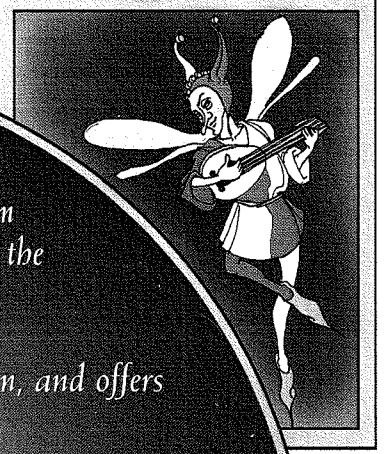
Ars Magica

The Divine

Realms of Power

by Christie, Dahl, Ryan, & White

Ars Magica



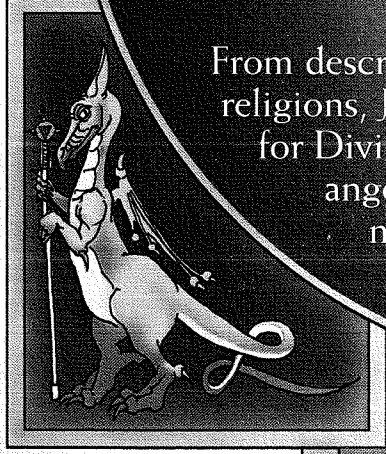
God is the patron of the Jewish people, his chosen people, guiding them through history and ultimately back to the Promised Land.

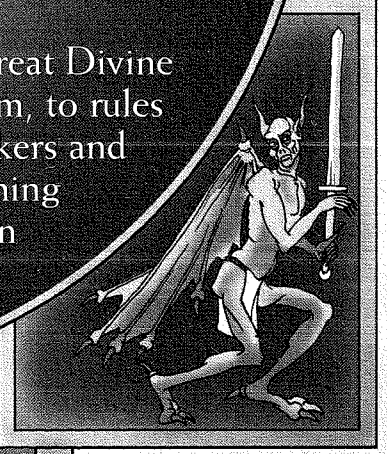
God is three and one, incarnate in Christ His Son, and offers salvation to all equally.

God is pure unity, with no parents or children, saving all who submit to His Will.

God is beyond human understanding, and all the above statements are true. But the Divine Realm is not completely beyond human comprehension, and this book explains the power of God in Mythic Europe.

From descriptions of each of the three great Divine religions, Judaism, Christianity, and Islam, to rules for Divinely-empowered wonder workers and angels, this book contains everything needed to include the Divine in your **Ars Magica** saga.





Realms of Power

ATLAS GAMES

AG0278 • ISBN 1-58978-075-2 • $29.95

WWW.ATLAS-GAMES.COM

Credits

WRITING & DESIGN: Niall Christie, Erik Dahl, Matt Ryan, Alexander White
EDITING AND PROJECT MANAGEMENT: David Chart
PROOFREADING: Michelle Nephew
COVER ILLUSTRATION: Grey Thornberry
ICONS: Grey Thornberry
ORIGINAL INTERIOR ILLUSTRATIONS: Alexander Bradley
CARTOGRAPHY: Alexander Bradley
ARS MAGICA 5TH EDITION TRADE DRESS: J. Scott Reeves
LAYOUT AND ART COORDINATION: John Nephew
PLAYTESTING: Luke Price, Kevin Sides, Peter Hiley, Ed Woods, Lloyd Graney; Samuel Bidal, Anne-Gaëlle Darmont, Jérôme Darmont, Gilles Marcvincent, Miguel Peca, Didier Rabour; Donna Giltrap, Malcolm Harbrow, Aaron Hicks, Richard Love; Wendell Joyner, Angus MacDonald, Brian Watson; Soraya Ghiasi, Matthew L. Seidl; Camo Coffey, Mark Shirley, Andrew Smith, Andrew Walton; Paul Tevis, Bob Portnell, Ryan P. Macklin, Mark Turnage; Neil Taylor, Sheila Thomas; Mathias Betge, Andrea C. Cofalik, Olaf Mahl, Ulrich Willmünder; Alexander Bader, Tanja Bader, Stefan Ehret, MaPhi Werner; Sean Winslow, Rachel Kessler; Fr. Thomas Dowd
SPECIAL THANKS: Jerry Corrick and the gang at the Source

About the Authors

NIALL CHRISTIE
is a medieval Islamic historian who lives in Vancouver, Canada. When not working or writing material for **Ars Magica,** he enjoys singing, reading, wargaming, and playing guitar badly. Niall would like to dedicate his contribution to this book to the memory of PM, sadly missed, and to Steph vanWilligenburg, eternally.

ERIK DAHL
lives and works in a small university town in California, where he indulges his creativity with games and music of all sorts (many of his songs are available for free download at www.volvomaroon.com). He is very grateful to have worked with so many learned and dedicated people on this project — his fellow authors, the playtesters, David Chart, the folks at Hermes' Portal (www.hermesportal.fr.st), and Jerry, Kim, and Tom — and he hopes that through their collective efforts they have described a world that allows great stories about deeply held beliefs to gloriously manifest.

MATT RYAN
lives in Upstate New York and is greatly anticipating the coming spring. He works for a major university in a decisively un-medieval field. He has been playing **Ars Magica** for over thirteen years and is thrilled to be a contributor, albeit a minor one, to this project. A single father, he enjoys playing with his son, August, reading Middle English texts, and rolling copious amounts of botch dice during his regular Thursday night gaming sessions. *Dedication:* To Carlton and Jean Ryan, loving parents.

ALEXANDER WHITE
has just about finished his honors degree in Medieval and Classical History at the University of Melbourne (in Australia), but doesn't plan on leaving university studies any time soon. He divides his time between study, gainfully working for a Member of Parliament, union and community activism, agitating in the campus newspaper, and running an **Ars Magica** saga. When not writing **Ars Magica** books, he can be found blogging, drawing political comics, and reading obscure texts on Late Antiquity Rome.

www.atlas-games.com

Ars Magica players participate in a thriving fan community by subscribing to email discussion lists (like the Berkeley list), compiling archives of game material (such as Project Redcap), maintaining fan-created web sites, and running demos through Atlas Games' Special Ops program. To learn more, visit www.atlas-games.com/ArM5.

Copyright 2005 Trident, Inc. d/b/a Atlas Games. All rights reserved. Reproduction of this work by any means without written permission from the publisher, except short excerpts for the purpose of reviews, is expressly prohibited.

Ars Magica, Mythic Europe, Covenants, and Charting New Realms of Imagination are trademarks of Trident, Inc. Order of Hermes, Tremere, and Doissetep are trademarks of White Wolf, Inc. and are used with permission.

FIRST PRINTING • JULY 2005

ISBN 1-58978-075-2

Table of Contents

I. **Introduction** 4
What is This Book? 4
What This Book is Not 4
Using This Book 4
The Divine in Ars Magica 4
The Divine Realm and Other Realms 5
Using the Divine in Stories 6
The Divine as a Plot Device 6
The Divine as a Saga Focus 6
The Incidental Divine 6
The Structure of This Book 6

II. **Heaven and Earth** 7
Divine Auras in Play 7
The Dominion 9
Empyreal Auras 12
Divine Regiones 13
Terrestrial Regiones 13
Celestial Regiones 14
Inhabitants 15
Creating Divine Regiones 15
Divine Beings 16
Nephilim 16
Heaven's Host 17
What Are Angels? 17
Angelic Choirs 18
Angelic Traits 18
Seraphim 21
Cherubim 21
Thrones 22
Dominations 22
Authorities 22
Potentates 23
Principalities 24
Archangels 25
Angels 26
Grigori, the Watchers 26
Storyguiding Angels 26
Story Uses for Angels 26
Portraying Angels 27
Example Angels 27
Asuryal, Herald of Deliverance 27
Azrael, the Archangel of Death 28
Camuel, the Dark Angel 28
Eiael, Aid to the Wise 29
Gabriel, the Archangel of Prophecy 29
Kalazonta, the Chastiser 30
St Michael, Captain of the Lord's Host 30
Midael, Captain of the Celestial Army 31
Munkar and Nakir, the Questioners 32
Nasir, the Helper 33
Samuil, Angelic Guide 33

III. **Blessed by God** 34
Holy Characters 34
New Virtues 34
New Flaws 36
New Abilities 36
Holy Influence 38
Tempers 38
Schism 41
Invoking God's Aid 41
The Commanding Aura 42
Relics 43
Relics in the Christian Faith 44
Relics in the Jewish and Muslim Faiths 45
The Powers of Relics 45
Miraculous Effects 46
Methods and Traditions 46
Learning Methods and Powers 47
Powers and Effects 47
True Faith 56
True Faith and The Gift 57
Taking the True Faith Virtue 57
Gaining True Faith During Play 57
Playing a Character With True Faith 58
Miracles 60
Embodying the Light 61
Divine Warping 62
Causes of Divine Warping 62
The Divine Ascent 63
Ascension 63
Divine Gloom 63
Divine Form 64
Divine Unity 65
Mythic Companions 66
Holy Magic 66
Restrictions 67
Benefits 69
Holy Societates 69

IV. **Mythic Christianity** 71
History 71
The Origins of the Church 71
The Christian Empire 72
Invasions and Divisions 73
The Thirteenth Century 73
Beliefs 73
Practices 80
Church and Cloister 81
East and West 83
Dissent and Reform 85
Saints 85
Invoking a Saint 87
Threatening a Saint 87
Saints' Miracles 88
Designing Saints 89
Characters 92
Virtues and Flaws 92
Abilities 93
Traditions 93
Mythic Companions: Perfecti 94
Grog Templates 94
Companion Templates 95
Ars Notoria 97
Finding a Text 97
Studying the Text 97
The Rings of Solomon 98

V. **Mythic Islam** 101
Muhammad 101
The Caliphates 102
Beliefs and Practices 102
Theology 102
Holy Forbears 103
Social Structure in Muslim States 104
Islamic Law 105
The Pillars of Islam 106
Muslim Holy Places 108
Family Life 109
Women in Islam 111
Muslim Views of Europeans 111
Variations on Islam 112
Sufism 112
Shi'i Islam 112
Almohad Islam 113
Characters 114
Strangers in Foreign Lands 114
Virtues and Flaws 114
New Abilities 116
Traditions 116
Grog Templates 118
Companion Templates 119

VI. **Mythic Judaism** 121
History 121
Sephardim 122
Ashkenazim 123
Other Jews 123
Anti-Jewish Sentiment 125
Beliefs and Practices 127
Observances 129
Culture 131
Scholarship 132
Golems 132
Characters 135
Virtues and Flaws 136
Abilities 137
Traditions 140
Mythic Companions: Kabbalists 142
Grog Templates 142
Companion Templates 143

Bibliography 144

Chapter One

Introduction

Welcome to *The Divine*, the first of the *Realms of Power* books for **Ars Magica**™, dealing with the Divine realm and its earthly institutions and followers.

The Divine encompasses the highest and most sublime powers in Mythic Europe. It gives strength to the three great faiths of Christianity, Islam, and Judaism, and is the source of Mythic Europe's ubiquitous Dominion and countless miracles. It houses the Heavenly Host, gives sanctuary to the saints and other holy spirits, and rewards the virtuous with followers and True Faith.

What is this Book?

Realms of Power: The Divine supplements, expands, and updates the section on the Divine realm and its human institutions in **Ars Magica** Fifth Edition.

Inside this book are details on the history, beliefs and practices of Christianity, Islam, and Judaism in Mythic Europe, as well as expanded information on the Dominion, True Faith, saints, angels and miracles. There is entirely new information on the powers of holy wizards and pious mages. It includes a complete system for divinely aligned magic and King Solomon's *Ars Notoria*. New character options are also available to give more detail and flavor to your characters.

What this Book is Not

This book is not a revision of *Pax Dei*, the third edition Divine supplement. It is not a revision of *Kabbalah: Mythic Judaism*, the **Ars Magica** sourcebook for Judaism. It is not a revision of *Blood and Sand*, the Fourth Edition Levant Tribunal book. This book was written to replace them completely. While some ideas and concepts may still remain, when they appear they have been completely revised for Fifth Edition.

Furthermore, *Realms of Power: The Divine* is not a religious text. The authors have tried to be respectful, accurate and unbiased in its depiction of real-world religions, but ultimately it is a supplement for a roleplaying game, not an introduction to the different faiths. Religion is a sensitive subject in games (as elsewhere); while Mythic Europe is in many respects a distorted mirror of thirteenth-century Europe, in reality they have nothing to do with each other. **Ars Magica** takes place in an entirely fictional world, no more real than any other fantasy game setting.

The authors of this book do not presume (and have not set out) to fully capture an entire religion in the following pages, let alone three. Although God is mentioned frequently, this book does not seek to give a definitive answer as to God's true nature or purpose. Instead, the history, beliefs and practices of Christianity, Islam and Judaism are briefly sketched, so as to provide a framework for players and storyguides to build upon. For those who want more, a detailed bibliography is included at the end of this book.

Using this Book

Ars Magica is a game of myth and magic, where legends and folk tales are real. Its focus is on wizards and their companions. How do the Divine, angels, saints and God fit into a game with this emphasis?

The Divine in Ars Magica

In **Ars Magica**, it is an in-game truth that God exists and resides in the Divine realm. Angels, saints, and miracles are all

real. Through the Dominion, which is present for Christianity, Islam, and Judaism in equal measure, God protects and guides his faithful worshipers. This God is not necessarily the Christian, Jewish, or Muslim God, or the God of the Cathars, Gnostics, Platonists, Sabian Mandeans, Zoroastrians, or any other faith founded upon the worship of a single Universal Creator. Ultimately, although the religions of the world contradict each other, the conflict lies with mortals, not within the Heavenly Host.

Nevertheless, all of these groups possess certain insights and understandings of God, enough that they benefit from the Dominion, miracles, and divine aid, and that their holy men and women possess True Faith. No single religion in **Ars Magica** has a monopoly on the truth, and while no group is entirely (or even mostly) right, no group is entirely wrong in their understanding.

Fundamental to the Divine in **Ars Magica** is its transcendence: the Divine realm alone stands absolutely above and beyond all other Realms. Since it is omnipotent, if it wished the Divine could utterly vanquish the battalions of Hell, or the courts of Arcadia, or the assembled deities of the Magical realm. For reasons known only to God, the other realms are allowed to exist and even thrive, although Heaven and Hell are locked in bitter, ceaseless conflict. Because of its transcendence, the truth of the Divine realm can never be known, not even by the mightiest of angels.

The Divine seeks the betterment of humanity and the salvation of souls. Angels, saints, prophets, and holy creatures are employed to encourage mankind to seek the Divine of its own free will. On earth, a number of worldly structures exist that seek a similar purpose: the Holy Church, the Talmud, and the Islamic Caliphates. As human institutions, these organizations of the faithful are imperfect; they are pure and corrupt, sincere and hypocritical. Possessing power in society, they attract the impious and ambitious, but are also filled with the devout and holy.

The Divine Realm and Other Realms

There are many theories among Hermetic researchers as to the relationship between the Divine and the other realms. The four realms are a division recognized only by the Order of Hermes; Christian theologians, Muslim philosophers, and Jewish rabbis would consider the classifications laughable or offensive, while heretics and hedge mages could have other divisions or explanations. What is certain to Hermetic thinkers — a certainty that forms one of the foundations of Hermetic Theory — is that the Divine is the font, or the highest, of the realms (as discussed in **Ars Magica** 5th Edition, page 182).

Magic

If the erudite Hermetic researchers are correct, then the Magic realm is intimately connected to the power and goodness of the Divine. Certainly, some powerful magical beings resemble angels, and may have once even been Divine. Divine beings, such as angels, tend to have little to do with Magic; relationships are distant but not necessarily hostile. Due to their great power, the sovereigns of the Magic realm are often associated with the sin of Pride, and occasionally encourage sacrilegious worship of themselves or their auras. For these reasons, the Divine seeks to remind the Magic realm of humility, restricting its might while in holy areas.

Faerie

Arcadia and its denizens are but a dim reflection of the light of heaven, or of the divine spark of humanity. For this reason, there is no essential antagonism between Divine and Faerie realms, although the fay tend to shy away from manifestations of the divine, as the dependent nature of faeries does not fare well against the radiant light of Heaven's truth. Some faeries crave worship and veneration, and the Divine opposes this practice.

More so than with the Magic realm, agents of the Divine are likely to come into conflict with aspects of Faerie, simply because many of their activities encourage people to commit sin. Some faeries have become inured to the Dominion and make their residence in churches and synagogues; these faeries walk a fine line between assisting the faithful and causing mischief so as not to raise the alarm of their angelic guardians.

Infernal

Conflict between Heaven and Hell is eternal and unrelenting. The diabolical forces of the Devil are the Divine's most implacable foes, forever seeking to overthrow the Throne of God and plunge the created world into eternal darkness.

Angels pitilessly patrol areas covered by the Dominion, seeking out demonic influence, while saints and holy sorcerers challenge the servants of Hell and unmake their devilish plots. It is the marauding forces of Satan that the Heavenly Host is

Divine-Hermetic Relations

Wise Hermetic magi are completely aware that if the Divine wished, it could destroy the entire Order. For this reason, the Order of Hermes seeks to maintain cordial or even friendly relationships with the various earthly representatives of Heaven. This is mostly pursued by House Jerbiton and House Guernicus, whose members and covenants have regular dealings with senior church figures in both East and West. The Order has had less friendly contact with Islam, largely due to the Christian upbringing of most members of the Order, and of Flambeau and Tytalus crusaders.

Magi from Iberia and Provence are the only Hermetics to have any regular exchanges with Jewish sorcerers and kabbalists, and after a brief outbreak of hostilities (when the Order tried to force a cabal of kabbalist rabbis in Barcelona to join or die) there is now a treaty of non-aggression between the Order of Hermes and Mythic Europe's Jewish communities.

Most Hermetics have little understanding or knowledge of the abilities, powers, or goals of the Divine. Many are scornful of the Church and its priests. Why fear the Dominion when you can live for centuries, call down storms, and hurl lances of fire? The majority of them give the Divine Realm little thought, far distant as they are from the toll of church bells or the call to prayer.

Saints are rare enough that few magi will ever encounter one, and the majority of Hermetic activity takes place far from the Dominion. Only those mages who combat demons or spend a length of time in cities or near holy places are likely to encounter an angel or divine servant, in which case they may be grateful for divine assistance and advice.

most occupied with, beyond the salvation of souls.

Using the Divine in Stories

Although the Divine realm is quite simply the most powerful force in Mythic Europe, you should avoid the temptation to use its agents to overwhelm the characters. After all, the Divine is subtle as well as grand.

God is not a capricious or impulsive deity in **Ars Magica**, but a being of unfathomable spiritual majesty and mysterious purpose. Every Divine act is done towards a specific end. To reduce the sacred mystery of the Divine realm to a series of mere dice rolls and formulas is to sap its essential nature from your stories.

Ultimately, *God wants what is best for your saga*. Do not feel constrained in your representation of the Divine by rigidly adhering to what is in this book. Let your instincts guide you toward making your stories fulfilling and enjoyable.

The Divine as a Plot Device

Saints and angels are excellent plot devices. As a mysterious and inscrutable force, the Divine can aid or hinder the players' covenant and characters in equal measure. An angel could appear to request aid in protecting a nearby holy site or noble from infernal or malicious Faerie tampering. In this way, the Divine can become involved in a story involving any theme and need not overwhelm a magical or faerie focus.

There are numerous story hooks scattered throughout this book on how to work the Divine into your saga. Remember that the Divine seeks to uplift and redeem humanity, and this can involve loving chastisement as well as direct material aid or requests for assistance against sin.

The Divine as a Saga Focus

With the Divine as the focus of the saga, most of the characters should be aligned to the Divine realm somehow, whether all of the characters play holy mages or have a Divine virtue. Such a saga would most likely to revolve around Heaven's conflict with Hell, with diabolical forces being the main foils and opponents, and the other realms only rarely becoming involved. Since the Divine can be so much more powerful than other realms, Hermetic characters may be sidelined unless they too have a connection to the Divine realm, such as pursuing the goal of learning Holy Magic, or seeking the lost Notory Arts of Solomon.

