constrict ability.

Constrict: The worm can also wrap itself around a foe and squeeze the life out of them. If it successfully grapples the victim, he must make an opposed Brawn test against the worm's Constrict at the start of each round to avoid taking the listed damage. A character that is constricted cannot do anything else other than try to escape the constriction with a Brawn, Unarmed Combat or Athletics test.

Death Spasm: If the worm is slain, it enters into a death spasm, making 1d6 tail lash attacks at anyone within a number of metres equal to the worm's SIZ. Anyone within a number of metres equal to half the worm's SIZ may be constricted instead.

The Wor	m (Veteran)			1D20	Hit Loc	cation	AP/HP
STR	40			1-3	Tail		4/24
CON	40			4-6	1 st Segn	nent	4/24
SIZ	80			7-9	2 nd Segu	ment	4/24
INT	3			10-12	3 rd Segr	nent	4/24
POW	15			13-15	4 th Segr	nent	4/24
DEX	15			16-18	5 th Segr	nent	4/24
CHA	3			19-20	Head		4/24
Combat A	ctions	2	2	Armou	r: Wormhide (4 j	points)	
Damage M	lodifier	+	-3D10				
Magic Points		1	5		Hidden Lair, D Sense, Formidab		le, Slime Trail, Constrict, Death Spasm, Veapons
Movement		1	2m				
Strike Ran	k	+	-9	Skills: I	Brawn 200%, Pe	rception 60%	%, Persistence 40%, Resilience 100%
Weapons							
Туре		Size	Reach	Weapon Skill	Damage	AP/H	Р

Туре	Size	Reach	Weapon Skill	Damage	AP/HP
Bite	L	L	85%	1D8	As per Head
Tail Lash	L	VL	75%	1D4	As per tail
Devour Whole			55%	Special	
Constrict			55%	0	

Chapter 11 Secrets of The Order

The player's section of this book is written according to what the Order wishes its initiates to believe. Parts are accurate; parts are self-deluded and still other parts are deliberate lies. The Order is far from the heroic defender of the faith its members believe it to be and over the course of a Deus Vult campaign, the players may uncover some of the secrets in this chapter.

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The name of the game is *Deus Vult*, which translates as *God Wills It!* It is a shout of acclamation and devotion, the cry of the people in response to Pope Urban II's call for the First Crusade. The unwritten exclamation point after the title makes it a strong, confident affirmation of faith. The Order believes itself to be the Instrument of God and that nothing they do can be in error. *Deus Vult!* God Wills It!

Over the course of a campaign, the GM should slowly replace that exclamation with a question mark. Are the characters sure they are doing the will of God? Can they really trust the Order?

Doom of the Order?

Historically, several of the locations chosen as secret priories of the Order were attacked in the closing years of the 12th and the early part of the 13th centuries. In 1193, the Order's fortress at St. Michael's Mount was captured. In 1214, Mont St-Michel itself was besieged and captured by the forces of King Philipe Augustus of France. The Abbey of Fontfroide was associated with the Inquisition during the Albigenesian Crusade against the Cathars. These events may conceal an organised campaign against the Order, perhaps one orchestrated from Rome.

Did the Pope eliminate the rebellious Order? Or did the Masters vanish underground, as the Knights Templar were said to do a century later under similar attack? Or will this be the work of another enemy of the Order, like the demonic archbishop of Reims? Or some foe the characters have yet to meet?

The Prior of the Crypts

The Prior of the Crypts has a secret duty; he ensures that all Hieromonks are loyal to the Order. If a monk is suspected of harbouring dissent or heresy, the Prior of the Crypts investigates... and if these allegations are found to be true, then another crypt is opened in the catacombs beneath Mont St-Michel. The Prior of the Crypts and his custodians are the Order's internal inquisition. Those they condemn are buried alive within the crypts for months while the Prior questions them about their past deeds and associations. If the traitor cooperates, he may finally be given a chance to confess his sins before being executed. Unlucky traitors are kept alive indefinitely using alchemical techniques, or implanted into Brazen Heads.

The Prior of the Crypts must be vigilant and watch for traitors. It is common to plant spies among Hieromonk parties. There are hidden spy-tubes in the confessionals in the chapel at Mont St-Michel that relay even the quietest whisper to the ears of the Prior of the Crypts.

The Eastern Order

The loss of the Eastern Priories is a matter of much greater concern to the Masters than most monks realise. The split in the Order is more than a mere political dispute triggered by the Schism between the Eastern and Western Church – the Order has always held itself above petty arguments over internal politics and the Church hierarchy. The loss of the Eastern Priories is something different – either the Eastern Masters have deliberately betrayed the Order, or they have been subverted from within. The Byzantine Priory was second only to Mont St-Michel in power and occult lore and its loss is an incalculable blow to the Order. Worse, without the Order to put down occult outbreaks, the whole East is doubtless rife with cultists, sorcerers and Saracen spies.