The Incidental Divine

Unless the covenant and its inhabitants are particularly sinful, most agents of the Divine will leave them to their own devices. The Divine stays firmly in its own lands — around cities, villages and holy sites — while faeries play in the woods and magi battle the elements on the edges of civilization. In this option, the Divine only enters the story when the characters seek it out; the war between Heaven and Hell is largely irrelevant and only comes into play when the characters directly act in its domain, such as proud magi casting spells in a cathedral or throwing a *Ball of Abysmal Flame* at a mosque's Imam. Even in this scenario, the Divine is not necessarily hostile to magic, but it *is* protective of its flock.

The Structure of This Book

The Divine has been organized to make the most sense when read from cover to cover. Mechanics have been addressed first, and then background and setting follow. The material is divided into two parts, *Lux Dei* ("the Light of God") and *Domus Dei* ("the Houses of God"). The former concerns new rules and ideas designed to shed light upon the workings of the Divine in your **Ars Magica** saga, and the latter contains setting information to help you develop and participate in stories about the divine in Mythic Europe.

Lux Dei: The Light of God

Chapter 2: Heaven and Earth develops the Dominion and other holy auras, and explores the secrets of divine regiones. It also describes the heavenly beings who serve the Godhead — angels — and other celestial creatures that inhabit the Empyrean realms.

Chapter 3: Blessed by God addresses holy characters, including their supernatural powers and spiritual influence. It includes new Virtues and Flaws, ideas for using True Faith and Faith Points, and a way for Hermetic magi to reconcile their power with the Dominion through the secret of Holy Magic.

Domus Dei: The Houses of God

Chapter 4: Mythic Christianity develops the Church and its representatives, monks and friars, heretics and heresies, and the divide between East and West. It includes ideas for involving Church rites in the game, including the sacraments, exorcism, and invoking saints, and two kinds of cloistered character with Christian powers. It ends with the ancient rites of King Solomon's Notory Art, a path to holy wisdom for Gifted characters.

Chapter 5: Mythic Islam explores the Muslim faith through its followers' history, beliefs, and practices. There are sections on Islamic Law and the holy beings who inhabit Muslim lands and legends. It includes variations on Islam, from the ecstatic meditation of the sufis and their divinely-inspired insight into God's realm, to the Zoroastrians and their battle against evil through ancient holy magic.

Chapter 6: Mythic Judaism presents information about the status of Jews in medieval times, about Jewish schools and synagogues, and explains how to interpret the laws of the scriptures in the context of the game setting. It also tells of a separated Jewish sect called the Karaites, the Baal Shem who master the names of God, and the great mysteries of Kabbalah that have begun to spread throughout the Jews of Mythic Europe.

Chapter Two

Heaven and Earth

In the beginning God created
the heavens and the earth.

Genesis 1.1

The Divine Realm is a place of unending truth, incorruptible and perfect in every respect, the first creation and the first good. Within that splendor resides Heaven, the angels and saints and all of God's faithful worshippers. The Divine Realm, also known as the True Empyrean, is the "flame of flames" out of which every divine thing has its light kindled. Separate from God, since it was created by Him, the Divine realm shares in His essence by dint of its holiness.

Emanating from the Divine onto and throughout the earth is the Divine aura, the sparkling light of heaven granted to the faithful. Divine auras most often manifest in the presence of a body of believers (**the Dominion**), or from particularly holy sites unconnected to worship (**Empyreals**). Divine auras are the most prolific of all auras and are the aura normal people are most likely to come into contact with.

Although it is the most powerful aura — because it derives from sacred authority of God — the Divine aura is variable in its strength. Its mutability derives from its relationship to the faithful it is intended to nurture and protect: the more numerous or faithful the flock, the more potent are its effects. It is also affected by the passage of time, waning at night time and waxing during holy days and festivals.

Empyreal auras often manifest as spheres, emanating from a fixed point, while a Dominion aura will extend to cover the area inhabited by the faithful. No one knows for certain why they take these shapes, although erudite Hermetic scholars imagine it is because the sphere is the most perfect of forms, and that the Dominion is intended to protect God's worshippers. When arising from an unusual source, or butting against another aura, Divine auras can be odd shapes. Although the Dominion may vary in strength, this does not reflect a lack of power from the Divine realm, which remains at all times unaffected by its emanation upon the sub-lunar sphere.

The Dominion is the most common form of Divine aura, being the radiance of God's sovereignty and protection through His followers. Islam, Judaism, and Christianity all have the Dominion, which is undifferentiated in its effect, although it caused differently by each. Heretical faiths, such as Catharism or Gnosticism, may also have a Dominion, as may other monotheistic faiths such as Mandaeanism or Zoroastrianism. Pagan faiths such as those of Imperial Rome or the barbarian pantheons of the Celts and Slavs were largely within faerie or magical auras.

An empyreal aura is a Divine aura that is untouched by worldly matters. It is different from the Dominion only in its source, which is usually a relic or the dwelling of a powerful divine creature.

Divine Auras in Play

To encounter a Divine aura is to brush with the divine and to partake of its holiness. There is simply no earthly experience comparable with the radiance of a Divine aura.

The Dominion is present amongst a group of faithful worshipers. It permeates the people of Mythic Europe, binding communities together and saturating their souls with sacred purity. The effect of the Dominion is both subtle and overwhelming, with a marked difference as one moves from a moderate Dominion to a powerful one. A pilgrim standing at the threshold of a cathedral may feel a sense of awe and hope, but once he moves to stand before the altar, all sense of self is overcome by a near mystic experience of being drawn to embrace the Divine.

An empyreal aura is the manifestation of the Divine realm separate from worship. It is sharing in a place or thing of holiness, God's most universal quality. Empyreal auras are mostly found at sacred sites that are not necessarily linked to

The Four Worlds

According to Jewish kabbalists and certain Hermetic theorists, there are four stages of emanation from the Divine realm, known from *Isaiah* 43.7: "All that is called in My name, for My Glory [Atzilut], I have Created it [Beriyah], I have Formed it [Yetzirah], and I have Made it [Asiyah]." As the light of God extends through creation its nature transforms, becoming the supernatural realms.

The highest realm is Atzilut (Emanation), the eternal and unchanging Divine realm. The next realm is Beriyah (Creation), associated by Hermetic magi with the Magical realm, the first separation of Heaven. Standing just above the material world is Yetzirah (Formation), considered to be either Arcadia or the Invisible World of angels, ghosts, spirits, and elementals. Finally, Asiyah (Action) is the mundane world in which the world and the entire material universe exist. The Infernal realm is not a realm by itself, but rather is a further decline from the Light, a near absolute preternatural Darkness known as *sitra ahra* ("the other side"), which has a rival Tree grown from the husks or shells (*"qlippot"*) of earlier creations when Adam ate from the Tree of Knowledge.

The Seven Heavens

> And thence those men took me and bore me up on to the sixth heaven, and there I saw seven bands of angels, very bright and very glorious, and their faces shining more than the sun's shining, glistening, and there is no difference in their faces, or behavior, or manner of dress, and these make the orders, and learn the goings of the stars, and the alteration of the moon, or revolution of the sun, and the good government of the world.
>
> *I Enoch 19:1*

The Halls of Heaven, like its Host, are stratified between seven grand celestial mansions, known as the Seven Heavens. It is over these Heavens that the Angelic Princes — Archangels — rule.

Shamayim: The lowest of the Heavens, The First Heaven is the abode of the ethereal stars, each guarded over by an angel. Gabriel rules Shamayim, which is a land filled with glorious trees and rich harvests.

Raqia: The Second Heaven imprisons many evil angels who have not been yet thrown to Hell and is ruled by Raphael, Galizur, and Zachariel. Also in Raqia are the planets.

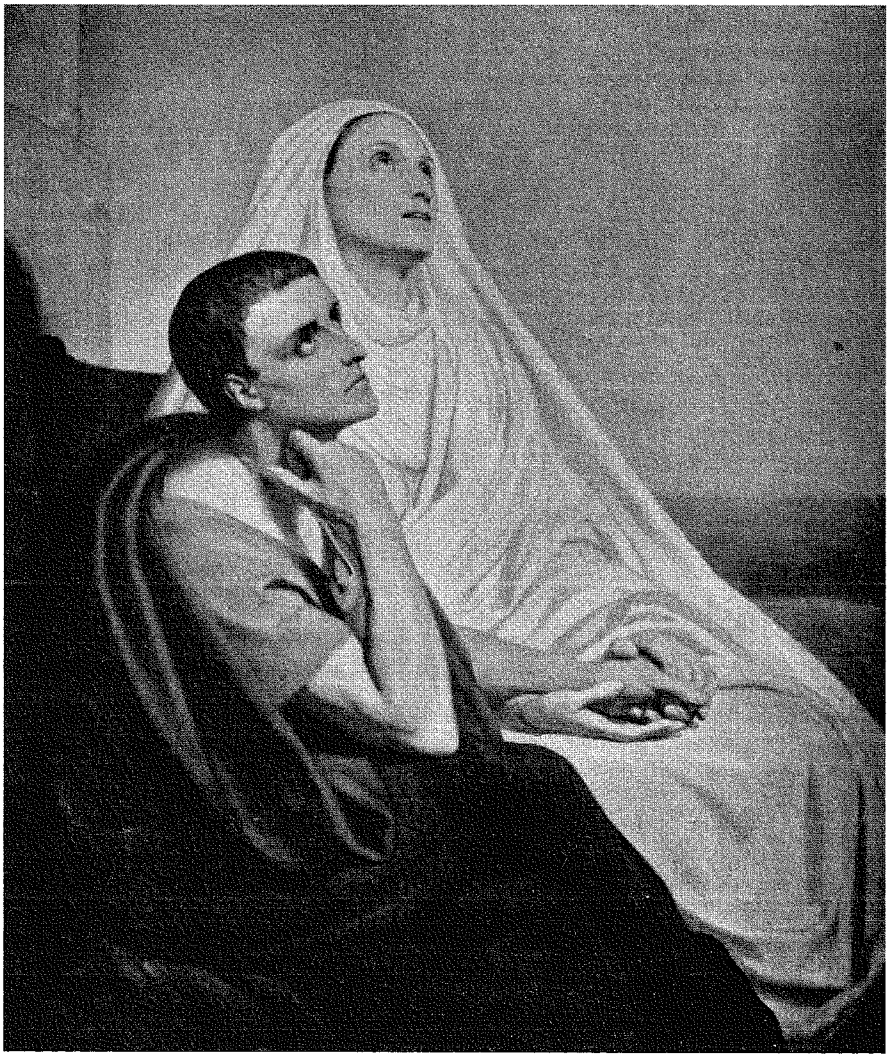
Shehaqin: Shehaqin is ruled over by Jabniel, Rabacyl, and Dalquiel, and the Archangel Anahel. It is in the Third Heaven that the Garden of Eden now resides and the Tree of Life grows (from this tree came the manna that delivered the children of Israel).

Machonon: In the Fourth Heaven can be found the City of Christ and the heavenly Jerusalem, ruled over by Michael. Here is also found Sandalphon, angel of tears.

Mathey: The true Empyrean and home of the Avenging Angels, the Fifth Heaven is the dwelling of Metatron and is ruled by Shatqiel. It is a great void filled with fire and smoke.

Zebul: The Sixth Heaven is a place of icy storms and snow-ridden angelic palaces, home of Cherubim and Phoenixes. Zachiel and Sabath are the rulers of Zebul.

Araboth: The Seventh Heaven is the dwelling of the Angels of Judgement, Seraphim, Cherubim, and Thrones, ruled over by Cassiel. Araboth is the closest thing in creation to God Himself, and is the location of his Throne.



worship, or radiating from powerful divine creatures or saints. It is a more primordial Divine aura than the Dominion.

Experiencing a powerful Divine aura is a life-changing experience for faithful and sinners alike, directly touching the soul. While people are always profoundly affected by Divine auras, they are not immediately aware that they are within an aura (unless they have an appropriate Virtue). A Hermetic mage entering a powerful Dominion may slowly be aware of an ache in his hands, a shortness of breath or uncertainty over the efficacy of his magical prowess. Divine auras can also inspire Personality Traits in those within them (see Blessed By God, Holy Influence for more information).

Mundane Reaction to the Divine

A pious character entering a Divine aura is filled with positive feelings directed towards God. As the aura grows in strength, these feelings can overcome the character's sense of self. The purpose of Divine auras is to glorify God, so the emotions and spiritual sensations provoked by a Divine aura tend to be ones such as selfless love, awe, and wonder.

Most inhabitants of Mythic Europe, while not impious, have been exposed to Divine auras since they were young. Although one never becomes desensitized to the Divine, the experience may not be as profound as it is to the truly pious. Thus, a character with no signifi-

cant holy traits may feel awe at seeing the interior of a cathedral or mosque, but may not be struck with intense feelings of love or devotion.

Particularly sinful characters (such as those with evil Personality Traits, as described in the Blessed By God chapter) have their guilty consciences pricked when entering a Divine aura. At low levels they may feel apprehensive, aware that someone knows their sinful activities or thoughts. A high-level Divine aura can fill a sinful character with an overpowering sense of guilt and remorse, or fear of retribution. Many grievous sinners have broken down and confessed while standing before the Cathedral's altar. In the seats of the Dominion's power, such as St. Peter's Basilica in Rome or the grand mosque in Mecca, those in constant or willing state of mortal sin are few.

Some people can be overwhelmed by a powerful Divine aura, experiencing a temporary state of intense piety during which they are utterly intoxicated by the mystical experience of the Divine. This is most common when visiting pilgrimage sites, such as Jerusalem's Wailing Wall, the Church of the Holy Sepulcher, and the Dome of the Rock, and during holy periods such as Easter or Ramadan. During this time, they will feel intoxicated and obsess over a particular holy site, relic, or figure. After a few days, they gradually feel the need to be alone with God, are increasingly sensitive to sin and vice, and feel the need to constantly purify themselves.

The Dominion auras of different faiths, such as Christianity, Islam, or Judaism, or others such as Zoroastrianism, Catharism or Gnosticism, have no different game effects. How the Dominion affects a person is determined by the individual, not the faith the Dominion is sustained by. A bishop entering a mosque would feel the same spiritual sensation as if he entered a cathedral, a synagogue, or a fire temple of the Magoi.

Magical Reaction to the Divine

When exposed to a Divine aura, the Gifted feel their magical power buffeted as though a candle flame in a strong wind, or suffer from headaches, pain in body parts often affected by magic, or a short temper. Most importantly, the hubris of Hermetic mages (and other powerful magical practitioners and beings) is called into question in a Divine aura. Under the gaze of the Divine, the might of The Gift feels reduced to but a dim spark.

Despite this apparent Heavenly displeasure, magi may still experience positive emotions when in a Divine aura, such as euphoria greater than the thrill evoked by magic use, or a sense of reverent introspection akin to a positive Twilight event. Though their hands may throb and their Gifts flicker, some magi may feel as though their efforts are given unearthly perspective or meaning when standing before an altar.

Magical creatures also feel diminished in a Divine aura; used as they are to being mighty beings with great powers, they are given an unwelcome reminder that even greater beings than themselves reside within the Divine Realm.

Faerie Reaction to the Divine

Most fay find the Divine to be confrontational and upsetting. The light of truth found within Divine auras makes faeries feel as though their glamours and illusions have been stripped away, and the sensible presence of the ultimate good can make them question the purpose of their existence. Nevertheless, the Divine is welcoming, offering truth rather than deception — a profound honesty more radiant than the most brilliant glamour, which some faeries find comfort in.

Infernal Reaction to the Divine

Hate and fear characterizes Infernal opinion of Divine auras. The light, truth, and love that saturates Divine auras strikes directly against the essence of Infernal beings, and intense sensations of dread and self-loathing fill diabolists and those affiliated with Hell. Despite this, devils and infernalists are adept at hiding their true feelings and rarely demonstrate what they may be experiencing. Demons are the most likely of creatures from non-Divine realms to be visiting a Divine aura, to tempt, corrupt, and spread wickedness.

The Dominion

> But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandment to do them. The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.
>
> *Psalms 103:17-19*

Fundamentally the Dominion is a worldly aura with a worldly purpose. It is God's Kingdom on Earth. It was the Dominion that chased away or overwhelmed the other auras of Mythic Europe in the centuries after Christ. Wherever a community of Christians sprang up, the Dominion followed, growing rapidly in only a few generations to rub against the ancient auras found in grand temples of Greece and Rome and the hoary Faerie auras of Mythic Europe's dense forests. Only the Middle East had known a Dominion like that of the Christians, home as it was of Judaism and the fiery Persian Zoroastrians. The sudden expansion of Islam in the seventh century also saw the growth of the Dominion, spreading with the call to prayer.

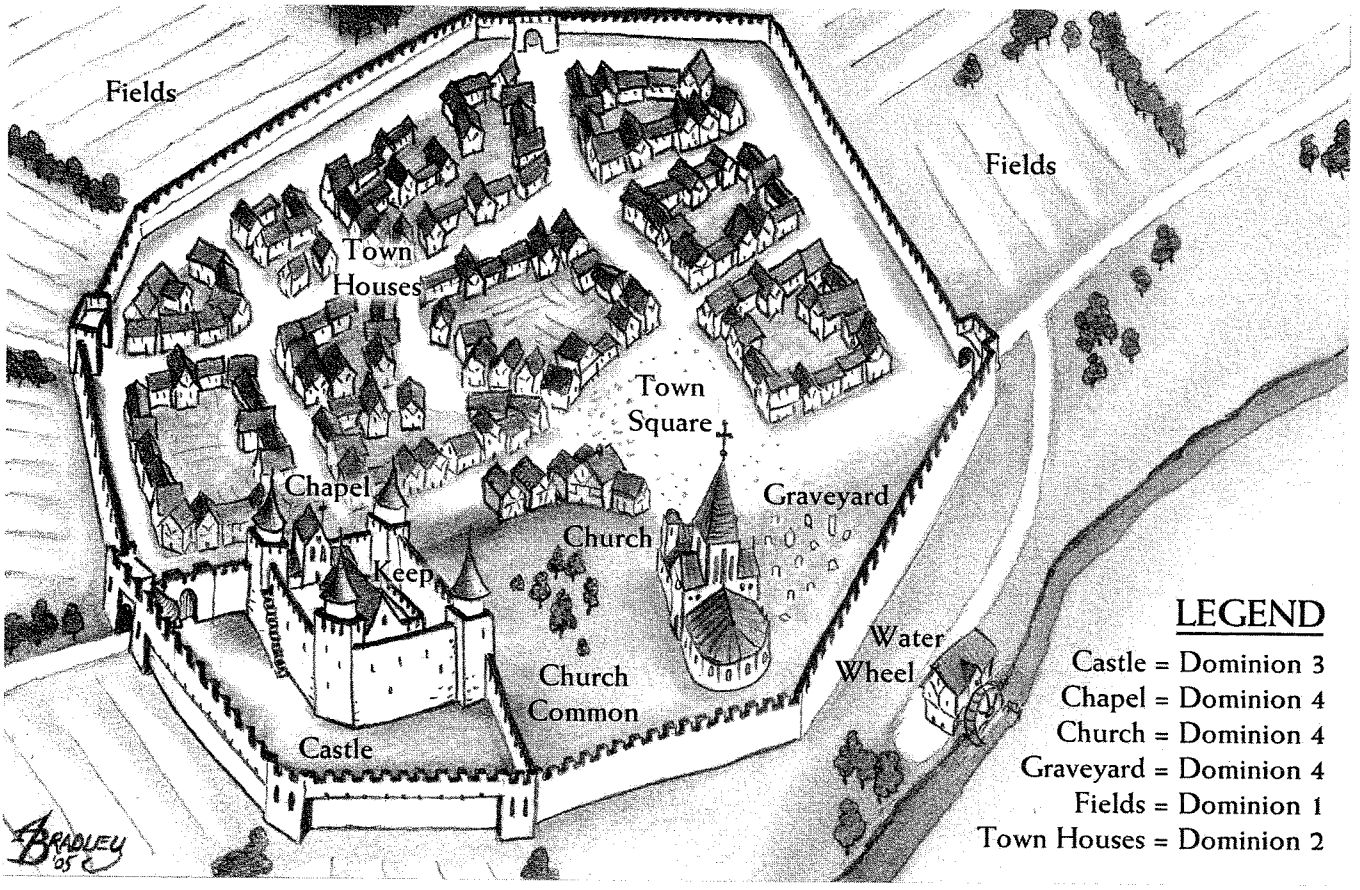
The Dominion is the Divine aura manifested for and around God's faithful. It does not exist without a body of worshippers. It springs from God's worldly houses, churches, mosques, and synagogues; waxes and wanes at certain times; and fades when worship is no longer given. Why this is the case is a mystery, but is appears that the Dominion's strength is intimately linked to God's sovereignty over his followers, and their belief in Him.

Dominion Power

As laid out in **Ars Magica** 5th Edition page 183, auras vary in power from 1 to

Who has the Dominion?

The Dominion manifests wherever faithful gather to worship the creator and sustainer of all things, regardless of creed, doctrine, or scripture. The three faiths of the Book (Christianity, Islam, and Judaism) are all protected by a Dominion. So too are communities of the Cathars in Southern France, the Mandeans in Iran, the Zoroastrians in Persia, and heretics of all three major faiths, so long as adoration is given only to God, although such heresy will often cause schism (see Blessed By God, Holy Influence).



10. The Dominion's power will radiate from a community's church or place of worship (mosque or synagogue) where it is strongest, to the edge of the community, where it is weakest. As a rule of thumb, the Dominion will extend from the altar, from where the *salat* is being chanted, or from the Torah scrolls, to as far as the church's bells, the call to prayer, or the recitation of the Torah can be heard — until it encounters another, stronger aura or reaches the edge of the community.

Dominion power within a given area will vary. Inside a small church, for example, it has its strongest aura rating of 5 at the altar. This will decrease to 4 throughout the church, extending to the threshold of the church building, with the land and cemetery surrounding the church having a Dominion aura of 3. Within large churches or places of worship there may be several areas with high and low aura ratings, such as in the Church of Holy Wisdom in Constantinople — the largest church in Christendom — where the many altars, relics, and icons result in the Dominion varying between five and, in the holiest places within this holy place, 10.

In a city, most of the dwellings would be under a Dominion rating of 3, with areas of vice and sin having a lesser (or even no) Dominion, and particularly pious areas, like those near the church or monastery, having a Dominion of four. On the outskirts of the city the Dominion would decrease to two, and after a few hours' walk throughout the city's fields (assuming the area was inhabited by Christians) the Dominion would be only one. Churches, mosques, and synagogues tend to have the highest Dominions in Mythic Europe. Cities, towns, and villages rarely have Dominion ratings above 3.

As another guide, the Dominion is typically strongest where people gather to worship in a consecrated place (aura 4), with the dwellings of the faithful protected by the next-strongest aura (aura 3), and the workplaces of the faithful gaining the final level of Dominion (aura 1 or 2).

Dominion Power Examples

A quick guide to determine the strength of the Dominion in a given area is provided below. At night, subtract one from the rating, and add one on holy days (Sundays for example). Mosques and synagogues of equal significance to a church have the equivalent Dominion rating.

Area	Aura Rating
Rural area	1
Town or fortification	2
City	3
Consecrated ground	3-5
Small Church	4
Large Church or Cathedral	5
Site of pilgrimage or veneration	4-8
St Peter's Basilica, Church of Holy Wisdom, the Dome of the Rock, Mt. Sinai	5-10

Conflicting Auras

More so than other auras, the Dominion regularly conflicts and challenges the auras from other realms. During the expansion of Christianity, Islam, and the kingdom of Israel, the Dominion abutted and pressed against Magic and Faerie auras. Due to the purpose and nature of the Dominion, when it comes to influence in an area with another realm's aura of equal strength, the

Holy of Holies

Apart from the Dominion, the holiness of the Eucharist is the next most ubiquitous manifestation of the sacred in Mythic Europe. The Thanksgiving (*eucharistia*) is the Sacrifice of Mass in which Jesus is truly present in the water and wine. In the Eucharist are truly and substantially present the Body and Blood of the God-Man Christ for the nourishment of the soul, by reason of the transubstantiation of the bread and wine, which also contain the un-bloody sacrifice of the New Testament.

Opinions are being refined within the Western Church — in light of the Council of Chalcedon — as to whether or not Christ the Man is present in the Eucharist. Clearly the divine Christ is omnipresent, and manifest within the wafer and wine, but there is no clear position on whether Christ the Man being ubiquitous in the Eucharist negates Chalcedonian orthodoxy that Christ was "truly man ... without change". How can a truly human man be divided into bits and distributed around the world? This issue has yet to be resolved.

In Mythic Europe, the communion wafer and wine are among the holiest of objects, being truly the blood and body of Christ, the Word of God. The substance of the wafer and wine is miraculously replaced with that of Christ each time the priest pronounces the words of consecration. The notion that the transubstantiation is only allegorical is, by the thirteenth century, relatively uncommon and even considered heretical. Popular piety demands that the congregation be witness to this miracle, and the custom of the priest displaying the transubstantiated Host above his head so that it may be beheld is spreading.

In Christian churches, the Host is a focus of worship, being the manifestation of God the Son. The Eucharist radiates a Dominion (not Empyreal aura) of five until the next Good Friday; this aura decreases by one every five paces, and completely vanishes if profaned in any way (such as if it is used for any superstitious purpose).

Sample Dominion Aura: Athlit, the Pilgrim's Castle

Built by the Franks in 1103 to watch over a narrow passage along the coast between Haifa and Acre, Destroit was taken over by the Knights Templar in the mid-twelfth century and renamed to Athlit. In order to carry out their mission to protect pilgrims traveling to Jerusalem, the Templars are currently rebuilding and expanding it. Athlit is a place removed from the sin of Acre; its inhabitants and those in its surrounds are quite devout, and this is reflected in slightly higher Dominion ratings than normal.

Athlit, the Pilgrim's Castle, is situated in the diocese of Caesarea, and is founded upon a high promontory overhanging the sea. Originally merely a tower that prevented bandits from attacking pilgrims traveling between Haifa and Acre down the narrow coastal path, it now has a nearly completed short fortified wall and two more towers. An ancient wall has been uncovered during construction and has been incorporated into the newer, smaller wall. The towers are one hundred feet long, seventy five feet wide, and thirty feet tall, and a large wall lies between them. Large vaulted rooms (where the pilgrims rest) are within the two large towers, a small chapel is situated within the tower closest to the ocean, and sumptuous houses and dwellings for the resident Templars are also contained inside. Surrounding Athlit are fisheries, saltpans, and vineyards, which are profitable enterprises for the Templars, as well as pastures, fields, and a small wood, which produce healthy surpluses even in times of hardship.

The area surrounding the Pilgrim's Castle — its fisheries and vineyards — has a Dominion rating of 2. Within its walls the Dominion rises to 3. The castle's small oratory has a Dominion of 4 (5 at the altar). Along the recently uncovered ancient wall there is no Dominion, but any other aura has long since vanished.

Dominion will trump the opposing aura; a more-powerful aura will still overwhelm the Dominion, however.

> *Exempli Gratia:* A church with a Dominion rating of 4 is built upon an ancient pagan temple to Pan with a Faerie aura of 4. The Dominion will preside during the day. At night (when the Dominion decreases to 3) and on holy days to Pan (when the Faerie aura increases to 5), the Faerie aura emerges.

Creating a Dominion Aura

Dominion auras do not spring up spontaneously. They are the result of a community of faithful gathering in worship. To create a Dominion aura, three things are required: a celebrant, a consecrated altar (or similar, such as Torah scrolls and *menorah* lamp, or recitation of the Qur'an) and a congregation. The celebrant must perform a **Dominion rite**, following which the Dominion begins to emanate from the altar to protect the assembled congregation.

A celebrant must have an appropriate Social Virtue (Priest, Rabbi, or *'Alim*, for instance) and a Theology or Dominion Lore Ability score of two or greater. He (or she) must gather a congregation of at least ten believers at a consecrated site, where the appropriate ritual is performed (Mass in the case of Christianity).

For a Christian site to be consecrated, it must be blessed by the celebrant or be built over the relics of a saint. From the eighth century, the Church has a particular formula for an altar's consecration, where relics are ceremonially interred beneath the church's altar. For Judaism and Islam, the area merely needs to be blessed.

To correctly perform a Dominion rite, the celebrant must roll a stress die and add his Communication + Theology (or Dominion Lore) versus an Ease Factor of 6.

Dominion Rite:
Communication + Theology (or Dominion Lore) + stress die vs. Ease Factor 6

Successfully performed Dominion rites may do one of two things: consecrate an area, or allow the Dominion to enter a place. To perform the second function, the first must be successfully achieved; thus, to create a Dominion, two rolls must

be made. The same person need not perform both rites, but two Dominion rites must be performed in an area for a Dominion to manifest.

Following a second successful Dominion rite, a Dominion aura with a rating of 3 is created at the end of the service and will radiate as far as the congregation's prayers can be heard, or the consecrated ground be seen. The Dominion will endure for as long as the congregation meets and continues to worship, in general at least once per week. After a year, if the congregation continues to worship weekly (or regularly), the Dominion grows to four; after a decade, the Dominion may grow to five if the congregation is large, and the church is a significant one with wide importance

If a place ceases to be a site of worship, the Dominion starts to fade. In general, the time it takes to fade is the same as the time for which the place was a site of regular worship. Thus, if a church were consecrated in the wilderness, used for six months, and then abandoned, the Dominion would drop to zero over the course of a further six months. On the other hand, the Lateran Basilica in Rome has been a center of worship for at least 900 years, so even in a long-running saga its Dominion will not drop. The fall in aura is steady, so that in the first example the aura would drop from four to three after six weeks, to two after three months, to one after four and half months, and to zero after six months.

A botch during this roll may result in Warping, Divine displeasure, or in gaining the attention of Infernal beings.

Dominion ratings higher than five are achieved through extremely holy objects, or the relics of particularly exemplary saints, which must have more than five Faith Points. The Dominion is increased by one for each Faith Point the relic possesses in excess of five.

The Dominion will also extend to surround the congregation's dwelling places, with a rating of 3, and their workplaces (if in a different area, such as fields or outside of a township) with a rating of 2 or 1.

Empyreal Auras

> Among them was a tree like no other. Its fragrance was beyond all fragrance, and its leaves and blooms and wood never withered. Its fruit was beautiful, resembling the dates of the palm. Then I said, "How beautiful this tree is! Its leaves are fair, and its blooms delightful in appearance."
>
> *1 Enoch 24:4-5*

Empyreal auras are less common than the Dominion, as they are manifestations of the Divine Realm without the mediation of a congregation. They are purer than the Dominion and relate to aspects of God that are not normally encountered or considered by His worshippers. In most cases they are channeled through a powerful divine creature, relic, or saint, or in areas of divine significance not related to the worship of God. When encountering an Empyreal aura, its source is its most important characteristic. The Empyreal aura of a selfless angel will feel different to that of the site of an saint's martyrdom, although the game effect is the same.

Empyreal auras located in places rather than around people are typically those areas inhabited by non-human servants of the divine. The lair of Lupersus could be a den with a (low) Empyreal aura, assuming he remained there for some time.

There is no difference, system wise, between Empyreal auras and the Dominion. They are distinguished by their source and purpose. Relics interred beneath an altar become the locus of mundane worship and so radiate a Dominion aura rather than an Empyreal aura.

Empyreal Aura Power

People and relics only radiate an Empyreal aura when they have five or more Faith Points (see Blessed By God, True Faith). A place where a powerful miracle has occurred, or where a Divine creature lives, may fall under an Empyreal aura.

Empyreal auras from miracles have a rating of one point for every five levels of miracle above 50. A miracle with a magnitude of 50 generates an Empyreal aura of 1, and a level 65 miracle creates an Empyreal aura of 4, for as long as the miracle's effect is present or continues to have an influence on the person or area (note however that the Empyreal aura is static and does not move). Continued miraculous activity in the area will help sustain the Empyreal aura, which will extend in a sphere for as far as the miracles effect.

The living places of divine creatures can also become sanctified and radiate Empyreal auras. If Lupersus the holy wolf

Sample Empyreal Aura: The Tree Guarded by Michael

When patriarch Enoch was shown heaven and hell by two fiery cherubim, he visited a ring of mountains somewhere on earth (most likely in the Caucus Mountains) where, upon the highest peak, stood a ring of trees unlike any others in the world. The most splendid one of all is beloved by God and no mortal is permitted to touch it, for its roots are linked to those of the divine World Tree, and it grew out of a seed from the greatest tree in the Garden of Eden. This tree stands guarded by the Archangel Michael (see Angels), where he endures with his flaming sword until the trumpet of Armageddon is sounded. Upon Judgment Day the tree will be transplanted to stand before the temple of the Eternal king, where its fruits shall be food for the elect.

The tree guarded by Michael is a sacred plant from the Garden of Eden with a Divine Might of 50. Because it has grown for countless eons, the area radiates an Empyreal aura of 5. The other trees surrounding it are its seedlings. Each tree possesses a Divine Might of 5 and so do not cause their own Empyreal auras.

While Michael will not allow anyone to approach or touch the greater tree, he will allow truly pious visitors to the mountain (those with at least one Faith Point, or an appropriate Personality Trait, such as Pious, rated at least +3) to go near and even touch the lesser trees. The sinful and non-believers are prevented by Michael from touching or approaching the lesser trees as well.

Consuming the fruit of a lesser tree confers the Personality Trait Joyful +3 upon the character and allows him to subtract 5 from his next aging roll. The benefits of eating the lesser fruit do not stack, and may only be regained (by eating another fruit) after the character suffers an aging crisis (see **Ars Magica** 5th Edition, Long Term Events, Aging). Planting the seed of the lesser tree elsewhere in Mythic Europe will produce a tree with Divine Might of 1, whose fruits when eaten create the Personality Trait Joyful +1, or add +1 to the trait if it already exists, although this effect only occurs the first time the fruit is eaten.

were to spend significant time (such as a season) in a particular place, that place will begin to develop an Empyreal aura of 1, which increases by one each season that he spends there up to a maximum rating of his Divine Might divided by 10. Like all Empyreal auras, it radiates in a sphere as far as the borders of his dwelling.

Sample Terrestrial Regio: Lake Acherusia

In 2 Corinthians 12, the Apostle Paul recalls a rapturous journey to paradise. The Apocalypse of Paul, an apocryphal scripture discovered in the fourth century, records this voyage. From his home in Tarsus, Paul was taken by two angels of righteousness to experience heaven.

Some way from Tarsus is a land of joy and light, filled with bounteous fruit trees of every kind. Many of the trees are very tall, and the soil itself glows like silver. Beyond trees with ten thousand branches, and vines with ten thousand dates and grapes, is a river of pure white water, leading to a vast lake. On the shore of the lake is a dock at which is berthed a golden ship, and on the far side of the lake is a great city, in front of which the archangel Michael baptizes the repentant before they enter.

This regio is a very special one, as it leads through several layers and possibly to the very gates of Heaven. The land filled with fruit trees is a level 1 regio. Once the ground glows like silver you have reached the level 3 regio, where the trees have ten thousand branches and ten thousand fruit on each branch, representing Divine gifts to the worthy. If you reach a river of white water, then you have reached the level 6 regio. Following the river will lead to the shore of Lake Acherusia, the edge of which is a level 8 regio. The far shore, where Archangel Michael awaits, is a level 10 regio, which is only accessible by traveling on the golden ship that berths at the dock. Beyond the city's walls ... only the Apostle Paul knows for certain.

Divine Regiones

> Have ye not known? Have ye not heard? Hath it not been told you from the beginning? Have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in.
>
> *Isaiah* 40:21-22

The Bible and the various deuterocanonical texts relate tales of Divine regiones — the sub-lunar paradises visited by saints and prophets. More so than regiones of other realms, Divine regiones typify a holy virtue or temperament, such as justice, honor, love, or mercy. They have a purpose: to instruct those that visit them or to house Divine beings.

Divine regiones, like normal regiones, are pocket realms, discrete from the aura and area around them. They can only be visited by inhabitants of the regio and their guests, or accidentally stumbled across by the unwary. Those who have returned from a Divine regio often relate their experience as similar to climbing steep stairs or a ladder, leaving them breathless and lightheaded.

Some Divine regiones have come into being through the prayers of a saint or devout community of believers, but most are created by powerful divine beings or through Divine Will. All Divine regiones are or were located in a Divine aura. Time and space in a Divine regio can be disorienting. Small lower levels of a regio can lead to vast upper levels, and time can move slowly, or not at all. Remnants of a bygone era — martyrs fleeing Roman persecution or soldiers from the First Crusade — may reside in a paradise-like regio, unaware of the centuries that have passed since they entered.

There are two kinds of Divine regiones: **terrestrial regiones**, which are linked to some place in the mundane realm, and **celestial regiones**, which are spiritual places not geographically bound to the earth.

For the mechanics of entering and leaving regiones, and for performing magic within them, refer to **Ars Magica** 5th Edition, p.189-90.

Terrestrial Regiones

> And after that he took me up away from that place where I had seen these things and, behold, a river whose waters were very white, whiter than milk. And I said to the angel: "What is this?" And he said "This is Lake Acherusia where the city of Christ is, but not every man is allowed to enter into that city. For this is the way that leads to God".
>
> *Apocalypse of Paul*, 22

Legendary churches, sacred caves, and holy lakes are all locations of terrestrial regiones. They are spheres tied to a specific geographical location. All terrestrial regiones share some of the same characteristics: they are holy versions of the world they are tied to, intimately linked to a particular holy virtue, ideal, or archetype. They are stark, bold, confronting, awe-inspiring, and humbling; rarely are they restrained or discreet. Upon entering even a lowly regio, a character becomes quickly aware that he has encountered a sacred place.

Most inhabitants are far more likely to wander into a terrestrial regio than a celestial one. Terrestrial regiones tend to typify a particular virtue or theme, though they tend to be virtues of the flesh, such as courage, honor, or fortitude. Terrestrial regiones are found near holy sites, such as particularly ancient and sacred churches, or older holy sites, such as Mount Sinai or the resting place of Noah's Ark.

Inside Terrestrial Regiones

Upon entering a terrestrial regio, visitors will be struck by the remarkable and vivid differences between the mundane realm they have left, and the divine one. Terrestrial regiones appear similar to the mundane world they are linked to, yet even in a low-level regio the differences are vast.

Trees and plants are purer versions of their mundane counterparts, grand and luminous. Animals, even the meekest sheep or mice, may be majestic and terrifying, or untainted exemplars of innocence and humility. The light in a terrestrial regio is bright, clear, and barely endurable. It pierces the eyes, saturates the body, and penetrates to the soul. Even

the most humble regio is profound and moving. The more potent the regio is, the more awe-inspiring and exalted the landscape becomes, as flowers and birds sing the names and virtues of God and rejoice in indescribable joy and glory.

In powerful regiones (those with a rating of five or greater), the features of the landscape are thrown into contrast; colors are vivid and bright without gradient or ambiguity, the light leaves no shadows, and sounds are uncomplicated and pure. Animals and plants are large and flawless, like the inhabitants of Eden.

At these levels it is likely that even the basest object, such as leaves, water, or rocks, could be used or distilled into vis; certainly any animals at this level would contain a few pawns, although killing them to harvest it would no doubt raise the ire of more-powerful inhabitants.