Who is responsible for the destruction of the Eastern Order? In the labyrinthine intrigues of Byzantium, there are always hundreds of suspects. Could the Emperor of Byzantium have discovered the Order and removed it, fearing that they were too loyal to Rome? Byzantium is threatened by the Muslims and Turks – could assassins have found the Order? But how could either faction have eliminated three preceptries and a priory in one swoop, without a single whisper escaping? What of the Hieromonks on patrol? Where are they?

And which priory will be the next to fall?

The Nature of Evil

The Order's view of the supernatural is extremely narrow. All sorcerers must die, regardless of how they use their powers. Monsters must perish, even those who are themselves victims of some curse. Heretics must be destroyed, no matter what their beliefs. While many of the foes encountered by the Order are indeed vile and malicious, there are supernatural entities who do not deserve death.

Worse yet, the Order's commandments dictate that anyone who even glimpses the supernatural must also be killed, to preserve the Divine Path. This prohibition also applies to those who try to change society – if the Order was still active in the 1600s, Galileo would have been found dead in an alleyway in Padua instead of publishing his work on heliocentrism.

This bloody slaughter of innocents is perhaps the worst crime the Order commits and is often the first instruction that a new Hieromonk tries to refuse. The Order's standard protocol is for an older monk to accompany a young apprentice on his first few missions, to ensure he does not falter at this bloody task. Once a monk has taken an innocent life, his soul belongs to the Order forever.

Does God Exist?

A weighty question for a humble sidebar, indeed! There are certainly supernatural forces working in *Deus Vult*, and most characters certainly believe in God.

Deus Vult leaves the ultimate nature of the universe up to the GM. There are several possibilities:

- God exists and the Bible is mostly correct; Jesus is the Son of God and the Holy Apostolic Church is His servant on Earth. Only good Christians (and maybe an especially faithful Jew) may cast Divine spells; Islam is a perversion of the true gospel and most Islamic holy men are sorcerers. The Order genuinely does have divine sanction.
- God exists but he does not favour any one of the religions of the Books. Jewish, Christian and Muslim holy men may cast spells with equal power. There is only one true God, though – pagan deities are all demons or spirits. Followers of these deities may not use Divine magic.
- There is some higher power in the universe but anyone with sufficient faith may cast Divine Spells. Even a pagan cultist could use Divine Magic. The Christian God is the most powerful of all supernatural beings but there are other entities who can give Divine Magic spells.
- There is an especially powerful and egotistical spirit who claims to be God but he is of the same order of beings as the rest of the demons and spirits. There is no universal plan or higher purpose.
- There is no God and Divine Magic has nothing to do with any higher powers it comes from the faith of the practitioner alone and is really a form of psionic power.

The Catholic church would subscribe to the first – or, in the case of well-travelled and open-minded mystics – the second. Some mystics and heretics might claim the third, fourth or fifth interpretations are correct.

Ex Malum Bono

From evil, comes good. There is a secret Prior and a secret Priory. High in the alps of Southern France is a hidden monastery, called the Priory of St. Jerome; the master of that place is called the Prior of Chains. Here, the Order keeps its living weapons. Sometimes, a monster can be captured instead of being destroyed; such beasts are brought in chains to the Priory and made to serve the Order. In the dungeons of the monastery the Order keeps an assortment of monsters and horrors – werewolves in chains of silver, vampires starved until they beg for even a drop of blood, possessed madmen whose spiritual powers make them useful assets and stranger things too. Here also the Order keeps those whose abilities are useful but who lack the discipline to study in Mont St-Michel – murderers, berserkers, assassins, cursed sorcerers, diabolists, witches and the like.

The Prior trains a special order of Hieromonks, called the Keepers. The Keepers are taught to keep their charges in check using a variety of methods. An untrustworthy thief might be injected with a poison and only his Keeper knows the antidote. A vampire can be compelled to serve a Keeper with sufficient Divine Fervour, a sturdy crucifix and the knowledge of where the monster's coffin is hidden.

Keepers and their charges are used only when investigation has failed and the Order needs to kill everything and everyone. Few of the monsters can discriminate. Kill them all; God will know His own.

The Divine Path

The Order's ultimate goal is not to fight heresy or suppress the supernatural. Both of these are incidental, compared to the perfection that is the Divine Path.

The Divine Path predates Christianity. The Order currently expresses it as 'God's will' but they pursued it back when they were part of the Roman Empire and it was old even then. The plan was conceived hundreds of years before the Order was established in its current form.

A major part of the plan is *control*. The Order needs to move humanity into a state where people can be controlled and guided. The feudal order where nobles fight, peasants work and priests pray is only an approximation of this goal – the Order needs much more thorough control of all thought. Innovation must be restricted to those developments that the Order can control; change slowed; deviants and the supernatural erased.

The Order cannot accomplish such control alone; the Church is the only institution in Europe that can possibly wield such power. Does the Divine Path therefore mandate a theocracy? Can the Order hand the keys to humanity's future over to an increasingly corrupt and fractured organisation?