Inhabitants

Most of the native inhabitants of a terrestrial regio are beings of flesh and blood — divine animals or biblical creatures. Angels may visit, but they tend to reside in celestial regiones. Sentient inhabitants of a terrestrial regio (even those with no Divine Might) are beings of great distinction, with fiery eyes, tongues of fire, or shining faces. Often they will be creatures from biblical myth: holy giants from before the Great Flood or brass serpents, for instance. The inhabitants of a regio will more often than not represent or in some way personify the terrestrial regio's virtue: lions for courage, sheep or dogs for loyalty, doves for peace, and so on.

Not every Divine regio is filled with Divine beings or antediluvian monsters. Some may be the home for a single Divine creature. Terrestrial regiones tend not to be the home of "courts" of divine beings — that is more common with celestial regiones — but rather earthly paradises for servants of the Divine Realm.

Celestial Regiones

> And they brought me to a place in which people were like flaming fire. When they wished they appeared as men. And then they brought me to a place of darkness ... And I saw the places of the luminaries, the treasuries of the stars and the thunder ... I saw the treasuries of all the winds. I saw how God had furnished the whole creation and the firm foundations of the earth ... Then I observed the four winds which bear the earth and the firmament in heaven. And I saw how the winds stretch out the vaults of Heaven and have their station between heaven and earth. These are Heaven's pillars.
>
> *1 Enoch 17*

The Vault of the Sky, the palaces of the seraphs and archangels, the stairs to the Divine Realm, and the sanctuaries of the Pole Lords are all examples of Celestial regiones. Celestial regiones are the homes of the divine powers that shake the earth, guard over its movements, moderate the rays of the sun, measure the rain, and guide the course of rivers. They are unfixed, and while often vast beyond comprehension, can be as minor as the residences of angels who guard a flower, or the incandescent breeze that wraps and protects a heaven-sent dove.

Gaining entry into a Celestial regio is rare, and is generally only possible through invitation. Most celestial regiones are guarded by angels or divine spirits who eject intruders or accidental visitors. A character is most likely to visit a celestial regio if taken there by his Guardian Angel (or similar) in a vision or dream, rather than visiting in the flesh. Furthermore, celestial regiones move from place to place, and may not be accessible from the ground. Their link to the mundane world is tenuous and often at the whim of their powerful angelic resident.

Inside Celestial Regiones

For mundanes who enter a celestial regio, the environment can be overwhelmingly symbolic, filled with fire, ethereal song, or strange beings. Other celestial regiones infuse mortal visitors with ecstasy or sensations of ascending to Heaven, or cause the apprehension of all sensations, such as time, pain, fatigue, or emotions, to completely cease.

Only the strong willed or spiritually pure can retain their senses or comprehend such a place. Celestial regiones are the domain of powerful Divine beings, elaborate angelic courts, or the provinces of holy spirits tasked with the oversight of God's creation. They are intended for those Divine creatures, and so make little concession for the frailties of humanity.

Sample Celestial Heaven: The Treasury of the Four Winds

Far above the cities of God's faithful, within a place of darkness and stars, is the Treasury of the Four Winds stretched against the vault of the sky. The Treasury of the Four Winds is a vast vault filled with unimaginable forces, for stored within is every gust, breeze, gale, gust, and storm, and within it fly grand birds and avians that survived the Flood. Many of the winds are themselves Divine spirits that may possess a great deal of knowledge of the world. Only lightning and the distant sparkling stars bring light to this dark place. Guarding the four portals to the Treasury are the servants of the archangels Metatron, Kemuel, Nathanael, and Gabriel, who regulate the strength and direction of the world's winds.

Faithful petitioners could convince one of the angels to release some of the wind in their favor, or to alter in some manner the direction or strength of a wind or storm. The four angels are particularly likely to help someone with Faith Points, or someone who promises to perform some inscrutable task for the angel.

The Treasury of the Four Winds is a single layer, level 7 regio.

The homes of angels are not for mere mortals. Without mystical protection or Faith Points, a character entering a celestial region is overwhelmed with Heavenly and incomprehensible sensations. To be able to act normally while inside the regio, a mortal visitor must succeed at a stress roll of Stamina + Dominion Lore against an Ease Factor equal to the rating of the regio multiplied by three.

Overcome Celestial Disorientation: Stamina + Dominion Lore + stress dice

Celestial Disorientation Ease Factor: Regio Rating x3

A character with Parma Magica or some other magical protection may add that Ability rather than Dominion Lore if it is higher. Characters with Faith Points

may spend one to ignore celestial disorientation altogether. Even overcoming the celestial disorientation does not make the character immune to the sensations caused by the regio; it merely allows the character to act without penalty.

If the character succeeds at overcoming the celestial disorientation, he may act normally.

Failing the roll means the character is bewildered and overwhelmed until he leaves, and suffers a penalty to any roll equal to the rating of the regio multiplied by three.

CELESTIAL DISORIENTATION PENALTY: **regio rating x3**

Due to the unrestrained essence of the Divine, normal humans cannot stand prolonged exposure to celestial regiones. After a number of hours equal to their Stamina + Parma Magica + 3, they begin to lose Fatigue, at a rate of one level every hour until they leave — once their Fatigue is exhausted (i.e. they become Unconscious), they gain Warping Points instead, at a rate of one per level of the regio every hour. If this gain is two or more, then it may cause Divine Ascent (see Blessed By God, Divine Warping), in which case they will not gain any additional Warping Points until their Ascent is finished.

PROLONGED EXPOSURE LIMIT: **Stamina + Parma Magica (or similar Ability) + 3**

FATIGUE LOSS AFTER EXPOSURE LIMIT: **1 per hour (days for characters with True Faith)**

WARPING POINT GAIN AFTER UNCONSCIOUSNESS: **regio level per hour (days for characters with True Faith)**

Characters with a True Faith Score may remain for days rather than hours.

Inhabitants

Every manner of blessed and heavenly creature could be found in a celestial regio, although they share one inherent trait: they are all spiritual creatures. The very nature of a celestial realm is intended for creatures of light and fire, wind and air.

Refer to Angels, below, for more information about the inhabitants of celestial regiones.

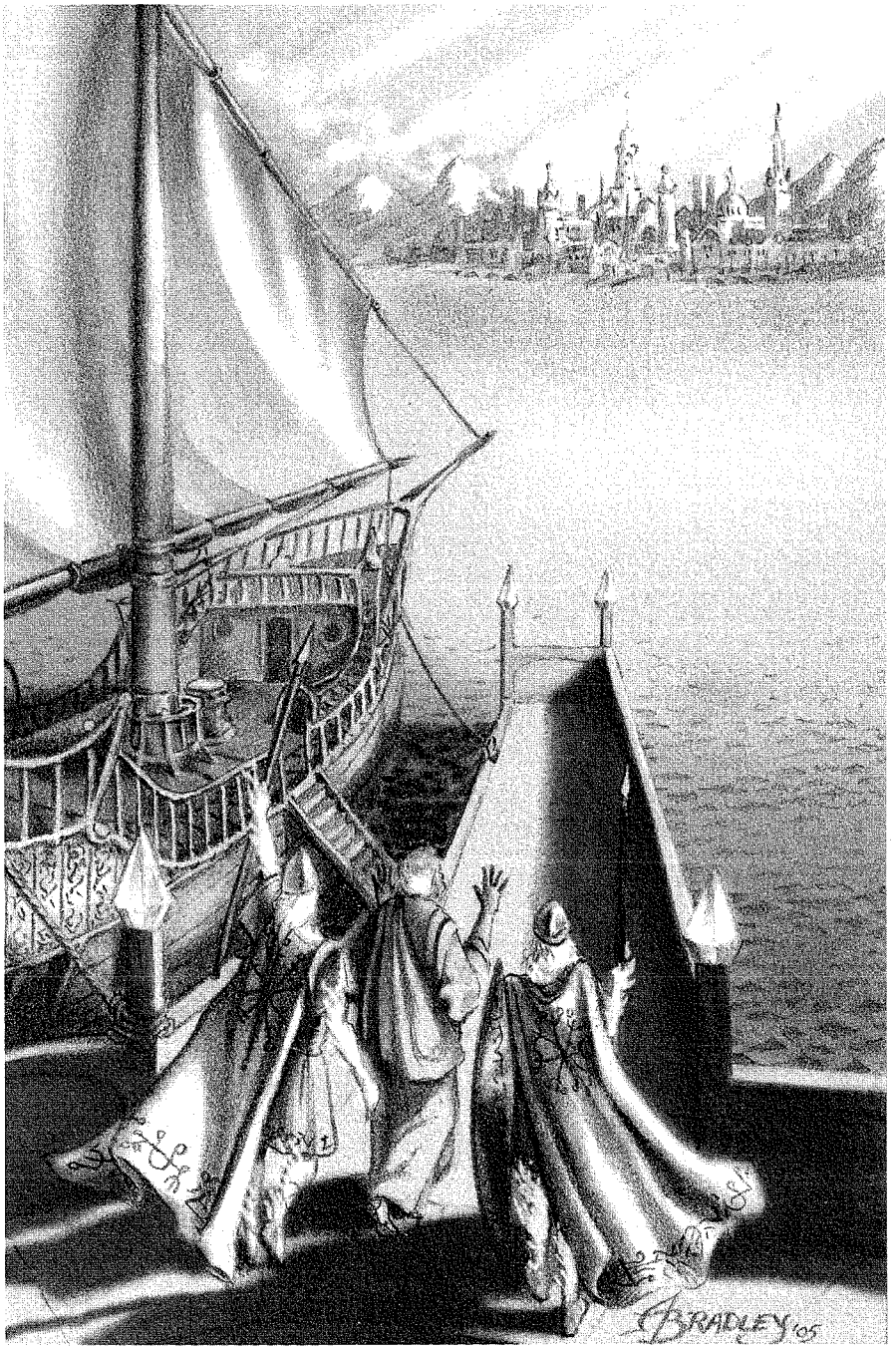
Creating Divine Regiones

There are two ways to create a Divine regio: divine creatures, and miraculous effects.

DIVINE CREATURES

Powerful divine entities, such as heavenly giants and angels, often reside in Divine regiones if they do not permanently dwell in Heaven. Divine beings with a Divine Might score of 20 or greater have the ability to create temporary Divine regiones of either kind.

The creature must spend at least 10 Divine Might points, which creates a single-level regio with a rating of 1. Expenditure of further Divine Might creates additional levels or increases the



Abbas the Hunted

Praise the Lord . . . you Mighty Ones who do His bidding, who obey His word.

Psalm 103:20

Divine Might: 4 (Corpus)
Characteristics: Int 0, Per 0, Pre +1, Com +1, Str +4, Sta +4, Dex 0, Qik –1
Size: +1
Age: 80 (20)
Decrepitude: 0
Confidence Score: 1 (3)
Virtues and Flaws: Mythic Companion: Nephilim (free); Entrancement, Greater Immunity: Disease, Blood of the Nephilim; Enduring Constitution, Great Stamina, Great Strength, Improved Characteristics (x2), Keen Vision, Lesser Purifying Touch, Long-Winded, Rapid Convalescence, Sense Holiness and Unholiness, Strong Angelic Heritage (free), Student of the Divine; Compassionate, Enemies; Fear of fire, Generous, Susceptibility to Infernal Power, Vow
Personality Traits: Greedy +3, Devout +2, Callous –2
Reputations: None
Combat:
Fist: Init –1, Attack +3, Defense +2, Damage +4
Spear (Short): Init +1, Attack +5, Defense +2, Damage +9
Soak: +4
Fatigue Levels: OK, 0, –2, –4, Unconscious
Wound Penalties: –1 (1-6), –3 (7-12), –5 (13-18), Incapacitated (19-24)
Abilities: (Area) Lore 5 (regiones), Athletics 4 (running), Awareness 5 (wilderness), Brawl 2 (fist), Carouse 4 (staying sober), Charm 4 (friendly conversation), Concentration 4 (while performing music), Dominion Lore 7 (divine beings), Entrancement 6 (bringing peace), Etiquette 5 (angels), Folk Ken 5 (divine beings), Hebrew 4 (archaic), Leadership 4 (outside combat), Magic Lore 2 (spirits), Music 6 (singing), Penetration 5 (demons) Sense Holiness and Unholiness 7 (demons), Single Weapon 2 (spears), Survival 5 (deserts), Teaching 4 (Music)
Powers:
Admonish the Ferocious Animal, 1 point, –1, Animal: As *Circle of Beast Warding*.
Curse the Sinful Foe, 1 point, –1, Corpus: As *Spasms of the Uncontrolled Hand*.
Halo, 1 point, –1, Ignem: As *Lamp Without Flame*, which manifests as a halo around Abbas' head.
The Lord's Terrifying Herald, 1 point, –1, Auram: As *Jupiter's Resounding Blow*.
Equipment: Clothes, jewelry, bronze spear.
Encumbrance: 0 (0)
Vis: 1 pawn Corpus in heart.
Appearance: Abbas is a giant (some eight feet tall) with eyes like sapphires. He wears archaic clothes (the style is several hundred years old) encrusted with emeralds and silver, and inscribed with holy words and symbols. He has an oiled beard and jet-black hair that is intricately braided and interwoven with strands of precious metal.

Abbas, one of the Nephilim, is the only survivor of an infernal attack on his home, a terrestrial regio near to the player characters' covenant. He fled the regio to seek help, but was pursued by a fiery hell-hound that left him badly burned (and afraid of fire). Abbas is a kind-hearted soul with a love for music and keen ability to assess a person's character. He currently has the enmity of a powerful devil who orchestrated the assault. Abbas is seeking help to avenge his murdered family, a solemn promise he made to God, and may see the characters' covenant as a possible ally.

regio's rating, at a rate of 10 points per level or rating.

A created regio will last for a year, after which it will become unstable and disappear, unless the creature (or other Divine creatures, such as those who reside in the regio) continues to expend Divine Might to sustain it. A number of Might points must be spent each month after the first year as were spent to create it.

The Mystic Arts

Divine regiones have occasionally been created through the miracle of prayer, although with the Dominion now dominant in Mythic Europe, it is exceedingly rare for the miracle of a regio to occur. It is also possible for a holy character to create a Divine regio using his own powers. Such a feat has not been achieved in recorded memory, although a few holy magi pursue the possibility (see Blessed By God, Miraculous Effects for the mechanics of this, and Mythic Christianity, Characters for an example).

Spontaneous Regiones

A spontaneous regio may be created through a particularly powerful divine act, whether a miracle, holy power, or expenditure of Divine Might. Any effect of tenth magnitude or greater may create a temporary Divine regio, although there is no precise system for this, other than story necessity.

Divine Beings

Not all beings with Divine Might are angels. There are many creatures, both earthly and spiritual, with Divine Might who do not reside in Heaven or do not have angelic qualities.

A divine being is any creature that possesses Divine Might. This includes saints in heaven, holy unicorns, phoenixes or chalkydri, divine elementals or spirits, and numerous other creatures. Most divine beings reside on earth or in terrestrial regiones, and only interact with humans for specific purposes. They do not necessarily have any special knowledge of the Divine realm, although they may. Many have become divine beings through association since time immemorial, while others may have been created for a specific purpose, or once been a mundane creature that was blessed.

There are innumerable divine beings in Mythic Europe. Any animal or plant may possess Divine Might and have holy powers, although they are likely to reside in divine terrestrial regiones rather than the mundane world.

Nephilim

The Nephilim were on the earth in those days — and also afterward — when the sons of God went to the daughters of men and had children by them. They were the heroes of old, men of renown.

Genesis 6:4

Chalkydri

And I looked and saw other flying elements of the sun, whose name is Chalkydri, marvelous and wonderful, with feet and tails in the form of a lion, and a crocodile's head, their appearance is empurpled, like the rainbow, their size is nine hundred measures, their wings are like those of angels, each has twelve, and they attend and accompany the sun, bearing heat and dew, as it is ordered them from God.

2 Enoch 12:1

Divine Might: 10 (Animal)
Characteristics: Int –2, Per +1, Pre 0, Com –1, Str +6, Sta +5, Dex +1, Qik –1
Size: +5
Confidence Score: 2 (5)
Virtues and Flaws: Greater Immunity (Fire and Heat)
Personality Traits: Compassionate +2
Reputations: None
Combat:
Bite: Init +1, Attack +14, Defense +11, Damage +12
Claws: Init +2, Attack +16, Defense +14, Damage +13
Wings: Init +4, Attack +8, Defense +5, Damage +8
Soak: +5
Fatigue Levels: OK, 0, 0, 0, –1, –1, –3, –3, –5, Unconscious
Wound Penalties: –1 (1-10), –3 (11-20), –5 (21-30), Incapacitated (30-40)
Abilities: Athletics 7 (flight), Awareness 5 (sight), Brawl 5 (bite), Dominion Lore 3 (divine creatures), Hunt 5 (sunlight)
Powers:
Blinding Reflection, 1 point, +4, Ignem: When threatened, chalkydri can angle a set of their wings to deflect the burning rays of the sun against their foe, which blinds the target as *Flash of the Scarlet Flames*, and does damage as *Arc of Fiery Ribbons*.
Radiant Invisibility, 2 point, +1, Imaginem: With this power, chalkydri can turn invisible and walk in even the busiest place without being seen or sensed by humans. Some animals and those with the appropriate Virtues (such as Sense Holiness and Unholiness) may still sense them.
Encumbrance: 0 (0)
Vis: 1 pawn of Animal in head, one pawn (total) of Ignem and Auram in wings.
Appearance: *Chalkydri* appear as a lion with a crocodile's head. They glow with shimmering purple light and have six sets of enormous golden wings, which appear to be made of gleaming fire and water.

Chalkydri are fantastic creatures that regulate the heat from the sun, lit by Raphael's brilliance. They carry down soothing dew and catch its rays in their wings. Chalkydri are found in both terrestrial and celestial regiones, and high above mortal settlements and cities, protecting them from the burning light of the sun, or at sunrise near to the earth, when they dispense the dew.

Tales of angels breeding with humankind go back to the age of Noah. Nephilim were the giants and heroes of renown that inhabited the earth with the children of Seth before the Flood. They are often known as the Mighty Ones or Earth Born. Legends state that they were three hundred cubits high (some 500 feet), and helped Nimrod construct the Tower of Babel. Before the Deluge, most Nephilim had been infernally corrupted. They were all drowned in the great deluge, except for two pious Nephilim who hid on Noah's Ark.

Most Nephilim now live in divine regiones and are not as grand as their forebears. They belong to the Divine Realm, but there are many in Mythic Europe who have fallen like their antediluvian forebears, and are now diabolical giants with terrible powers.

Nephilim possess many angelic qualities, but they are diminished due to time and because of their flesh. They are ageless, but can eventually die although they may live for thousands of years. Nephilim are immune to sickness and disease, but must eat prodigiously or else they fall into a deep slumber, and may eventually starve to death. Nephilim may procreate with each other, and also with humans and other human-like supernatural creatures, such as giants.

Since Nephilim live for thousands of years, they can grow to great proportions and may have many divine powers that mimic hedge magic and holy powers. The traits given here are for relatively young Nephilim.

Heaven's Host

Every generous act of giving, with every perfect gift, is from above, coming down from the Father of lights

James 1:17

Amid the perfection of the Divine Realm are the angels, spiritual creatures of immaculate goodness, imbued with holiness and possessed of near-perfect knowledge of God.

At the moment of the first Light, from directly amid the radiant creation of Heaven, the primal angels were created: Lucifer (or Satan), Michael, Raphael, Israfel, Gabriel, Uriel, Azrael, and the other Heavenly princes. From the breath of Israfel were created the Angelic Choirs, formed to be utterly good, blissful, and immaculate.

One angel, Lucifer the Light Bearer, was set over all the hosts of angels, surpassing them in brightness and knowledge so that all the Angelic Orders were but a mantle around his shoulders. Through the sin of Pride, Lucifer rebelled. Although he had Fallen from grace, a third of Heaven's Host Fell with him. War raged between Heaven's Host and the Fallen, and ended when Lucifer was thrown by Michael from Heaven and condemned to the prison of Hell. When exactly this occurred is unknown, for the rebellion is eternal.

The remaining angels serve the Divine realm faithfully and joyously. They continuously watch their fallen brethren, the devils, and are locked in ceaseless conflict to defend the souls of humanity against Hell's profane predations.

What are Angels?

On this account the holy ranks of the Celestial Beings are present with and participate in the Divine Principle in a degree far surpassing all those things which merely exist, and irrational living creatures, and rational human beings. For moulding themselves intelligibly to the imitation of God, and looking in a supermundane way to the Likeness of the

> Supreme Deity, and longing to form the intellectual appearance of It, they naturally have more abundant communion with Him, and with unremitting activity they tend eternally up the steep, as far as is permitted, through the ardor of their unwearying divine love, and they receive the Primal Radiance in a pure and immaterial manner, adapting themselves to this in a life wholly intellectual.
>
> — Dionysus the Areopagite, *The Celestial Hierarchy*, Chapter IV

Angels are the messengers of God, created to be agents of His Providence and Will. They are beings composed entirely of intellect and unfailing life. They are free from corruption, death, matter, gender, and generation, being the most perfect beings in existence.

Strictly speaking, angels in **Ars Magica** are the spiritual inhabitants of Heaven. They are instilled with Divine Might and are the holy messengers of God's Will to mankind. Angels are distinguished from other spiritual beings that possess Divine Might by their role or office. Angels also cross religious traditions; the Jewish Michael is the same being as the Islamic Mika'il, for example. Some angels tend to be more well-known within one faith than others.

All angels were created for a purpose and thus belong to a Choir (some angels may have been created for a purpose that has not yet come about, such as guardian angels for people not yet born). Angels may not belong to more than one Choir at a time (the Archangel Choir being the exception). Every angel that currently exists has always existed and always will. No new angels may come into being. However, other divine beings may come into being through circumstance or necessity, such as chalkydri, or saints entering Heaven.

Unless they have a specific duty that necessitates they leave Heaven, angels from the three highest Choirs remain there. Angels in the second triad divide their time between Celestial regiones and Heaven if they have responsibilities on earth. The three least exalted Choirs of angels have the most to do with the mundane world and its inhabitants.

While angels were created to serve God unwaveringly, they have many responsibilities that give them a certain amount of independence when not acting at God's direct command. Angels were made for a purpose, but need not necessarily perform that task all the time. An angel whose role it is to protect an hour is only occupied with that task for an hour each day. Likewise powerful angels, such as archangels, can perform multiple actions and be in multiple places simultaneously.

Other Hierarchies

There is dispute as to precise nature of the Angelic Orders, in particular among Jewish theologians. Many kabbalists and rabbis believe there are ten Choirs. In order of highest ranked to lowest, they are:

Chaioth ha-Qadesh: The four Angels of Judgement, each is greater than the entire of the rest of the Heavenly Host together, as they stand directly before God. The Angels of Judgement are sometimes known as the Watchers ("Grigori").

Ofanim: The Hebrew name for the Thrones, the Ofanim ("the wheels") are ruled by Ofaniel and Raphael and are associated with the sefirot of Chokmah (Wisdom).

Aralim: Supposedly made of fire and ice (from *Psalms 104:1-4*), the Aralim (also known as the Erelim or "the valiant ones") exist to ceaselessly chant the praises of the Lord and rule over grass, trees, fruit, and grain. Michael is commonly said to be of the Aralim Choir.

Chasmalim: Also known as the Dominations, the Chasmalim exist in the spiritual world ruled over by Metatron and regulate the duties of other angels, as well as govern the manifestation of God's majesty.

Seraphim: Except for the change in rank, the seraphim in Jewish tradition are unchanged.

Malachim: Known also as the "Virtues", the Malachim are the kings or rulers of Heaven and it is from their ranks that Satan Fell. The Malachim work God's miracles on earth.

Elohim: The "gods" mentioned in the Old Testament, the elohim is the name used for God's messengers, or the Angelic Choir.

Bene Elohim: The "sons of God" are blessed to forever sing ineffable songs of praise to God. It is believed that it was the Bene Elohim that gave rise to the Nephilim.

Kerubim: The Kerubim from *Psalms 18:10* are the steeds of God, but are otherwise unchanged from the Cherubim.

Ishim: Composed of white fire, the Ishim extol the virtues of God and reside in the Fifth Heaven, but are otherwise the same as the Thrones.

Angels are ubiquitous and fill nearly every space in creation, from the realm of purgatory, to the kingdoms of Mythic Europe and the halls of Heaven. Only in areas specifically aligned with another realm — those areas with a non-Divine aura or regio — are angels not present.

Angelic Choirs

> Suddenly a great company of the heavenly host appeared with the angel, praising God and saying, "Glory to God in the highest, and on earth peace to men on whom his favor rests."
>
> *Luke 2:13-14*

There are three Hierarchies (also known as Orders) of angels, laid out by St. Dionysus the Areopagite. Each Hierarchy is further divided into three Choirs. The angelic choirs are (from most exalted to least): Seraphim, Cherubim, and Thrones; Dominations, Authorities, and Potentates; and Principalities, Archangels, and Angels. All angels, regardless of their involvement or common alignment with a particular faith or religion come within the Angelic Hierarchy.

Angelic Traits

> It is a very different thing to foresee the changes of the temporal order in the eternal and unchanging laws of God, which live eternally in his wisdom, and, by participation in the Spirit of God, to know the will of God, which is supremely certain and supremely powerful; this privilege is granted, by a just distinction, to the holy angels. Thus they are blessed as well as eternal. The good, which renders

Updating the Bestiary

There are two divine beings listed in Chapter 13 of **Ars Magica** 5th Edition: Lupersus and Seferiel. Lupersus is merely a divine creature rather than an angel, and so has no extra traits. Seferiel belongs to both the Angelic and the Archangel Choirs, and gains the additional traits listed below.

> them blessed, is God, by whom they were created; and the participation in his life and the contemplation of his beauty is their never-failing joy.
>
> *St. Augustine, City of God, Book X, Chapter 22*

All angels share certain traits to do with their spiritual natures and innate holiness. However, each hierarchy of angels also shares certain characteristics. This includes minimum Divine Might levels, inherent powers, and consistent Personality Traits.

Angelic Traits

All angels possess at least one point of Divine Might and may not be affiliated or belong to any other realm other than the Divine.

All angels possess the Personality Trait "Love of God" +5.

All angels may, at any time, become the divine conduit for a miracle, allowing them to enact the Will of God.

No angel will break any commandment or divine law, or act against its nature.

Angelic Powers

All angels possess the following powers:

Angelic Mantle, 2 points, +12, Corpus: Angels use this power to manifest in the mundane world and appear to take on mortal flesh. In reality, this form is entirely formed from their intellect, but appears and acts exactly like real flesh. While in this "material" form, they must follow the mundane world's Natural Laws, and so are limited, with Characteristic and Soak scores, and Fatigue and Wound levels. Although Angels are genderless, their Mantles are almost always that of a man (unless they have a specific ability to take on other forms); while in their Mantle, angels may breed, and sire or bear children (although no angel has done so since the flood), although they do not age. If they are "killed" while in their Mantle, they return to their spiritual form, but may if they chose (and have the necessary Might Points) immediately use this power again. An angel's Mantle may appear as anything.

Enfolding, 2 or 10 points, +10, Vim: When the pious are in danger or torment, the angel may grant them comfort, imparting a moment of peace and mercy. This power renders the target's soul wholly safe and protected for a short time. While Enfolded, the target's soul (and mind) may not be targeted by any supernatural power of any kind. This power only lasts for a few scant moments, but for the target it is timeless and can seem to stretch to a lifetime. An angel may also Enfold a person's body (costing 10 Might points), rendering him completely invulnerable to magic, pain, damage, fatigue, wounds, or death, although this power only lasts for a very short period of time (no longer than one combat round). This power is most often used on a member of the faithful who is about to be martyred or suffer terribly.

Envisioning, 1 or 5 points, +0, *Mentem*: This power allows angels to appear in the dreams of a target, or even while awake, and impart a Divine message. This is different from a miraculous vision, which occurs through direct Divine agency. An Envisioning that takes place while the target is awake costs five points and may seem like a day dream, or a vivid or frightening vision, depending on what message the angel intends. Anyone may be the target of Envisioning, pious or impious, pagan or infernalist. Envisioning may occur over any distance.

Angelic Characteristics

Angels are creatures of pure intellect and reason, but they are not infallible. Furthermore, some angels are obviously superior to others, such as the seraphim over all other angels. Without using their Angelic Mantle power, angels can only interact with the physical world through their Powers; they have no traits other than their non-physical Characteristics. When in Heaven, the great angels (the top three Choirs) have Characteristics and Abilities so great as to be meaningless; while on earth in their Mantle however, unless by Divine Will, they are somewhat more limited.

Angels' non-physical Characteristics (Intelligence, Perception, Presence, and Communication) are determined by their Divine Might score. Angels with 1-10 Divine Might have a +1 in all non-physical Characteristics; angels with 11-20 Divine Might have +2 in all non-physical Characteristics, and so on. Extremely powerful angels with a Divine Might score of 90 therefore have +9 in their non-physical Characteristics. Physical characteristics (Stamina, Strength, Dexterity, and Quickness) for an angel's Mantle are determined by the normal point-buy laid out in **Ars Magica** 5th Edition, page 30 (7 points to spend, although particularly powerful angels should have more).

Angelic Free Will

All angels possess free will as an essential part of their nature. Without free will, Satan could never have fallen, and the third of the Heavenly Host could not have followed. Unlike mankind, angels are creatures of pure intellect. This purity grants them the ability to act with complete freedom and judgment, enhanced by their proximity to the Divine Essence.

Because angels are entirely beings of goodness and holiness; however, they always act in accordance with their knowledge of the Will of God. Angels are perfectly good, so the free choices they make are also perfectly good. For this reason, angels do not seek worship and will correct anyone who does attempt to do so. They do not answer direct prayers, but are often asked by saints to intercede on the saint's behalf (the Blessed Virgin Mary does this a lot, since she has so many requests for aid) and many angels will assist someone worthy of help.

An angel, unless directly acting on God's behalf, is still fallible. Thus, angels can be wounded or even destroyed. Angels are not truly immortal, and in the past a few angels have had their existence ended in battle with demons or diabolists, or even saints and prophets.

Theoretically an angel could decide to disobey God and thereby Fall, but that has only happened at one time in Existence. All remaining angels have already made their decision and remain in Heaven.

Angelic Senses

Angels do not have senses as a human would understand it. Rather, they gain a

direct understanding of their surroundings by virtue of their angelic intellect. It is this awareness that grants them movement and the capability to act.

Angels know things directly through their forms rather than relying on species (see **Ars Magica** 5th Edition, p.79) or sensation. Thus, their knowledge of something is of the complete thing (whether an object, idea, or emotion), rather than limited by a body's senses, although angels may not read someone's thoughts unless through a specific power.

Angels therefore can "see" in the dark, and can "sense" both an illusion and the truth behind it. Angelic senses cannot be the target of Hermetic (or other) spells or magical powers, since they apprehend with their entire being (although wards may limit the extent of an angel's "sense"). The only way to stop or hinder an angel from "sensing" something would be to entirely destroy the angel, or trap it in a powerful magical ward.

Angelic Movement

Angels move without occupying the space between where they are and where they wish to move to. Their movement is instantaneous and they take up no space since they have no body. While in their Mantle, angels may still move instantaneously, but will instead chose to move naturally.

An infinite number of angels could therefore move simultaneously to occupy the head of a pin, although since there aren't an infinite number of angels, and most angels are busy doing other things, they are unlikely to do so.

Angelic Language

Although angels can perfectly speak all the languages of mankind, they will only do so when in their Mantle and are required to do so out of necessity. Instead, angels communicate directly through a process called "illumination", a spiritual expression that conveys the essence of their message directly to the soul. This speech has a Penetration of zero (modified by any Penetration Ability the angel may have), so angels will often have to speak in a human language to magi or people with Magic Resistance.

Angelic True Names

Each angel has two names, its common name (such as Michael, Uriel, Raphael, etc) and its True Name. This is a kind of supernatural understanding of the being, a long and mystic incantation similar to a Hermetic spell. To comprehend the True Name of an angel (or any being) grants enormous occult power over it. True Names act as indefinite Arcane Connections, and grant a +5 multiplier bonus to a caster's Penetration multiplier. They may also have other effects when used with Hermetic magic.

The True Names of angels are difficult to find, but ancient Middle Eastern demonologists, particularly the Zoroastrian Magoi (see Mythic Islam, Characters), managed to discover and record a large number of angelic (and demonic) True Names. Tomes and grimoires may exist with the True Names of

even powerful archangels, and are good story hooks to get characters to travel and explore.

Angels and Magic

Although not completely immune to Hermetic magic, angels are protected against some Hermetic powers. While wearing their Mantle, angels are in "physical" form and can be targeted and warded against by the Form noted next to their Divine Might score. An angel in a purely spiritual form can only be targeted and affected by Mentem or Vim, and has no Wounds or Fatigue levels. Furthermore, angels are entirely immune to magic that would cause them to act in a way contrary to their Personality Traits. Finally, angels can be destroyed permanently by reducing their Divine Might to a negative value. Only a few angels have been destroyed in all of history, and none are known to have met their end through Hermetic magic.

Angels cannot be summoned or compelled by magic, although they may choose to answer a Hermetic summons for their own reasons. Other magical traditions, such as Jewish Merkavah, can compel angels to answer a summons, by employing their True Names.

Most Hermetic magi are largely unaware of Hermetic magic's capability to affect angels, holding the common belief being that angels, if not completely immune to Hermetic magic, at least gain significant protection from the Limit of the Divine.

Angels, Auras, and Regiones

An angel automatically knows the type and power of any aura it encounters, due to the nature of its angelic senses, although it is not hindered by them in any way and never suffers a negative effect from them.

Angels may enter into divine regiones at will as though they were inhabitants, unless prevented by a more-powerful divine being. To enter the regio of another Realm, the angel must know of its existence. Angels may not accidentally enter a regio, but may be led into or search for one (see **Ars Magica** 5th Edition, p189.). All angels are considered to have a Second Sight Ability score equal to their Divine Might ÷ 5 for the purposes of finding non-Divine regiones.

Angelic Minutiae

Many Choirs of angels have responsibility or authority over the minor workings of the cosmos, such as forests, cities, or the weather. Such angels, typically Dominations and Authorities, are only present in Divine auras. Although they would like to control (and may once have) every facet of the created world, in areas covered by Magic or Faerie auras these natural functions are assisted by minor spirits of the realm. Angels are less likely to take direct or overt actions regarding their responsibilities, but will instead try to work subtly to protect their charge.

A mage disrupting the weather around a church may frustrate the Authorities present in the Divine aura, but those Authorities will not have influence over the mage's tempestuous activities in a faerie forest or magical valley (although other spirits found there might object).

Seraphim

> I saw the Lord seated on a throne, high and exalted, and the train of his robe filled the temple. Above Him were seraphs, each with six wings: With two wings they covered their faces, with two they covered their feet, and with two they were flying. And they were calling to one another: "Holy, holy, holy is the Lord Almighty; the whole earth is full of his glory." At the sound of their voices the doorposts and thresholds shook and the temple was filled with smoke.
>
> *Isaiah 6:1-4*

The name "Seraphim" means "to kindle" or "make hot". For this reason they are often known as the Glowing Ones. As well as having six wings, seraphim also have sixteen faces, four for each cardinal direction (north, south, east and west). Their ceaseless revolution around the Divine wholly purifies them. They are unchangeable and radiant, and emanate an enlightening power. Their mere presence dispels and destroys evil. The Seraphim's role in Heaven, as the most holy and exalted of all angels, is to give constant and unending praise to God.

Seraphim

Divine Might: No less than 35
Personality Traits: Honest +4, Tireless +4
Powers:
Heavenly Fire, 1 point, +15, Ignem: As *Pilum of Fire*, although it does +30 damage.
Smite Evil, one or more points, +15, Vim: As per *Demon's Eternal Oblivion*, with the level of the effect determined by the number of Might Points spent multiplied by 10. This also affects Faeries.

Story

The name of Gadiel the seraph is discovered in an old book in the covenant's library and has the power to ward against devils with less than Infernal Might ten, if inscribed on an amulet or circle. This discovery by the magi makes Gadiel aware of the covenant, and he descends to earth in the form of an old woman to see if the magi of the covenant will use his name wisely or not. If the characters treat Gadiel well, he may aid the covenant, or punish them if they abuse him.

Cherubim

> Their entire bodies, including their backs, their hands and their wings, were completely full of eyes, as were their four wheels. I heard the wheels being called "the whirling wheels." Each of the cherubim had four faces: One face was that of a cherub, the second the face of a man, the third the face of a lion, and the fourth the face of an eagle. Then the cherubim rose upward.
>
> *Ezekiel 10:12-15*

Cherubim are the receptors of the highest Divine Wisdom, living in ceaseless contemplation of the beauty and magnificence of God. Their name denotes

Cherubim

Divine Might: No less than 25
Personality Traits: Contemplative +4, Wise +4
Powers:
Divine Insight, 3 points, +0, Mentem: May temporarily grant the target the equivalent of the Clear Thinker, Free Expression, or Inspirational Minor Virtues that lasts until the target next sins.
The Chariot, 30 points, +1, Auram: Four Cherubim must use this power (and each must pay for it), which "bows the heavens" and actually allows a direct emanation of the Divine realm to enter into the mundane world, enfolding the target. In so doing, the target is entirely purified, restored to a state of sinless perfection and nearness to God such as was enjoyed by Adam and Eve before the Fall. This removes all Warping, Decrepitude, and Aging Points; increases the target's Intelligence, Perception, Presence, and Communication to +3 (if it is lesser); or increases the character's True Faith Score by 1. Cherubim rarely use this power and only upon the holiest and most pious of mortals.

STORY

A character with True Faith, a high godly Personality Trait, or potent holy power is visited by the cherub Lawidh as a test of faith. This may be a chance for the character to increase his True Faith, or even gain it. The cherub takes the character to the Gates of Heaven and there offers him a mighty kingdom to rule over as absolute sovereign (or some other tempting offer). If the character refuses the temptation, then Lawidh may use *the Chariot* on the character.

Thrones

Divine Might: No less than 25
Personality Traits: Knowledgeable +4, Stern +4
Powers:
Deliverance of the Righteous, 5 points, +10, Corpus: Instantly transports a group of worshippers to safety. This power is only used to benefit a group of faithful who are in mortal danger from their enemies.
Divine Justice, 3 points, +1, Mentem: The Throne learns the truth and most just judgment of any case brought before it. Thrones often use this power before using Radiant Mirror.
Radiant Mirror, 30 points, +0, Auram: The Throne may reflect a part of the Primal Divine Light to some part of creation, which increases the Divine aura by two points and infuses it with a Just Temper. This aura acts like other created, unattended Divine auras, and fades after some time. The Holy Influence Total of a Throne using this power is equal to his Divine Might ÷ 2 (see Divine Auras and Blessed by God, Holy Influence).

STORY

Two immensely powerful dragons are locked in a bitter dispute over the ownership of a regio located near to the covenant that appears once every century, and which is required by the dragons to lay their eggs in. They threaten to destroy (or severely damage) the covenant in their fight unless a higher power can be brought in to conciliate. Investigation into the covenant's past reveals that the only being powerful enough to settle this dispute would be a Throne, but finding a way to involve the Throne who intervened last time involved petitioning a saint. How will the characters stop the dragons from running amok?

an abundance or outpouring of wisdom, as well as "nearness", and they are therefore known as the Streams of Wisdom. The cherubim were the guardians of the Ark of the Covenant, of the holiest of holies in Solomon's Temple, and stood guard over the body of Christ during the three days he lay in his tomb.