The ultimate goal of the Divine Path is 'the enlightenment of humanity'. What could this involve? The answer will vary in every *Deus Vult* campaign. Some possibilities:

• The Order dates back to the Tower of Babel. Thousands of years ago, the Babylonians worked with all the tribes of mankind to complete a tower that reached to Heaven, until a jealous God cursed them with a confusion of tongues and the work was forced to stop. This tale is metaphor; the 'confusion of tongues' represents the fracturing of humanity into hundreds of different nations and beliefs, which the Order is slowly undoing. And the Tower? The Tower is the combined will of humanity... a weapon so potent that God Himself fears it. Any doubt or deviation from that singular will makes the Tower useless; all of humanity must become a single glorious mind.

- The Divine Path was outlined in the Sibylline Books, a collection of prophecies and solutions which were once held by the Roman senate. The prophecies spoke of a catastrophe that is to come, an unholy plague that will wipe out nine-tenths of humanity and leave the survivors beset by demons and all manner of horrors. The Divine Path is a plan to survive this holocaust the Order is setting up refuges and sanctums across Christendom in preparation for this final confrontation. If the truth were known, panic would undo all the Order's work.
- Gods and spirits draw their power from worship. Even the God of Abraham and Moses and Jesus is but another spirit, albeit one who has grown truly powerful on the worship of so many faithful followers. Despite His power, God is still only a spirit... his commandment that 'thou shalt have no other gods before me' is a jealous powergrab for worship. The Divine Path is a plan to unite all of humanity in a single faith. If God has all the worship of humanity, then He will become truly divine. Heaven does not yet exist; the Order will build it by crowning God the Lord of Lords and King of Kings.

Standings

Unbeknownst to the Hieromonks – and the players – there are two standings on which every member of the Order is rated – Impiety and Impurity. Impiety tracks the character's sinfulness; impurity his failings within the Order. If either of these standings reaches 5, then the Order will eliminate the character.

Both standings are rated from 1 to 5. A character's standing is determined by the worst act he has committed (obviously, Impurity only applies to deeds the Order knows about, while Impiety applies to all deeds, even secret ones, as long as the character believes in his own sinful nature). Repeated misdeeds at a lower standing can push a character up to the next highest standing (so, multiple level 2 deeds can push a character to a standing of 3).

Impurity – The Eye of the Masters

1. (Failings): The Hieromonk failed to complete a mission, did not account for missing gear or otherwise failed the Order in some way.

2. (Suspect): The Hieromonk is disobedient, failed to complete a significant mission or does not appear to be completely

devoted to the Order. Misusing wonder-weapons is a failing of this standing.

3. (Untrustworthy): The Order has proof that the Hieromonk has deliberately ignored orders or chosen not to complete a mission. Sparing witnesses is a failure of this level, as is losing a relic.

4. (Under Investigation): The Hieromonk is being watched by agents of the Prior of the Crypts. Either another monk or two in the target's Commandery is ordered to spy on the target, or he is stalked by spies or assassins, or the Order arranges a loyalty test for the offending monk.

5. (Enemy of the Order): The Hieromonk has been deemed an enemy of the Order. He will be eliminated or captured as soon as possible. Anathema upon him!

Effects of Impurity

Impure characters find it harder to advance within the Order; a character that is Untrustworthy or worse cannot advance. Untrustworthy characters are also barred from taking relics with Asset Points.

The Ordeals

The Ordeals are two secret ceremonies used by the Order to reconfirm the devotion of wayward monks. Both Ordeals take place on the rock of Mont St-Michel. A Hieromonk who has failed the Order may request to undergo an Ordeal in order to atone.

The Ordeal of the Horses refers to the rushing tides that protect the monastery, which travel faster than galloping horses. The character is brought into the tunnels under the monastery and placed in a small stone cell at the bottom of a steep spiral staircase. A cunning system of valves and sluices connects this cell to the waters of the tide. The atoning monk is placed in the cell, which begins to fill with sea-water. The only way to open the cell door is from the outside, where three levers must be pulled at precisely the same moment. Three monks therefore sit in judgement over the atoning brother and if any one of these monks distrusts the sincerity of the atoner, then he can choose not to pull his level and the atoner will drown. Only by winning the trust of your fellows can a monk survive the Ordeal of the Horses.

The Ordeal of the Shadows is similar to the Ordeal of the Horses but instead of the living, it is the dead who judge the monk...

Regaining Purity

A character can regain purity by performing heroic deeds in the service of the Order, reporting on other Hieromonks, or by undergoing the Ordeal of the Horses or the Ordeal of the Shadows. The Ordeal of the Horses restores one level of Purity; the Ordeal of the Shadows restores three levels. Each Ordeal may only be used once.

Impiety - Sin and Grace

1. (Impious): The character is not a living saint but has not committed any significant sins. He may have had impure thoughts.

2. (Sinful): The character has stolen, assaulted an innocent, given false witness or committed some other sin. A working knowledge of sorcery without the permission of the Order is a sin of this magnitude.