Thrones

> I lift up my eyes to you, to you whose Throne is in Heaven.
>
> *Psalm 123:1*

Untainted by any base or earthly thing, the Thrones dwell most fully in the highest parts of the Divine realm, where they receive the holy radiance of God. Of all angels, the Thrones have the most intimate and immediate knowledge of the Divine, being holy mirrors of God's sacred brilliance, appearing as gleaming crystal spheres. Because of this, they are responsible for judgment and justice within the Divine realm. Some traditions also have the Thrones as the literal bearers of God's majesty and glory in Heaven, while others have them as the perfect arbiters of divine justice, dispensing God's verdicts with absolute objectivity and without fear or favor.

Dominations

> I saw there a very great light, and fiery troops of great archangels, incorporeal forces, and Dominations, orders and governments, Cherubim and Seraphim, Thrones and many-eyed ones, nine regiments, the Ioanit stations of light, and I became afraid ...
>
> *2 Enoch 20:1*

Angelic Dominations represent freedom from tyranny, vice, and sin. The Dominations are unrestrained by inconstancy or discord. Governance of the Divine realm is their duty: they direct the course of the stars, sun, moon, and seasons, measure all life in Heaven and earth, and order the lesser angels in their holy tasks.

Authorities

> Let every person be subject to the governing Authorities ...
>
> *Romans 13:1*

Authorities are cosmic angels, who order and regulate all of creation, and are themselves governed by the Dominations. They are the unshakable potency of God

Dominations

Divine Might: No less than 10
Personality Traits: Commanding +4, Servile –4
Powers:
Divine Direction, 0 or 5 points, +0, Vim: A Domination may command any being with Divine Might equal to or less than its own to perform any task, use any of its powers, or reveal any information that it may possess. A Domination may also command any being aligned to the Divine Realm (such as someone with True Faith or Holy Powers) to do likewise by spending five Might. This power must overcome any magic resistance.
Liberate the Sinful, 5 points, +0, *Mentem*: This power permanently removes a Personality Trait from the target. Dominations only use this power to remove sinful or destructive Personality Traits. The target may never possess that Personality Trait again, even through magic. (If your troupe is not using Personality Traits, this power acts like the sacrament of Baptism.)

STORY

A stream that supplies a village near the covenant with water stops flowing, after a diabolist traps the Domination in a powerful infernal cage. This angel measured the stream's course, and without it the village may be driven into desperation and famine. The local lord asks the magi of the covenant to somehow get the stream to flow again.

Potentates

Divine Might: No less than 10
Personality Traits: Harmonious +4, Loving +4
Powers:
Divine Balance, 1 or more points, +1, Varies: Through this power, the Potentate is able to intervene in a diabolical plot to cause someone to sin. If a devil creates a sinful desire in someone's mind, this power allows the Potentate to create a virtuous thought in his mind. The cost of the power is equal to the cost of the diabolical power it is opposing.
Mysterious Path, 4 points, +0, Varies: The Potentate may create a path between any two locations that may be instantaneously traversed by a non-angelic being, such as a human or animal. The two locations may be as far apart or close together as the Potentate desires.

STORY

When struggling against some diabolical enemy and facing immanent defeat, the characters are rescued by an unknown warrior garbed as a knight. The knight offers to help the covenant in the future against infernal attacks, and slowly encourages more-pious behavior in the covenant's companions and grogs.

welling forth throughout existence. Authorities are blessed by Divine Illumination, allowing them to flawlessly undertake their tasks. From the smallest flower and gossamer breeze, to the sun, the planetary spheres, and the changing of the seasons, the Authorities work through God's resplendent ordinance. Authorities also instill the mundane intellectual, moral, and theological virtues into human hearts; for this reason, these angels are also known as "Virtues". Due to their role of regulating creation, it is the Authorities who most often are God's miraculous agents, and so they are closely connected to saints. Since they sustain and watch over the natural world, they are likely to take note of significant Hermetic meddling with the weather or other natural phenomena in areas covered by the Dominion, although their reactions need not necessarily be hostile. Authorities (and Potentates) often reside in Divine Celestial regiones (see Divine Regiones).

Potentates

Whosoever therefore resists the Powers, resists the ordinance of

Authorities

Divine Might: No less than 5*
Personality Traits: Principled +4, Unwavering +4
Powers:
Divine Authority, 0 points, +0, Varies: An Authority has absolute knowledge and command over a single aspect of creation, which defines his divine office. This can be as small as a single blade of grass or insignificant pebble, to a river, meadow, mountain, cloud or storm, a beam of light, a thunder clap, or even stars, planets, the sun, or the entire sky. All distinct things in a Divine Aura have an Authority; things in other auras have other supernatural creatures to govern and protect them, such as elementals or minor faeries. This power is used to ensure the natural function of the Authority's charge, were the Authority not to use this power, the thing would wither or even cease to exist.

*The Divine Might score of an Authority should reflect its office. An Authority responsible for a flower may have Divine Might 5, while an Authority responsible for a thunder storm or a mountain has a Might of 15 or 20. The Authority who oversees the sun, Galgilliel, has a Divine Might of 70, and the Authority responsible for winter, Amabael, has a Divine Might of 40.

STORY

The local lord plans to start logging a grove near one of his villages to make room for more fields, but unbeknownst to the lord, the grove is guarded by the Authority Horobael. Horobael's attempts at Envisioning have failed to change the lord's mind, so now the Authority seeks the help of a pious character from the covenant in saving the grove. This could include the many other Authorities who protect other parts of the grove becoming involved.

Principalities

Divine Might: Not less than 5
Personality Traits: Bureaucratic +4, Regal +4
Powers:
Incalculable Strength of Heaven, 5 or more points, +0, Vim: Invested with Godlike authority, a Principality can command lesser powers to flee from those under God's protection for a day (sunrise to sunrise). Principalities may banish all non-Divine creatures who are in the angel's domain, which prevents them from entering the area or remaining in it for the duration of the power. This affects any creature with a Might score that is not Divine Might, but not creatures merely aligned with particular Realm. The number of Might points spent is determined by the size of the area being affected. A family costs 5 Might points, a hamlet or village costs 10, a town or city costs 15, a duchy costs 20, a kingdom or nation costs 30, and an empire, such as Byzantium or the Islamic Caliphate, costs 40 points. The Penetration score for this power is doubled against beings with Infernal Might.
Sway the Hearts of Man, 10 or more points, +0, Mentem: Principalities inculcate spiritual and holy thoughts in hundreds and even thousands of minds. This operates in a similar fashion to Tempering a Divine Aura (see Blessed By God, Holy Influence), except the temper created by the Principality is additional to any invoked by another party. The temper is chosen by the Principality and has a value of +2. The number of Might points spent is the same as for *Incalculable Strength of Heaven*. Spending an additional 5 Might increases the temper by one. This power can only affect areas and people under a Divine Aura.

Story

In their dealings with the local townsfolk, the characters notice a significant change of attitude towards the covenant. Has the town's Principality turned the people against them, and what can they do to make amends?

> God, and those who resist shall receive for themselves damnation.
>
> *Romans 13:2*

Before the Fall, Lucifer numbered among the Potentates (albeit of Archangel rank), who are also known as "Powers". Many fallen angels were once Potentates, and the remaining Potentates have since taken up the most active role in combating diabolical presence in creation. They do this through strengthening the resolve and piety of humans and helping them resist sinful thoughts. Potentates keep the divine paths safe, and maintain cosmic balance and form, along with the archangels, the chief contingent of the Divine Host that will be fielded on Judgment Day. If they do not reside in Heaven, Potentates can be found in celestial regiones, from where they assist mortals in resisting evil.

Principalities

> In the heavenly places, far above all Principalities, and Powers, and Authorities, and Dominions, and every name that is named, not only in this world,

Angelic Princes

The four most famous Archangels, Michael, Raphael, Uriel, and Gabriel, are among the most powerful beings in creation. Islam recognises only Michael, Gabriel, Israfel, and Azrael as archangels. Although Dionysus the Areopagite lists the archangels as Michael, Gabriel, Raphael, Uriel, Chamuel, Zadkiel, and Jophiel, the Church is moving towards recognizing only Michael, Gabriel, and Raphael. Other lists include Metatron, Zerachiel, Remiel, Satqiel, Baraqiel, and Sidriel.

There are seven princes of Heaven — the ruling archangels, who preside over the seven Heavens — but the Host of Archangels includes the ruling angels of all the Angelic Choirs, as well as others who form Heaven's vanguard. Archangels are not omnipotent, although many, like Michael and Gabriel, come close; even the truly fearsome Azrael was almost destroyed by the patriarch Elijah, and was only saved by direct intervention from God.

Israfel: The Angel of the Trumpet and of Last Judgement, Israfel (who is a Seraph) will end the world by blowing on an awesome trumpet while standing on the holy rock in Jerusalem. A master of music, Israfel's breath was used by the Lord to give life to the Choir of Angels. He is so compassionate that he looks into Hell six times a day and is struck by such terrible remorse that he weeps endlessly, so much so that the Lord must miraculously prevent the tears from flooding the earth.

Metatron: Once the humble patriarch Enoch (called Idris in the Qur'an), the Metatron was blessed by God with 1,365,000 blessings and is now the angel of the Face of the Lord; he is also the King of Angels and Chancellor of Heaven. A being of living flame, he possesses 36 pairs of wings and 365,000 eyes, and is among the three largest beings in existence (next to Anafiel and Sandalphon). Metatron is the only angel (except perhaps Gabriel) to rival Michael in power, and has no other Choir than the Archangel Choir.

Raphael: The best loved of all angels, Raphael ("God has healed") is the Regent of the Sun, head of the guardian angels and is from the Cherubim Choir. Raphael's special responsibility is to protect and nurture the spirit of humanity, but he also journeys throughout creation to heal the sick and ease injuries.

Uriel: The "fire (or light) of God", Uriel is a Seraph and Archangel of the Presence. As the Patron of Prophecy, he appeared to Noah to warn of the Flood. Uriel is the clear-eyed angel of terror that watches over the torments administered in Hell. Venerated in some parts of Italy and France as St. Uriel, he was removed from the list of angels recognized by the Western Church by Pope Zachary in 745.

While the higher Choirs are hidden and mysterious, the archangels are Divine Glory manifest. They completely embody the unending power of God's Will, being direct participants of unadulterated Godly Light, eternally shining with rays so undimmed that they overshadow even the sun. Archangels are the vanguard of the Lord's Host, who will take up arms upon Judgment Day to war against the forces of Hell. An archangel possesses the traits listed in the Archangel stat block opposite, in addition to those enjoyed by their original Choir.

Archangels

Divine Might: No less than 50
Personality Traits: Radiant +4, Rational +4
Powers:

Irresistible Light, 20 points, +20, Vim: Through this power, the Archangels do battle against all the forces of darkness. When invoking this power, the Archangel is filled with the Power of God and radiates a portion of unrestrained Light from the Divine Realm, blasting away sin and searing evil. This beam of light strikes everyone who can sense the Archangel, doing +40 damage to all non-Divine beings (doubled against creatures with Infernal Might), and stripping non-Divine beings of 10 points of Might. Beings reduced to negative Might points are permanently destroyed. This power may affect any or all beings the Archangel is aware of, and has a Penetration equal to the Archangel's full Might Score, not reduced in the normal way.

Infinite Divisibility, 0 points +0, Vim: With this power an Archangel may simultaneously be anywhere and everywhere it is needed without decreasing its power in the slightest, by allowing the Archangel to divide itself into as many perfect and self-aware copies as it desires, each with its own independent Divine Might Score, permitting it to attend to all of its many duties at once. The copies are self-aware and independent, are constantly aware of what every other copy is doing and sensing, never argue with each other, and each will re-merge with its other copies without hesitation when its task is fulfilled. In this way, Michael can stand before the Gates of Heaven, protect the body of Moses, bear God's Throne, and personally watch over his innumerable mountain shrines.

Story

During the Grand Tribunal, the Archangel Seferiel (see **Ars Magica** 5th Edition, Chapter 13, Bestiary), watcher of the Order of Hermes, appears before the assembled magi to warn them of a dire threat that could devastate Europe (this could be a purely magical threat, a mundane one such as the imminent invasion of the Mongols, or the potential threat to the Order posed by the recently formed Dominicans and emerging Papal Inquisition).

but also in that which is to come.

Ephesians 1:20-21

Principalities watch over human affairs, chiefly mortal nations, kingdoms, cities, and geographical regions. Every social unit, from a family to a village, duchy, and empire has a Principality empowered to protect, guide, and care for it. They are the guardian angels of groups of people, moving many hearts and minds towards divine ends, rather than merely individuals. They do so by encouraging prayer and devout behavior, and respect for the law and for religious leaders. Once upon a time each nation of the world, from Rome to Babylon, had a Principality as its guardian, but when the Fall came all but the Principality of Israel sided with the Devil. There are Principalities for all nations, even those not yet created, and only the Principalities with authority over nations during the heyday of the kingdom of Israel Fell. The remaining Principalities now largely concentrate on mortal leaders, guiding kings and sheriffs towards godliness.

Archangels

> Yet Michael the Archangel, when contending with the Devil he disputed about the body of Moses, dared not bring against him a railing accusation, but said, "The Lord rebuke thee".
>
> *Jude 1:9*

Although the eighth Choir, Archangels are among the holiest and most princely of all angels. Some of Heaven's most majestic figures are archangels, such as Michael and Gabriel. More so than the other angelic hierarchies, the role of archangel is titular rather than being tied to the angel's essence, so a cherub or seraph may hold the office of archangel, while some archangels were created and exist entirely within the Choir. Archangels are Heaven's leaders. Majestic Divinity is mystically joined to the archangels; each one is illuminated by God's sovereignty over all of creation. For

this reason, archangels are of a higher rank in Heaven than even the Seraphim or Dominations.

Angels

Angels, the messengers of God, are the most omnipresent servants of the Divine. Theologians have calculated the number of angels to exceed some two hundred and sixty-six million, although the exact number can never be known and may be even more, since every living soul has its own guardian angel. Angels are the caretakers of humanity and the world. They are made in imitation of God and far surpass humans as intellectual and virtuous beings. They are radiant and exist in abundant communication with Him. It is the role of the ninth Angelic Hierarchy to turn humans towards the Divine, to elevate their spirits, and care for their souls. When their charge dies, they comfort him and lead the soul to its reward (or punishment).

Grigori, the Watchers

> ...for in his days the angels of the Lord descended to the earth, those who are named the Watchers, that they should instruct the children of man, and that they should do judgement and uprightness on the earth.
>
> *Jubilees* 4:15-16

The Watchers ("grigori" in Hebrew) are the mysterious tenth Choir, also known as the "Sons of God", who remained neutral during the War in Heaven, and were cast to Earth rather than Hell. Their decline from Grace came after they walked among the children of Seth and bred with mortals. Refused Heaven but not condemned to Hell, the grigori are masters of lore and earthly knowledge and now wander the Earth in shame, disguised as mortals in the hope that they can escape the notice of angels and other divine beings.

Now only 200 in number, the Watchers still serve a Divine purpose by spreading holy wisdom and knowledge, although they are no longer accorded a place in the Heavenly Hierarchy. When they were cast to earth, they were permanently trapped in their Angelic Mantle. Now if they are "slain", unless they have enough Divine Might to immediately create another Mantle, they are killed permanently.

Some Hermetic magi believe that the Grigori were responsible for teaching mankind the art of magic and that the Watchers were transformed into powerful magical spirits, becoming the pagan gods (or Old Ones), the source of elementals, and even dragons. It is widely believed that some Grigori completed the Fall and now serve Hell as powerful devils.

Angels

Divine Might: At least 1
Personality Traits: Loving +4, Compassionate +4
Powers:
Divine Guidance, 1 point, +1, Mentem: With this power, the angel may modify by 3 (plus or minus) any Personality Trait roll that could result in the target acting virtuously or piously.
Heavenly Servant, 1 point, +5, Vim: Through this power, the angel may double all of its traits when opposing or battling against a being with Infernal Might. This does not include the angel's Might point total, but does include the angel's Magic Resistance. This power lasts for the duration of the conflict.

STORY

An angel disguised as a scholar asks for help in tracking down the tears of the Sandalphon, which fell to earth when the prophet Muhammad died. The two tears are powerful divine relics and are also being hunted by a diabolical coven, which wants to use the tears as arcane connections to Sandalphon and prevent him from carrying the prayers of the faithful to Heaven.

Storyguiding Angels

> They will be as the angels of God in Heaven
>
> *Matthew* 22:30

Angels, as Divine creatures and the direct servants of God are unique roleplaying challenges. They are perfect creatures with a near-complete understanding of the Divine Plan. They are majestic, holy, mysterious, resplendent, and spiritual. How can you, as a storyguide, do them justice? How can angels be used for your saga? Are they merely plot tools, or are they characters in their own right?

Story Uses for Angels

Angels are the ultimate *deus ex machina*. They can appear to save the day, get the players' characters out of trouble, or give them vital information on how to defeat a demon terrorizing the countryside. They also often appear on earth as normal humans, working more subtly.

As Characters

Angels are not much fun as player characters. They are constrained in what they can do and say. They are perfect beings with no goals, desires, or wants other than to serve and love God. There are no politics in Heaven, no adventures, no dramas or personality conflicts; there is only endless and perfect harmony.

Far from the flawed and angst-ridden characters from other roleplaying games or popular comics and movies, angels in Mythic Europe are glorious, sacred individuals with a clear and holy purpose. They do not complain, bicker, or fight among themselves, but carry out their solemn duty with joy and love.

Angels often take on the Mantle of a seemingly innocuous character, and integrate themselves into society. An angel could infiltrate a covenant and become one of the supporting cast, offering advice or assistance to the grogs or companions. Alternatively, an angel could serve as an antagonist, trying to stop a covenant's impious ways or convince it to act more devoutly.

Some angels take an interest in the occult and magical arts, such as the Archangel Seferiel (**Ars Magica** 5th Edition, page 198), and so follow the actions of Hermetic magi, while others may be present in the noble or ecclesiastical courts, advising and guiding dukes or bishops. Angels may also offer assistance if the characters are troubled by an infernal menace, such as demonic attack or diabolical plague.

Guardian angels or angels with an interest in a community (such as a monastery) or domain (such as a barony or fief) may take human form and walk among the inhabitants. Unless there is dire need, such angels will rarely use their divine powers; they prefer to guide mortals into performing holy acts of their own will.

Angels will always reward kindhearted behavior shown towards them, and punish cruelty; you never know if the person you are dealing with is an angel in disguise, so it pays to be nice.

As Hooks

The easiest way to use angels in a story is as a hook (see **Ars Magica** 5th Edition, p.212). An angel could request (disguised as a human or in an Envisioning) that the characters perform a task for him as the impetus of a story, or appear to answer a prayer and give the characters a much-needed clue to solve a mystery. Each Angelic Choir includes a story hook as an example.

Angels can also be melodramatic sources of information or unanswered questions. Talking with an angel, particularly during an Envisioning or when summoned through Merkavah, is likely to include:

- Dire prophecies;
- Impossible quests;
- Inexplicable instructions;
- Inscrutable silence;
- Insults and derision;
- Joyous foretelling;
- Praises to God;
- Statements that sound profound but are otherwise incomprehensible;
- Strange tales; and
- Warm salutations.

As Symbols

By the twelfth century, there were some attempts to equate the nine Angelic Choirs with hierarchies in mortal society. It is believed among some Christians that when a soul goes to Heaven, it can be placed alongside the equivalent Choir. Contemplative monks and priests would stand beside the highest Angelic Orders, while pious kings would find themselves with the Principalities and Thrones.

Angels are also representative of ideals or things, such as Hope or the renewal of Spring, and so could appear figuratively in a story to foreshadow something; or vice versa, as mundane things symbolize the presence or intervention of an angel. A dream of Azrael could herald a significant death, while a lion prowling near the covenant could indicate that a Throne or Cherubim has taken interest in the activities of the magi.

Portraying Angels

Angels may be near-perfect, but they are not infallible. They have a deep understanding of the Divine, but are not privy to the secret knowledge of God, and do not know the future or anything they have not experienced or "sensed". Angels can make mistakes, over- or under-estimate someone, and be outwitted or fooled. It is just that it is unlikely for this to happen.

Angels will most likely appear in your saga in one of two ways: either in the splendorous raiment of an Envisioning, or clothed in their Mantles. Most Guardian Angels (**Ars Magica** 5th Edition, page 43) communicate with their charges through Envisioning.

When appearing in a vision, angels are awe-inspiring and frightening, and often connected to strange or alien imagery and symbolism. Read the quoted biblical passages and look through both Testaments and the Qur'an. Angels appear to give specific messages, bestow advice, and to dispense Divine judgment.

Angels may also appear as normal people. When they do this, their angelic nature is hidden. They act and seem like a normal person in every way. Unless some extraordinary circumstance forces their hand, they will rarely break this disguise, and so their conduct is entirely mundane. If one appears as a wise old washer woman or a valiant knight, then nothing it does should make it seem as anything other than a washer woman or knight. In this case, an angel can be played like any other non-player character.

Example Angels

Asuryal, Herald of Deliverance

> The angel of the Lord encamps around those who fear him, and he delivers them.
>
> *Psalms* 34:7

Choir: Principality
Divine Might: 10 (Corpus)
Characteristics: Int +1, Per +1, Pre +1, Com +1, Str +1, Sta +2, Dex 0, Qik +2
Size: +0
Age: n/a (35)
Confidence Score: 2 (5)
Virtues and Flaws: Inspirational
Personality Traits: Love of God +5, Persuasive +3, Radiant +1
Reputations: Advisor 3 (Local), Herald 2 (among Christian and Jewish Theologians)
Combat:
Fist: Init +5, Attack 14, Defense 14, Damage 14
Soak: +2
Fatigue Levels: OK, 0/0, –1/–1, –3, –5, Unconscious
Wound Penalties: –1 (1-5), –3 (6-10), –5 (11-15), Incapacitated (16-20)
Abilities: [Area] Lore 6 (politics), Artes Liberales 5 (rhetoric), Awareness 5 (conversations), Brawl 2 (fists), Charm 7 (nobles), Civil and Canon Law 5 (noble rights), Dominion Lore 7 (angels), Etiquette 8 (courts), Folk Ken 7 (nobles), Guile 6 (nobles), Intrigue 7 (nobles), Single Weapon 1 (dagger), Theology 7 (salvation)
Powers:
Blessing, variable, +10, by effect: As per the Blessing holy power (see Blessed By God, Miraculous Effects), with the Divine Might cost determined by the Blessing level /10.
Equipment: Clothes, other items needed to maintain his disguise.
Encumbrance: 0 (0)
Vis: 1 pawn of Mentem.
Appearance: Asuryal appears as a mild-mannered man of middle years, typically dressed in modest clothes of

whatever region he is in. He possesses wise eyes, and when in particularly powerful Divine auras, his skin appears luminescent.

Asuryal is the Principality who guards the domain of the mundane lord closest to the character's covenant. He has taken the form of a minor advisor to the lord, and, although he makes no overt divine actions to aid the aristocrat, Asuryal counsels the lord and those around him. Asuryal need not be hostile to the player's magi or the inhabitants of the covenant, but he will oppose any attempts to endanger the lord's rule, and may even ask for the aid of other angels.

Azrael, the Archangel of Death

Divine Might: 90 (Corpus)
Characteristics: Int +9, Per +9, Pre +9, Com +9, Str +15, Sta +10, Dex +10, Qik +10
Size: +2
Age: n/a
Confidence Score: 7 (50)
Virtues and Flaws: Piercing Gaze
Personality Traits: Just +3, Love of God +5, Unrelenting +3
Reputations: Angel of Death 5 (among Jews, Christians and Muslims), Unrelenting 5 (among Jews, Christians and Muslims)
Combat:
Poisoned Long Spear: Init +13, Attack +29, Defense +27, Damage +22 (The spear bears a deadly poison; if any damage is scored, after Soak is subtracted, the target dies instantly. Note that both the spear and the poison are natural, because God made them that way, and thus not magically resisted.)
Soak: +10
Fatigue Levels: OK, 0/0/0/0, –1/–1/–1, –3, –5, Unconscious
Wound Penalties: –1 (1-7), –3 (8-14), –5 (15-21), Incapacitated (22-28)
Abilities: Awareness 10 (souls), Dominion Lore 15 (angels), Great Weapon 15 (long Spear), Hunt 15 (tracking), Leadership 10 (intimidate), Theology 15 (angelology)
Powers:
Spirit Form, 0 points, Init +30, Vim: Azrael can become a creature of pure spirit as he wishes. This means that he is unable to affect things physically, or be affected physically.
Subtle Form, 0 points, Init +0, Corpus: Azrael can change his appearance to look like any human being. His statistics do not change.
Extract Soul: Not applicable in game terms. Azrael extracts the souls of the Islamic dead when they die, placing them in the grave with their bodies.
Equipment: Robes, poisoned long spear
Encumbrance: 0 (0)
Vis: 20 pawns of Perdo in the spear.
Appearance: A massive, powerfully built man, with pale skin and black hair, dressed in dark robes. He carries a spear.

Azrael ('Azra'il or 'Izra'il in Islam) is not the only angel of death, but he is both the chief angel of death and one of the archangels. He is also the most physically strong of the angels. He will never be encountered by characters in his natural form, for he is truly immense; it is said that if all the waters on the earth were poured on his head, not a drop would touch the ground, while his 70,000 feet span the heavens. Thus he is most likely to be encountered in the form described here. Azrael's special charge is the extraction of the souls of prophets, but he may be encountered collecting the souls of others. Characters would be well advised not to hinder him in his work, though, for he can be merciless if provoked.

Camuel, the Dark Angel

> And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.
>
> *Genesis 32:24-25*

Choir: Throne
Divine Might: 30 (Corpus)
Characteristics: Int +3, Per +3, Pre +3, Com +3, Str +5, Sta +5, Dex +5, Qik +5
Size: +1
Age: n/a (35)
Confidence Score: 3 (12)
Virtues and Flaws: Enduring Constitution, Long-winded, Tough
Personality Traits: Love of God +5, Repentant +4, Relentless +3, Quarrelsome –2
Reputations: Comforter 2 (among Christian and Jewish Theologians)
Combat:
Fist: Init +5, Attack +14, Defense +14, Damage +14
Soak: +8
Fatigue Levels: OK, 0/0, –1/–1, –3, –5, Unconscious
Wound Penalties: –1 (1-6), –3 (7-12), –5 (13-18), Incapacitated (19-24)
Abilities: Athletics 8 (endurance), Awareness 6 (at night), Brawl 9 (wrestling), Dominion Lore 9 (angels), Etiquette 8 (divine court), Israel Lore 9 (history), Theology 9 (election)
Powers:
Blessing, variable, +10, by effect: As per the Blessing holy power (Holy Powers, Powers and Effects), with the Divine Might cost determined by the Blessing level ÷ 10. Camuel has been known to aid pious faithful in great need.
Comfort the Righteous, 5 points, +0, Mentem: Alleviates all doubt, worry, and fear of dire future events; this also dispels any negative mind-affecting supernatural effect or spell.
Unrelenting Struggle, 0 points (1 point), Init +5, Corpus: By invoking this power, Camuel is able to fight without break or respite for a single night (from sunset to sunrise), and does not lose Fatigue levels for any reason. By touching someone and spending 1 Divine Might point, Camuel may impart this power to that person.
Equipment: None.
Encumbrance: 0 (0)
Vis: 2 pawns of Corpus in each hand, 2 pawns of Intellego in tongue.
Appearance: Camuel appears to be a tall, muscular — if unassuming — man of indeterminate age. He has deep shadows around his eyes, and his tongue shines like silver.

Camuel ('he who sees God') is the mysterious figure who wrestled with the patriarch Jacob (detailed in Genesis 32:24-30), although some traditions say that it was Michael or Uriel who fought that night. Camuel is an important, if little-known angelic figure with a sad past. Although Camuel visited Jesus in the Garden of Gethsemane with Gabriel, he fell from his exalted position as an archangel when he attempted to prevent Moses from receiving the Torah. For this inexplicable decision, God allowed Moses the ability to strip away Cameul's angelic

glory and might, leaving him much reduced. He now serves as a mediator of the faithful, taking prayers before the other Princes of Heaven.

Eiael, Aid to the Wise

> They plot mischief while on their beds; they are set on a way that is not good; they do not reject evil.
>
> *Psalms 36:4*

Choir: Angel
Divine Might: 20 (Mentem)
Characteristics: Int +2, Per +2, Pre +2, Com +2, Str 0, Sta +1, Dex 0, Qik +2
Size: 0
Age: n/a (60)
Confidence Score: 2 (10)
Personality Traits: Love of God +5, Wise +4, Patient +3, Rebellious –3
Reputations: Guide to the Wise 1 (among Christian and Jewish Theologians)
Combat:
Fist: Init 0, Attack 0, Defense 0, Damage 0
Soak: +0
Fatigue Levels: OK, 0, –1, –3, –5, Unconscious
Wound Penalties: –1 (1-5), –3 (6-10), –5 (11-15), Incapacitated (16-20)
Abilities: Ars Notoria 7 (appropriate use), Artes Liberales 7 (ceremonial magic), Civil and Canon Law 7 (magic), Concentration 7 (prayer), Dominion Lore 7 (angels), Etiquette 7 (magicians), Magic Lore 7 (human magicians), Medicine 7 (mental illness), Music 7 (harp), Penetration 3 (humans), Philosophiae 7 (ceremonial magic), Teach 7 (magicians), Theology 7 (angels).
Powers:
Grant Longevity, 10 points, +0, Corpus: By touching the target, Eiael may remove 5 Aging Points from any combination of Characteristics (this may lower the target's Decrepitude score or raise his Characteristics).
Guardian Angel, 5 points, +0, Vim: Eiael can bestow the blessings of a Guardian Angel upon a target (see **Ars Magica** 5th Edition page 43): +5 Soak and Magic Resistance 15. By doing this, Eiael gains a limited awareness of the target's thoughts.
Holy Magic, 1 or more points, +0, by effect: Eiael can duplicate any effect of Hermetic or holy magic, at a cost of 1 Might Point for every two magnitudes of the effect. There is no limit, other than his remaining Might Pool, on the number of points he can spend on a single effect. This includes ritual effects, for which he needs neither vis nor long periods of time.
Impart Wisdom, 0 points, +0, Mentem: Eiael uses this divine power to teach the practitioners of Ars Notoria, which generates a Teaching Source Quality of 13 (see Mythic Christianity, Ars Notoria; and **Ars Magica** 5th Edition Chapter 10 Long Term Events, Teaching).
Revoke Gifts, 1 point, +30, Mentem: Eiael can revoke the effect of any Ring of Solomon (see Ars Notoria) should the target ever act in a manner contrary to the Divine Will. If this power is used on someone to whom Eiael is connected through the Fourth Ring of Solomon, then this power is always successful and ignores magic resistance.
Spirit Form, 3 points, +10, Vim: If threatened, Eiael can shed his flesh and become pure spirit, making him immune to all physical threats. In this form, Eiael can still communicate with the material world, although his voice is as soft as a whisper.
Equipment: Whatever is needed to teach his student.
Encumbrance: 0 (0)
Vis: 1 pawn of Mentem in each eye, 2 pawns of Creo in lips.
Appearance: Eiael appears as a venerable, yet awe-inspiring old man, with a luminescent white face, silvery beard, and fiery lips. He is dressed in impressive clothes from whatever region he appears in, and carries a satchel containing any number of mysterious books and instruments. If he needs to, Eiael can reduce his angelic glory and appear more mundane.

When the angels Harut and Marut revealed the magical arts to humanity, as revealed in the Qur'an (2:102), they were sent with the purpose to tempt the faithful so that the truly righteous would resist and be blessed. After the magical arts passed into human hands, Eiael was tasked with guarding the lovers of wisdom who pursued the magical arts. When Solomon received the Ars Notoria from Michael, Eiael traveled from heaven with the archangel.

Eiael is very knowledgeable in all human arts, be they magical or natural, philosophical or theological. He is often the angel who guides practitioners when they reach the Fourth Ring of Solomon (see Mythic Christianity, Ars Notoria), but he may also escort other holy ritualists in their pursuit of holy magic. To this end (and unlike other angels), Eiael is willing to allow himself to be summoned by magicians who are devout and recognize the potential for sin in their magical arts, and may respond to a special magical ritual involving the recitation of Psalm 36. He does not answer a sinful summons.

Gabriel, the Archangel of Prophecy

> Say (O Muhammad, to mankind): Who is an enemy to Jibril! For he it is who hath revealed (this Scripture) to thy heart by Allah's leave, confirming that which was (revealed) before it, and a guidance and glad tidings to believers.
>
> — *Qur'an* 2:97

Divine Might: 100 (Mentem)
Characteristics: Int +10, Per +10, Pre +10, Com +10, Str +8, Sta +8, Dex +8, Qik +8
Size: 0
Age: n/a
Confidence Score: 7 (50)
Virtues and Flaws: Good Teacher, Inspirational
Personality Traits: Compassionate +3, Intellectual +3, Just +3, Love of God +5, Patient +3
Reputations: Messenger of God 5 (among Jews, Christians and Muslims)
Combat:
Fist: Init +8, Attack +19, Defense +19, Damage +8
Soak: +8
Fatigue Levels: OK, 0/0/0, –1/–1, –3, –5, Unconscious
Wound Penalties: –1 (1-5), –3 (6-10), –5 (11-15), Incapacitated (16-20)
Abilities: Awareness 10 (the uneducated), Charm 10 (pupils), Brawl 10 (fist), Leadership 10 (calling attention), Teaching 15 (Theology), all Knowledge at a score of 15
Powers:
Enlighten, variable, Init +0, Mentem: Gabriel can implant any Knowledge into the mind of another, at a cost of 1 Might for every experience point implanted. He may not give any character knowledge that takes his Ability score over 15.
Spirit Form, 0 points, Init +30, Vim: Gabriel can become a creature of pure spirit as he wishes. This means that he is unable to affect things physically, or be affected physically.
Subtle Form, 0 points, Init +0, Corpus: Gabriel can change his appearance to look like any human being. His statistics do not change.
Equipment: Robes
Encumbrance: 0 (0)
Vis: 20 pawns of Mentem in head.
Appearance: Gabriel usually takes the form of a compassionate, gentle man, sometimes with wings growing from his shoulders or arms.

More approachable and intellectually minded than his fellows, the Archangel Gabriel (Jibril or Jabra'il in Islam) is the chief messenger of God, best known for his teaching of the prophet Daniel, his announcing of the incarnation of Christ to the Virgin Mary, and his bringing of the revelation of the *Qur'an* to Muhammad, for whom he also acted as a constant counsellor. He may be encountered by characters who are seeking wisdom, particularly if this wisdom is of a religious nature. He is most likely to be encountered in the form described here; in his natural form he is a 600-winged figure who is large enough to stand astride the horizon.

Kolazonta, the Chastiser

> ...our father Aaron, armed with the censer, ran through the multitude of the people and conquered the fiery angel ...
>
> *4 Maccabees 7:11*

Choir: Angel
Divine Might: 30 (Ignem)
Characteristics: Int +3, Per +3, Pre +3, Com +3, Str +2, Sta +5, Dex +1, Qik +1
Size: 0
Confidence Score: 2 (15)
Virtues and Flaws: Greater Immunity (Fire)
Personality Traits: Love of God +5, Grim +4, Remorseless +3
Reputations: Scourge of the Impious 3 (among Jews)
Combat:
*Flaming Fist**: Init +1, Attack +6, Defense +6, Damage +7
* This fire is natural and ignores magic resistance, although not Soak from Arts.
Soak: +5
Fatigue Levels: OK, 0, –1, –3, –5, Unconscious
Wound Penalties: –1 (1-5), –3 (6-10), –5 (11-15), Incapacitated (16-20)
Abilities: Brawl 4 (fists), Dominion Lore 6 (angels), Theology 6 (sin)
Powers:
Chastise the Sinful, 5 points, +1, Corpus: As *Curse of the Unportended Plague.*
Cloud form, 0 points, +30, Auram: Can take on the form of a cloud at will, making him immune to all physical attacks (although he may be targeted by Auram spells).
Fiery Form, 0 points, +30, Ignem: May become a fiery man at will, doing +5 damage to anyone who approaches within 5 feet.
Equipment: None.
Encumbrance: 0 (0)
Vis: 4 pawns Corpus throughout body, 2 pawns Ignem in veins.
Appearance: Kolazonta most often appears as a dark, ominous cloud, but may rarely manifest as a man made of white fire, with veins of flame and eyes of lightning.

Kolazonta is one of the angels tasked by the lord to chastise His faithful for their failings, and as such he is a servant of Uriel, the Angel of Punishment. Kolazonta was the angel who brought the plague upon the Israelites (in Numbers 16:46-50) for rebelling against Moses. Aaron defeated Kolazonta after Moses told him it was lifted. Kolazonta is a grim angel who executes the chastisement of the Lord without fear or favor. He is often present amid armies or cities under siege, waiting for the Lord's command to inflict a plague upon the sinful.

St. Michael, Captain of the Lord's Host

> But I am to tell you what is inscribed in the book of truth. There is no one with me who contends against these princes except Michael, your Prince.
>
> *Daniel 10:21*

Choir: Archangel (Seraphim)
Divine Might: 100 (Corpus)
Characteristics: Int +10, Per +10, Pre +10, Com +10, Str +12, Sta +15, Dex +10, Qik +10
Size: +1
Age: n/a
Confidence Score: 7 (50)
Virtues and Flaws: Entrancement, Greater Immunity (Fire); Animal Ken
Personality Traits: Love of God +5, Righteous +5, Dutiful +4, Warlike +3, Watchful +3, Compassionate –1
Reputations: Michael is one of the most well-known saintly and angelic figures of Mythic Europe; only the Blessed Virgin Mary and the Prophet Muhammad are more respected and honored.
Combat:
*Fiery Great Sword**: Init +12, Attack +31, Defense +31, Damage +36
*Great Spear***: Init +13, Attack +28, Defense +29, Damage +19
* The fiery nature of Michael's sword is unaffected by magical resistance. Note also that Michael can wield his Great Sword in only one hand.
** The damage of Michael's Great Spear is doubled against any being aligned with the Infernal Realm.

Soak: +25
Fatigue Levels: OK, 0/0/0, –1/–1, –3, –5, Unconscious
Wound Penalties: 0 (1-6), –1 (7-12), –3 (13-18), –5 (19-24), Incapacitated (25-31)
Abilities: Animal Ken 10 (lions), Ars Notoria 15 (wisdom), Awareness 12 (war), Church Lore 10 (saints), Concentration 10 (in combat), Dominion Lore 20 (angels), Entrancement 10 (sinners), Great Weapon 15 (Long Spear), Infernal Lore 15 (Hell), Leadership 14 (war), Magic Lore 10 (magic in combat), Penetration 10 (Infernal beings), Philosophiae 15 (moral), Single Weapon 20 (Great Sword), Teach 10 (combat), Theology 15 (angelic duties), Thrown Weapon 12 (Long Spear)
Powers:
Blessing, variable, +15, varies: As the holy power (Holy Powers, Powers and Effects), with the level of the effect determined by the number of Might Points spent multiplied by 20.
Celestial Immunity, 3 points, +15, Corpus: As the saintly miracle (Mythic Christianity, Saints).
Command Chaos, 1 point, +15, Mentem: The discordant forces of Chaos are at Michael's command. He may bring about order (as per *Enchantment of Detachment*) or create chaos in the hearts of mortals (as per *Panic of the Trembling Heart*).
Create rain, 0 points, +30, Aquam: Michael controls the rains, and can cause it to rain anywhere on earth at will.
Heavenly Fire, 1 point, +15, Ignem: As *Pilum of Fire*, although it does +30 damage when it hits.
Heavenly Lance, 1 point, +15, Auram: Michael may cause lightning to strike any point of the earth, even out of a clear sky, as *Incantation of Lightning*.
Smite Evil, variable, +15, Vim: As per *Demon's Eternal Oblivion*, with the level of the effect determined by the number of Might Points spent multiplied by 20. This also affects Faeries.
The Pious Restored, 1 point, +10, Corpus: May heal any number of Wound levels, any form of disease, and any form of affliction.
Equipment: Great fiery sword or spear, celestial armor, great shield, weighing scales.
Encumbrance: 0 (4)
Vis: 10 pawns of Perdo in sword (or spear), 10 pawns of Intellego in scales, 20 pawns of Rego in brow.
Appearance: Michael nearly universally appears as an enormous armored warrior, with shining helm, spear or sword like lightning, and a great shield. To the pious and sinners alike, he is a terrifying figure. He may also appear as a judge of souls, and carries a set of scales with which to judge departed souls.