3. (Blasphemous): The monk has killed, defended a heretical belief, fornicated, blasphemed against the most high or corrupted the innocent. Practising sorcery without permission of the Order is seen as a mortal sin.

4. (Mortal Sin): The monk has committed a sin so great that his very soul is in peril. To qualify as a mortal sin, the character must commit a grievously sinful act in full knowledge of its consequences – premeditated murder, for example, is more sinful than killing in self-defence. Associating with demons is a sin of this magnitude, as is following heretical beliefs.

5. (Unholy): The character is irredeemably corrupt. Impiety of this level requires mass murder, selling your soul, embracing dark powers, or becoming a cultist. They are anathema and must be put down by the Order!

Extraordinary Grace and Impiety

The Order teaches that all of its members benefit from the blessing of Extraordinary Grace – nothing they do in the course of a mission can be a sin. The actual benefits of Extraordinary Grace depend on your campaign. If the Order is correct in its teachings, then characters cannot gain Impiety as long as their sinful acts are *directly* related to the Order's mission. If the Order is misguided, then Extraordinary Grace does not exist – there is no get-out-of-sin free card.

Effects of Impiety

A character who is Blasphemous reduces their Divine Fervour score by half; a character who is Unholy loses all Divine Fervour (or can turn the Pact (God) of Divine Fervour into a suitable Pact (Demon)).

Regaining Piety

Confession and atonement restores one level of Piety. The confessor may choose to demand that the repentant character properly atone for his misdeeds through penance or acts of contrition and charity.

Swearing a religious oath, such as promising to liberate a city from the Saracens or slaying a demon, may also restore Piety. The oath must be a significant and challenging one. A character might also take a vow of poverty, chastity or religious observance (promising to attend mass every day). Breaking such a vow gives two levels of Impiety.



Chapter 12

Running Deus Vult

It is the year of Our Lord 1189. Jerusalem has fallen to Saladin's armies. The warriors of the Third Crusade march east to Byzantium and the Holy Land. Across Christendom, the faithful are beset by heretics and cultists. Monsters and demons lurk in the shadows. The Adventurers stand against the darkness. They are the Instruments of God, the defenders of Christendom. *Deus Vult*!

The role of the Games Master in Deus Vult is to

- Create missions to challenge the Adventurers.
- Throw fiendish puzzles, horrific foes and moral dilemmas in their path.
- Roleplay the various Non-Adventurers, such as other members of the Order, cultists, nobles, priests and commoners.

It is *not* the GM's role to determine what is right and wrong. The players must make such judgements themselves.

Che Morld of Deus Vult

Deus Vult is set in a fantasy Europe, one where there are dragons in the mountains and goblins in the forest. Despite the existence of the supernatural, history proceeds much as it did in the real world – the Order and the Church suppresses most supernatural activity. This means you can take any historical event – the Albigenesian crusade against the Cathars, the death of Emperor Barbarossa, the Moors in Spain – and add a secret magical explanation for it.

Using real history makes the game much more resonant with the players. A secret plot to kill the Grand Seer of the Temple of Zog in some fantasy game is all well and good but a secret plot to assassinate the Pope – that brings in hundreds of years of history in an instant. The players know the setting instantly. It also gives the GM a near-infinite wealth of background material to draw from – just open a history book and you will find plenty of missions for the Order.

At the same time, the existence of the supernatural makes this an alternate history, so there is no need to get hung up on historical accuracy.

Che Order

The Order is the core of any *Deus Vult* campaign, at least in the early stages. The Order's priories and preceptries make for ideal home bases; the Masters and fellow Hieromonks are running NPCs. Most importantly of all, the Order gives a structure to *Deus Vult* games – in each adventure, the characters are assigned a mission by the Order. The characters do not roam around Europe, looking for gold and experience – they have a job to do and that job is killing monsters.

There are several ways to present the Order. You can pick a consistent theme for the Order, switch from mission-tomission or over the course of the campaign or you can slide from the lighter to the darker option in each category as the campaign progresses.

Medieval James Bond vs Medieval Noir

Deus Vult is basically a medieval spy game. Instead of coded messages, Walther PPKs and the Cold War, there are hidden scriptures, crossbows and rival faiths and heresies but the basic structure is the same – undercover agents, desperate missions, gadgets, uncertain loyalties and betrayal. The Order is the equivalent of the CIA or MI5; heretic cults are terrorist cells or criminal syndicates, while the Byzantines are questionable allies and the Muslims are the other side.

One approach is to play the same as Medieval James Bond. The Order's wonder-weapons are the cool spy gadgets. The Masters might want the Adventurers to be good and humble monks but as long as they get the job done, their failings will be overlooked. The cultists and heretics are irredeemably bad, the Order is mostly good aside from the occasional eccentric or rotten apple and there are all sorts of elaborate set-pieces involving exploding cathedrals, demonic rituals and glamorous nuns.

The flipside of this approach is to take a leaf from intrigue-laden espionage; in this, loyalties are uncertain, the Hieromonks disposable and the Order is a sinister and mysterious organisation where nothing is as it seems. Double agents and hidden plots are everywhere. The missions that the characters are sent on are extremely dangerous and often seemingly contradictory and asking too many questions is seen as a sign of disloyalty.

Monster Hunters vs Horror

The Order is a band of monster hunters and there are monsters aplenty to battle. A monster hunter game can draw inspiration from *Beowulf* and *Dracula* to *Buffy the Vampire Slayer* and Hammer Horror movies, with monsters-of-the-week and long-running inhuman foes. Each monster should be more than a drawn-out combat; the players should have to discover the monster's weaknesses and strengths and come up with creative ways to counter it. Go for dramatic confrontations and set-pieces as much as possible.

A horrific game emphasises the weird and the terrible. In this, monsters are hideous creatures that violate sanity, soul-eating abominations and nigh-invincible foes. Cults practise human sacrifice, the forests are thick with shadow and the moon drips with blood. The characters should always be on edge and for every wonder-weapon and relic the Order has, the enemy has something worse. The players should dread being sent on missions and the death toll should mount with every session. There are always more Hieromonks to send out to a 'glorious' death in the service of an uncaring God.

Adventure Framework vs Conspiracy

The Order can be used as a plot device, a reason to bring the characters together and to send them off on missions with a selection of interesting gadgets. For an episodic campaign, this

is ideal and works very well for gaming groups with infrequent players. ('Eric's player isn't here tonight, so Brother Eric isn't sent on this mission'). The Order fades into the background.

The alternative approach is to emphasise the conspiratorial nature of the game. Let the players delve into Order politics and secret histories. Have them find the symbol of the Order in the ruins of a 1,000 year old Babylonian temple, or on the seal of a letter sent by Hassan i Sabbah, founder of the Assassin cult of Syria. What is the ultimate purpose of the Order? What is its true relationship to the Church? What is the Divine Path? In conspiratorial games, you should sow clues and puzzles in advance, letting the characters slowly discover the plot.

Avenging Angels vs The Bad Guys

On the one hand, the Order is a force for good. Whether or not one shares their fanatical devotion to God, they do battle demons, evil cults and twisted sorcerers. Without the Order, Christendom would be overrun with monsters. The Order is the thin black line protecting the world from chaos and horror. Their plan for a Divine Path will save the world – if it can be completed.

By Any Means

The Order believes that its purpose overrides any notion of morality. The Hieromonks are permitted to do whatever is necessary to complete their missions. As long as the supernatural threat is eradicated and the common people know nothing of what has transpired, the Order considers the mission a success.

On the other hand, the Order's means are often horrific, their beliefs heretical and bizarre and their methods and motives questionable at best. No-one would argue that eradicating a nest of ghouls is anything other than a good thing but killing a whole village because one peasant glimpsed a ghoul? The Order's knowledge of science could bring about the Renaissance 300 years early or even kick-start an industrial revolution but instead they murder scholars and suppress social change. To most players, such actions are horrific and evil. Is the Order just as bad as the foes it fights? And if it is, what do the players do about it?

Mission Framework

Most *Deus Vult* games follow a distinct pattern. Use this as a framework for most missions.

The Call

The characters receive word of a potential threat. Either they are informed of this threat by a superior in the Order, or else they undercover it themselves as they wander the roads of Christendom. This could be anything from a vague rumour ('It's said there's a heretical preacher in Avignon – go find out if this is true and eliminate the heretic if necessary') to a definite objective ('Retrieve the Grimoire of Apollo from the library at Chartres Cathedral. Plant this false copy in its place. Wait until someone removes the book. Find out who they are working for. Eliminate them.').

Preparation

The characters get to pick their equipment and make preparations for their mission – what cover identities they will use, what approach they will take to the investigation, what research can be done at Mont St-Michel and so forth.

Investigation

The characters travel to the site of the threat and begin their work. There should be a clear trail of clues leading to the final confrontation and a less obvious set of clues that gives the players an idea of how to best defeat the threat. For example, the obvious clues might lead to an abandoned church in the woods that has been taken over by heretics; the less obvious clues relate to the saint once venerated in that church and how the monks can invoke his power to help them in the final confrontation. The players should always be able to reach the final scene; whether or not they triumph there depends on their ability to investigate and interpret the clues they find.

The Horror

The characters' investigation brings them into conflict with some horrific foe. Not every *Deus Vult* enemy needs to be supernatural – a mission might involve nothing but mundane heretics or corrupt nobles, without a hint of the occult. Whatever happens, though, the mission should involve frightful threats. The characters are all alone or forced to rely on untrustworthy allies and if they fail, the consequences should be ghastly.

Defeating the Enemy

The investigation leads to a confrontation with the enemy. Always throw a twist or an unexpected added complication into the final battle. Stack the deck against the players, forcing them to come up with an equally unexpected solution. If the players go in with a plan, let it *mostly* work but make them adapt. If they go in without a plan, then they are in trouble already...

Inspiration and Sources

Games:

Assassin's Creed, Ubisoft (Console): Templars and Assassins running around the Holy Land in pursuit of magical artefacts, with lots of medieval urban free-running and unlikely gadgets.

Azrael's Tear, Mindscape (PC): Your chances of finding this game are remote – it is more than 10 years old and was not hugely popular when released, which is a tremendous pity as it is a beautiful and atmospheric game. In the near future, high-tech thieves attempt to steal the Holy Grail from a vast underground Templar fortress. The fortress is made from grailstone, an extra-terrestrial material that resurrects the dead over and over again. The original guardians are still alive but hideously changed after hundreds of years in the dungeon.

Ars Magica, Atlas Games (TRPG): While the main rulebook is too focussed on its own magic and background to be of much use to a *Deus Vult* GM, many of the supplements are excellent guides to the supernatural side of the Middle Ages.

Call of Cthulhu, Chaosium: The classic horror roleplaying game and still one of the best. Every GM should read the *Call of Cthulhu* rulebook at the very least.

Dogs in the Vineyard, Lumpley Games: While the settings are different – Mormon cowboys instead of Catholic assassins – the basic concept is very similar to *Deus Vult* and you can find great inspiration in the GM advice and the town creation rules.

Novels:

The Name of the Rose (Umberto Eco): If this book had just one or two more improbable wonder-weapons and a little more demon summoning, you could stamp *Deus Vult* on the cover.

Foucault's Pendulum (Umberto Eco): The conspiracy-theory book. Three bored editors decide to rewrite the secret history of the world. If you read only one thing from the list, make it this one.

Baudalino (Umberto Eco): A self-confessed liar tells his life story during the sack of Byzantium. Baudalino claims to have been the adopted son of Frederick Barbarossa and to have visited the lands of Prester John. It is all lies but they are entertaining lies. The tone of much of the book is a little too fantastical for *Deus Vult* but it is a much more fun read than most guides to medieval theology.

Movies:

The Exorcist: If you can watch this movie and capture the sense of wrongness and oppressive evil, then your game is one I want to play in.

Kingdom of Heaven: Ignore the plot, look at the pretty pictures.

Non-Fiction

The Perfect Heresy (Stephen O Shea): Excellent overview of the Cathar heresy and the ensuing crusades.

The Medieval Underworld (Andrew McCall): This book covers the darker side of medieval society, from bandits and thieves to witches and heretics. Every chapter has a half-dozen adventure ideas ripe for plucking.

Life in a Medieval City (Joseph & Frances Gies): Excellent slice of life, concentrating on how people lived, worked and thought.

The Medieval World View (William Cook & Ronald Herzman): A dissection of the beliefs and opinions of the medieval period.

The Crusades (Geoffrey Hindley): A nice, accessible guide to the origins, methods and ultimate fate of the Crusaders.

Bitter Ashes

Finally, the characters need to cover up their activities. This can be as bloody as murdering witnesses but the characters might also have to come up with explanations for supernatural activity ('It wasn't a demon... it was, er... swamp gas') or being forced to deal with unpalatable solutions ('The corrupt baron is willing to be bribed to look the other way; his more honourable nephew will ask too many questions.').

Happy endings are anathema to a *Deus Vult* game; missions should end with the feeling that disaster has only been temporarily averted. The Order's campaign against evil is a long slow defeat sliding towards apocalypse.

Campaigns

Deus Vult works best as an episodic campaign, with long periods of downtime between adventures. Do not play through every day of a character's life – each session should be full of excitement and intrigue. Assume that between missions, the characters are praying, training or travelling.

Order Agents

The simplest campaign structure for *Deus Vult* is the mission – the Order tells the players what to do and they run off and do it. To keep the game fresh, move the group from preceptry to preceptry over the course of the campaign, letting them interact with different Masters and new places to adventure. Games set at the fortress of Mont St-Michel in Normandy are very different to those set in Constantinople or north Africa.

A Preceptry of our Own

This campaign structure gives the players a chance to really invest in the game. The characters are sent to establish (or rebuild) a preceptry or even a priory in some distant land (the Holy Land is ideal). They need to disguise their activities, investigate occult activity and run the preceptry. They can get involved with local politics, uncover the secret history of the region, or even become players in Order politics.

The Tide of History

In this variant, the amount of downtime between adventures is increased to several months or even years. The characters will age over the course of the campaign and the lucky ones might even get to die of old age. The advantage of such a game is that you get to use the full course of real-world history. A campaign that lasts, say, 40 years from 1189 can cover the full course of the Third Crusade, the conquest of Normandy, the sack of Constantinople, the founding of the Dominicans and even the possible disruption of the Order when Mont St-Michel is besieged and burned in 1204.

Renegades

Some campaigns will take this route without any intervention from the GM. The characters go rogue, fleeing the Order or trying to reform it from within. If the characters leave the Order, then the Order becomes a major villain for the game; the renegade Hieromonks might ally themselves with the Inquisition or some other organisation, or try to found their own group to fight monsters. If you want to switch to an alternate-history game, then let the Order's secret lore be revealed to the world, letting Christendom's technology or magic develop in a radically different direction under the characters' tutelage.

The End of the World

In this campaign, the prophecies and scriptures are correct – the end of the world is coming *right now*. The campaign starts off normal and then rapidly descends into full-scale biblical apocalypse – the dead rise, demons stalk the Earth, cats and dogs living together, a seven-headed dragon with ten tails dragging a third of the stars down from the sky. The Order's priories become fortresses under siege by horrors and the characters have to survive until the final battle with Satan himself.

Random Mission Generator

Roll 1D20 on each of the tables to come up with the skeleton of a random *Deus Vult* mission.

The Call	
Roll	How do the PCs get involved
1	The Order hears rumours of heresy and orders an investigation.
2	There is a series of unexplained murders.
3	One of the Order's monks fails to return from a mission.
4	The local clergy demand that the Order step in to aid them.
5	There is a cryptic reference in an old tome that warrants investigation.
6	An Order seer has terrible prophetic dreams.
7	A captured cultist reveals the location of another branch of his cult.
8	A member of the family of one of the Adventurers is murdered or goes missing.
9	The peasants in a town whisper of strange things happening in the woods at night.
10	A child in town is said to be possessed.
11	Mutilated bodies wash down the river from upstream.
12	There are strange lights seen on the hills at night.
13	A routine inspection by an Order agent of an old cult site shows that it has been broken into.
14	The characters are in town on other business, such as buying supplies for the Order, when they find signs of occult activity.
15	A holy relic or occult grimoire goes missing and must be recovered.
16	One of the Order's spies sends in a report of occult activity.
17	The Order's Hoffman devices and scrying equipment detect significant occult activity in an area.
18	A travelling merchant brings word of strange events.
19	The characters are attacked by supernatural foes.
20	One of the Order's preceptries is attacked and overrun.

The Actual Threat

Roll	The enemy the characters must overcome is a
1	Heretical preacher, corrupting the faithful.
2	Heretical group who are using the black arts of sorcery.
3	Corrupt bishop who has come to follow a heretical path.
4	Demon masquerading as a heretic, guiding otherwise good Christians into evil ways.
5	Demon who has possessed a human vessel.
6	Pagan cult, worshipping a nature spirit.
7	Pagan cult, worshipping an old god.
8	Witch cult.
9	Lone sorcerer.
10	Necromancer.
11	Diabolist sorcerer.
12	Corrupt noble who has turned to sorcery.
13	Awakened ancient evil.
14	Lone monster.
15	Criminal syndicate without any supernatural powers.
16	Bandit.
17	Deranged serial killer.
18	Monster nest
19	Renegade Order monks.
20	Roll twice.

The Moral Dimension

Roll	What moral quandary do the players have to deal with?
1-2	Killing innocent witnesses vs letting the existence of the supernatural become widely known.
3-4	Blind devotion to the church vs a lack of certainty.
5-6	Sacrificing a life vs risking the failure of the mission.
7-8	Using forbidden magic vs risking the failure of the mission.
9-10	Putting innocents at risk vs risking the failure of the mission.
11-12	Supporting a corrupt status quo vs potential anarchy.
13-14	Supporting a corrupt status quo vs risking the failure of the mission.
15-16	Preserving knowledge vs risking the spread of blasphemous lore.
17-18	Saving the innocent vs exposing the Order.
19-20	Obeying the Order vs doing the right thing.

Where?

Roll	The mission centres around
1-2	An isolated village.
3-4	The wild woods, far from civilisation.
5-6	The tangled and overgrown hills.
7-8	A noble's castle.
9-10	A cathedral or important church.
11-12	A small town.
13-14	A large city.
15-16	A ship at sea.
17-18	An underground labyrinth.
19-20	A ruin.

Major NPCs

1An arrogant priest or bishop.2Fearful peasants.3A crusading knight.4A ghost.5A bandit gang.6A band of mummers.7A rich noble.8A criminal.9A witch-hunter.10A wandering troubadour.11An abbot.12A rebellious child.13A travelling merchant.14A tax collector.15A madman.16A foreigner.17A scholar.18A prophet or preacher.	
3A crusading knight.4A ghost.5A bandit gang.6A band of mummers.7A rich noble.8A criminal.9A witch-hunter.10A wandering troubadour.11An abbot.12A rebellious child.13A travelling merchant.14A tax collector.15A madman.16A foreigner.17A scholar.18A prophet or preacher.	
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14A tax collector.15A madman.16A foreigner.17A scholar.18A prophet or preacher.	
15A madman.16A foreigner.17A scholar.18A prophet or preacher.	
16A foreigner.17A scholar.18A prophet or preacher.	
17 A scholar. 18 A prophet or preacher.	
18 A prophet or preacher.	
19 A condemned prisoner.	
20 A dying man.	

Complications

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Roll	Something's up
1	Plague is rampant in the area.
2	There is a case of mistaken identity.
3	The characters get contradictory instructions from the Order.
4	Meddling kids try to interfere with the mission.
5	The characters have to assassinate someone.
6	The characters are blamed for the supernatural activity.
7	The local authorities distrust or fear the characters.
8	A witch-hunter is in the area.
9	There is a second supernatural group or entity in the area.
10	A spirit possesses one of the characters or an NPC.
11	The Inquisition tries to take over the investigation.
12	The characters are being deceived as to the true nature of the threat.
13	Extreme weather strikes the area.
14	The area is naturally hazardous in some fashion.
15	Bandits or raiders attack.
16	The characters are targeted by assassins, saboteurs or sorcerers.
17	The supernatural threat is far greater than anticipated.
18	The characters and the Order are being manipulated or deceived.
19	Local politics interfere with the mission.
20	Roll again twice.

Clues Are Found...

Roll	The characters find clues				
1	In an ancient tomb.				
2	By translating runes on a standing stone.				
3	By staking out a graveyard.				
4	By decoding a manuscript.				
5	In their dreams.				
6	At a murder scene.				
7	By capturing a cultist.				
8	Using alchemy.				
9	By following a trail of blood.				
10	Using a necromantic ritual to interrogate the dead.				
11	Using a Hoffman Device or other divinatory device.				
12	By interrogating an unlikely witness.				
13	By following a suspect.				
14	In a confessional.				
15	In a midden.				
16	By eavesdropping.				
17	In the dying words of an ally.				
18	Through torture.				
19	In a letter or document.				
20	Roll again twice.				

The Final Confrontation

Roll	The final battle involves					
1-2	A ritual that the characters must foil.					
3-4	Demons. Lots of demons.					
5-6	Takes place in the cult's stronghold as it sinks into Hell.					
7-8	Turning the supernatural threat against itself.					
9-10	A race against time.					
11-12	Assassinating the source of the supernatural threat.					
13-14	An innocent who must be rescued.					
15-16	Will require one of the characters sacrificing his life.					
17-18	Damning compromises.					
19-20	Roll again twice.					



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Player -

Character -



Hdvanced and Magical Skills Common Skills Spells/Grimoires % Advanced Skill **Basic Percentage** Skill Basic % % STR+DEX INT X2 Athletics Lore (Crisstian Theology) Lore (Occult) Brawn STR+SIZ INT X2 Language (Latin) INT x2 INT X2 Culture (Own) Dance DEX+CHA DEX+POW Drive Evade DEX x2 INT+CHA Evaluate First Aid INT+DEX Influence CHA x2 Insight INT+POW INT x2 Lore (Regional) Perception INT+POW **Combat Styles** POW x2 Persistence CON x2 Resilience Basic Percentage % DEX+POW Ride CHA+POW Sing DEX+CHA Sleight DEX+INT Stealth STR+CON Swim STR+DEX Unarmed

T	$-\frac{\text{DEUS}}{7}$	T	T 7		ī	Player -				
	/	J	L			Character -				
Weapon	Size	Reach	Damage	AP	HP	Combat Manoeuvres	Range	Load	ENC	

					Diseases, Poisons, Health
Level	Skills Effect	Movement	Strike Rank	CA	
Fresh	-				
Winded	-10% to all skills				
Tired	-20% to all skills	-1m			
Weary	-30% to all skills	-1m	-2		
Exhausted	-40% to all skills	Halved	-4	-1	
Debilitated	-50% to all skills	Halved	-6	-2	

Equipment	Enc	Money, Wealth and Possession
		Contacts, Friends, Enemies and Rivals
Asset Points		
		Notes

Hdditional Notes





In 1095, Pope Urban II called on the kings and knights of Europe to liberate the Holy Land in a great crusade. As one they lifted their voices to Heaven, crying deus vult - God wills it! This cry was taken up by thousands of knights and peasants, martyrs and madmen, as a great tide of righteous fury flooded across the world.

This cry was heard in the shadows, too. Since the days of the apostles, a secret order of warrior monks guarded the church and protected Christendom from all enemies, both natural and supernatural. Trained from birth and equipped with lost secrets of ancient civilisations, this secret order also hears the call to crusade. Deus vult - God will it, and they are the instruments of His divine Will.

It is the closing years of the twelfth century. Saladin has reconquered the Kingdom of Jerusalem, and the holy city is once more in the hands of the Saracen. Heresies and sorcery rot Europe from within, while the nobles quarrel and bicker. Even the church is falling prey to this corruption. The world must be saved, through any means necessary. No enemy, no sorcery, no doubt and no fear will prevent the monks of the Order from carrying out the Will of God. Deus Vult!

Join the most secret order within the Catholic Church, dedicated to the eradication of all supernatural threats against Mankind. Highly trained to battle the most loathsome of spirits, demons, warlocks, witches, and other foul affronts to God, you will form the first and last line of defence, protecting civilisation by any means necessary with a formidable arsenal of weapons.

A copy of the RuneQuest II Rulebook is required to use this product.



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