Michael (Mika'il in the Qur'an) is the greatest and most beloved of all archangels, except possibly Gabriel and the Metatron, and was the first angel to obey God's command to worship Adam. He is one of the few angels specifically named in the holy scriptures, in Daniel (10:13 and 12:1) where he is one of the "chief princes" and guardian of Israel, who (according to St. John's Revelation 12:7) at Armageddon would lead the angelic charge against the Anti-Christ and the forces of Hell. The epistle of St. Jude also mentions St. Michael's struggle with the devil over the body of Moses, in which he prevented Satan from violating the patriarch's tomb. Legend has it that it was at this point that St. Michael threw the rebellious Lucifer into Hell, taking his place as chief of the princes of Heaven, making Michael the most powerful being in creation. Church tradition also states that St. Michael is the angel that "keeps the way of the tree of life" (Genesis 3:24) by standing guard at the gates of paradise, and that he was the angel who appeared to Balaam (Numbers 22:22-35). In Christian convention, he is venerated as a saint who may intercede with God on behalf of the devout faithful, and in Islamic tradition he sits on the right hand of God, opposite Gabriel.

Following this, St. Michael's duties are to lead the battle against the Devil, to appear to the faithful at the hour of their death and offer them salvation, then lead them to judgment, and to protect and guard the chosen of God (which would be people from all three faiths of "the Book"). Although he is warlike, St. Michael is also the patron of the sick and is known as a great healer; he also guards mariners and many mountain tops.

St. Michael is an active angel, and has appeared many times to perform wondrous miracles. He is particularly known for his many healing springs and waters in Greece and the Levant, and for being the protector of the River Nile. St. Michael can be found across Mythic Europe at his many mountain sanctuaries, watching over the knightly orders that have arisen in his name; at the Watchtowers of the World, ever vigilant for attacks against the City of God; and also standing guard at the Gates of Hell. St. Michael was also the angel who taught the Ars Notoria to Solomon.

Midael, Captain of the Celestial Army

> Let them be turned back and confounded who devise evil against me. Let them be like chaff before the wind, with the angel of the Lord driving them on. Let their way be dark and slippery, with the angel of the Lord pursuing them.
>
> *Psalm 35:5-6*

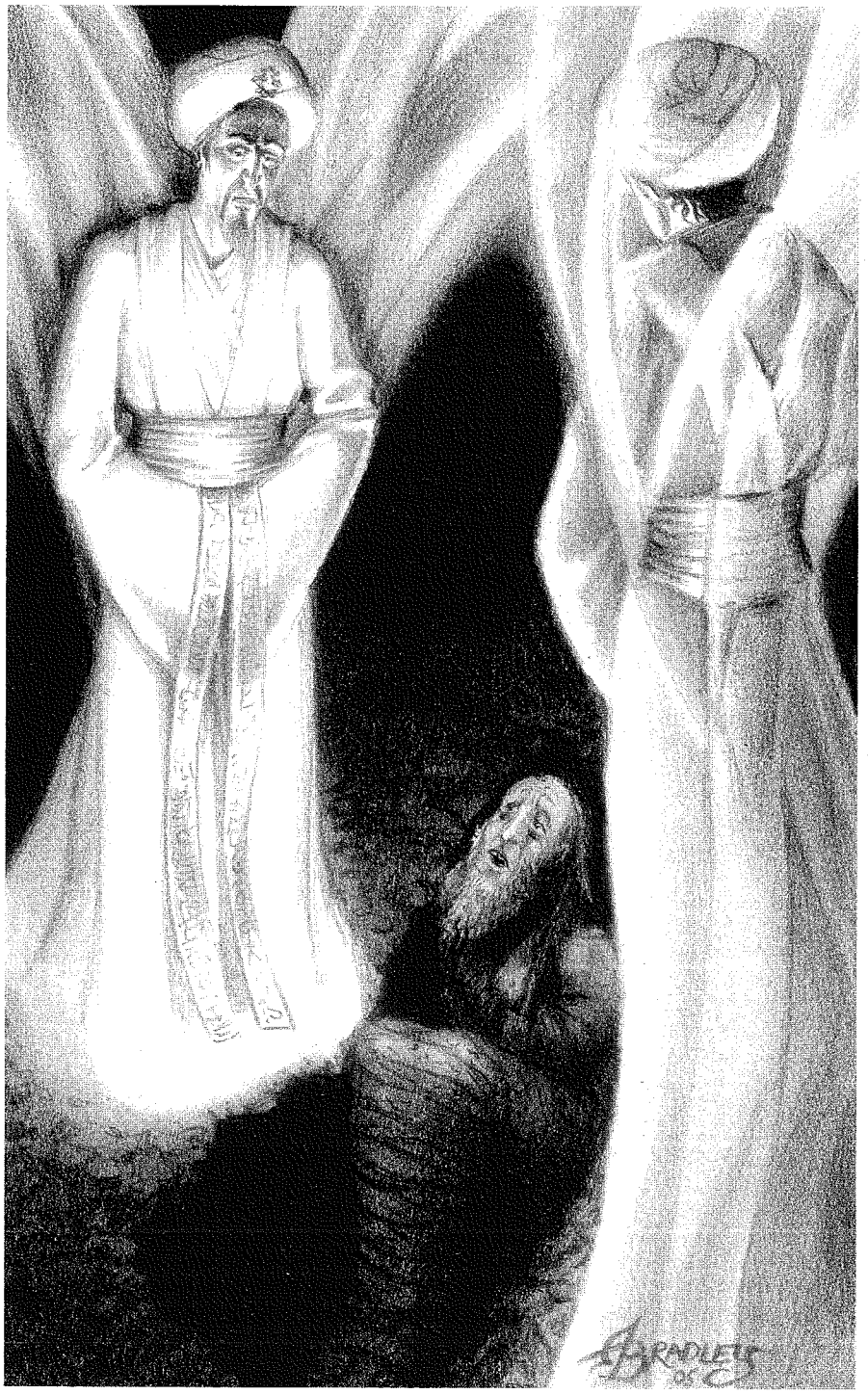
Choir: Potentate
Divine Might: 30 (Corpus)
Characteristics: Int +3, Per +3, Pre +3, Com +3, Str +5, Sta +4, Dex +3, Qik +3
Size: +0
Age: n/a (35)
Confidence Score: 3 (12)
Personality Traits: Love of God +5, Relentless +4, Cunning +2
Reputations: None
Combat:
*Holy spear**: Init +5, Attack +12, Defense +12, Damage +10
*Does an additional +10 damage against Infernal opponents.
Soak: +13
Fatigue Levels: OK, 0, –1, –3, –5, Unconscious
Wound Penalties: –1 (1-5), –3 (6-10), –5 (11-15), Incapacitated (16-20)
Abilities: Athletics 6 (running), Awareness 6 (battle), Dominion Lore 6 (angels), Etiquette 6 (Celestial Court), Hunt 6 (sinners), Infernal Lore 4 (devils), Leadership 7 (angels), Single Weapon 6 (spear), Theology 6 (holy war)
Powers:
Confound the Wicked, 2 points, +10, Mentem: As *Confusion of the Numbed Will*.
Radiance of the Divine Host, 2 points, +15, Mentem: Causes sinful or evil foes to become awestruck and fearful.
Refuge of the Worthy, 5 points, +15, Corpus: As per the saintly miracle, *Celestial Immunity* (Mythic Christianity, Saints).
Tireless Pursuit, 1 point, +10, Terram: Midael can unerringly follow a fleeing foe without losing Fatigue levels for as long as he desires.
Equipment: Chain mail armor, spear and shield.

Encumbrance: 0 (3)
Vis: 2 pawns of Perdo in spear, 2 pawns of Mentem in eyes.
Appearance: Midael appears on earth in the guise of a knight or warrior. His angelic nature is clear from his luminous white skin and his shining eyes.

Midael is one of the captains of the celestial host, lead by Michael. He is the angel invoked by David in Psalms 34 and 35, and is the defender of those persecuted by evil men, often appearing as a knight or great warrior to protect the innocent or righteous from dishonorable foes or wicked assailants. He has great martial prowess, but his is also a canny warrior and has defeated many opponents with greater skill or power than he by wit and cleverness.

Munkar and Nakir, the Questioners

Note: Munkar and Nakir have the same statistics.
Choir: Thrones
Divine Might: 40 (Corpus)
Characteristics: Int +4, Per +4, Pre +4, Com +4, Str +5, Sta +5, Dex +5, Qik +5
Size: 0
Age: n/a (33)
Confidence Score: 3 (20)
Virtues and Flaws: Piercing Gaze
Personality Traits: Just +3, Love of God +5
Reputations: Angels of the Grave 3, among Muslims
Combat:
Fist: Init +16, Attack +16, Defense +16, Damage +16
Soak: +15
Fatigue Levels: OK, 0/0, –1, –3, –5, Unconscious
Wound Penalties: –1 (1-5), –3 (6-10), –5 (11-15), Incapacitated (16-20)
Abilities: Dominion Lore 7 (angels), Brawl 7 (fist), Guile 12 (spot Lies), Theology 10 (angelology)
Powers:
Question, 3 points, Init +0, Corpus: Munkar and Nakir can ask a character question, which the character will immediately answer as truthfully as possible. This power physically forces the character to answer, making it a power based on Corpus with a Mentem requisite.
Spirit Form, 0 points, Init +30, Vim: Munkar and Nakir can become creatures of pure spirit as they wish. This means that they are unable to affect things physically, or be affected physically.
Subtle Form, 0 points, Init +0, Corpus: Munkar and Nakir can change their appearances to look like any human being they wish, though they always take the same form. Their statistics do not change.
Equipment: Green robes
Encumbrance: 0 (0)



Vis: 10 pawns of Corpus each in fists.
Appearance: Two identical men in green robes.

Charged with the souls of the Muslim dead, Munkar and Nakir are angels who examine and if necessary punish their charges in their graves. They ask the dead their opinions regarding Muhammad. The faithful will answer that he is the

Messenger of God, upon which they will leave them alone to await the Day of Judgment. However, unbelievers and sinners will be unable to answer, upon which the angels will punish them by beating them for as long as God wills, in some cases until the Day of Judgment.

Nasir, the Helper

> As I was unable to walk, I climbed the mountain on horseback, while its slopes were all covered with pieces of stone and pebbles which slipped backwards under the feet of the horse every time its hoofs struck them ... It slipped backward, with the pebbles and chips of stone sliding under it, and fell. So I dismounted, assisted the horse to its feet and stopped, unable to move. At that moment a man came down to me from the mountain and held me by the hand, my other hand holding the pack horse, until he got me to the summit. No, by Allah, I did not know who the man was and never saw him again. ... He was none other than an angel whom Allah, moved by compassion toward me, sent to my aid.
>
> Usama ibn Munqidh (d. 1188), *The Book of Learning by Example*

Choir: Angel
Divine Might: 25 (Corpus)
Characteristics: Int +2, Per +2, Pre +2, Com +2, Str 0, Sta +1, Dex +2, Qik +2
Size: 0
Age: n/a (33)
Confidence Score: 2 (10)
Virtues and Flaws: Ways of the (Local Environment); Animal Ken, Wilderness Sense
Personality Traits: Compassionate +3, Just +3, Love of God +5
Reputations: None
Combat:
Fist: Init +2, Attack +8, Defense +8, Damage +0
Soak: +1
Fatigue Levels: OK, 0, −1, −3, −5, Unconscious
Wound Penalties: −1 (1-5), −3 (6-10), −5 (11-15), Incapacitated (16-20)
Abilities: Animal Handling 8 (horses), Animal Ken 8 (horses), Athletics 8 (climbing), Awareness 8 (natural hazards), Brawl 5 (fist), Chirurgy 8 (bind wound), Dominion Lore 8 (angels), Swim 8 (rough water), Theology 8 (angelology), Wilderness Sense 8 (local environment)
Powers:
Calming Touch, 3 points, Init +0, Animal/Mentem: By touching the target, Nasir can calm his fears, making him feel reassured in the face of dangerous terrain.
Spirit Form, 0 points, Init +30, Vim: Nasir can become a creature of pure spirit as he wishes. This means that he is unable to affect things physically, or be affected physically.
Steadying Hand, 5 points, Init +30, Animal/Corpus: By touching the target, Nasir can assure that his footsteps are firm and that he can cross the most impassable of terrain. The target will not slip or fall as long as contact is maintained.
Subtle Form, 0 points, Init +0, Corpus: Nasir can change his appearance to look like any human being. His statistics do not change.
Equipment: Travelling clothes
Encumbrance: 0 (0)
Vis: 4 pawns of Terram in feet.
Appearance: An unassuming man dressed in well-worn travelling clothes.

Nasir is a minor angel charged with the safety of pious travellers. He spends most of his time helping those in need, seeming to appear by mundane means from just out of sight, providing what aid he can, and then leaving again before he can be questioned too closely about his origins.

Samuil, Angelic Guide

> I was in great trouble, weeping asleep on my couch, and there appeared to me two very big men, such as I have never seen on earth — their faces shone like the sun, their eyes were burning candles, out of their mouths came fire, their clothes and singing were various, and their arms like golden wings. They stood at the head of my couch, and called me by name.
>
> *2 Enoch, 1:5-7*

Choir: Cherubim
Divine Might: 25 (Ignem)
Characteristics: Int +3, Per +3, Pre +3, Com +3, Str +1, Sta +2, Dex +2, Qik 0
Size: +1
Age: n/a (Indeterminate)
Confidence Score: 2 (10)
Personality Traits: Love of God +5, Righteous +4, Poised +2
Reputations: None.
Combat:
Fist: Init +0, Attack +7, Defense +7, Damage +1
Soak: +12 (from holy raiment, otherwise +0)
Fatigue Levels: OK, 0, −1, −3, −5, Unconscious
Wound Penalties: −1 (1-6), −3 (7-11), −3 (12-16), Incapacitated (17-21)
Abilities: Awareness 5 (travel), Brawl 4 (fists), Dominion Lore 9 (the Seven Heavens), Etiquette 5 (Divine regiones), Theology (Books of Enoch) 8
Powers:
Infallible Guide, 0 points, +10, Terram: Samuil can enter and traverse through any regio as though he were a native inhabitant.
Grant Vision, 2 points, +2, Mentem: Can duplicate any Understanding effect (see Blessed By God, Miraculous Effects).
Transport the Devout, 5 points, +5, Corpus: Can take a chosen person to any destination of his choice, and even beyond the Lunar Sphere.
Equipment: Holy garments.
Encumbrance: 0 (0)
Vis: 5 pawns of Corpus in arms.
Appearance: Samuil appears as a large, resplendent man whose face shines like the sun and whose eyes glow with holy light. His arms appear like golden wings. He wears a golden girdle, and his pure-white clothes are covered in the holy names of God.

Samuil, along with Raguel, transported the patriarch Enoch through the Seven Heavens to come before God. He is responsible for keeping the celestial road clear for souls to travel through, and also for ensuring that the faithful know the word and sovereignty of the Lord. He was tasked by God to help Enoch record the journey through the Seven Heavens, and served Enoch while the patriarch still resided on earth. Since Enoch ascended to Heaven and became Metatron, Samuil has been responsible for delivering visions to saints and prophets. He may also have been one of the angels of righteousness to take St. Paul to the Heavens.

Chapter Three

Blessed By God

> For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;
>
> To another faith by the same Spirit; to another the gifts of healing by the same Spirit;
>
> To another the working of miracles; to another prophesy; to another discerning of spirits; to another [divers] kinds of tongues; to another the interpretation of tongues:
>
> But one and the same Spirit works all these things, distributing to each one individually as He wills.
>
> *1 Corinthians 12:8-11*

The holy men and women of God's faithful receive many gifts from heaven, and in **Ars Magica**, these blessed people are called **holy characters**, meaning that they possess powers and backgrounds aligned with the Divine realm. These include Virtues and Flaws, Abilities, influence over others, the power to work miracles, Faith Points, Divine Warping, and magic in God's service. This chapter provides rules for using these concepts in the game, and for playing characters devoted to the Almighty.

Holy Characters

In order to have a holy person in Mythic Europe, you must first design the character. To this end, many new Virtues, Flaws, and Abilities are presented here for you to use when creating a character, or to modify existing characters to bring them more in line with your vision of them in the game. There are more of these in later chapters, for character qualities that are generally associated with a particular faith; the ones below are intended to be universal, available to any character with an interest in the Divine.

Many of these Virtues and Abilities are associated with special Supernatural Abilities called Holy Methods and Holy Powers, and rules for how these may be used to work miracles can be found under Miraculous Abilities, later in this chapter.

New Virtues

Adjuration

Major, Supernatural Power

This Virtue allows you to command and control supernatural beings; you begin with the Supernatural Ability Adjuration 1.

Blessing

Major, Supernatural Power

Through Blessing, you can invoke the protective and inspirational aspects of the Divine. Taking this Virtue grants you the Supernatural Ability Blessing 1.

Ceremony

Minor, Supernatural Ability

This Ability allows you to focus a group of people on holy prayer, concentrating their efforts and thus making it possible for them to bring about greater holy effects together. This gives you the Supernatural Ability Ceremony 1.

Cursing

Major, Supernatural Power

With this Virtue, you can curse those who oppose the Divine Will, giving you the Supernatural Ability Cursing 1.

Holy Magic

Major, Hermetic, Supernatural Ability

This Virtue is only available to characters with The Gift. You did not learn Magic Theory; instead, you begin with the Supernatural Ability Holy Magic 1, and all of your spells are specially adapted to your divine focus. You also have a poor reputation within the Order of Hermes at level 3 as a hedge wizard.

See Holy Magic, later in this chapter, for other restrictions and benefits of this sort of magic.

Intervention

Major, Supernatural Power

God occasionally gives guidance to the world through signs and wonders and the power of divine intervention. Taking this Virtue grants you the Supernatural Ability Intervention 1, which allows you to bring about similar effects.

Invocation

Major, Supernatural Method

This Virtue gives you Invocation 1, a Supernatural Ability that allows you use the Holy Method of Invocation and roll a stress die for miraculous effects.

Meditation

Major, Supernatural Method

This gives you the Supernatural Ability Meditation 1, which you may use with your holy powers to gain insight into the Divine through the Holy Method of Meditation.

Blood of the Nephilim

Major, Supernatural

You have the blood of angels in your veins and descend from the great heroes of the Antediluvian Age, the Nephilim. Unless you take the Mythic Companion

New Virtues

MAJOR, HERMETIC

Holy Magic

MAJOR, SUPERNATURAL ABILITIES

Holy Magic

MAJOR, SUPERNATURAL METHODS

Invocation
Meditation
Purity

MAJOR, SUPERNATURAL POWERS

Adjuration
Blessing
Cursing
Intervention
Transcendence
Understanding
Wonders

MAJOR, SUPERNATURAL

Blood of the Nephilim

MAJOR, GENERAL

Powerful Relic

MINOR, SUPERNATURAL ABILITIES

Ceremony

MINOR, SUPERNATURAL

Strong Angelic Heritage

New Flaws

MAJOR, STORY

Raised from the Dead

MAJOR, SUPERNATURAL

Eremite
Raised from the Dead

MINOR, SUPERNATURAL

Non-traditional

MINOR, GENERAL

Apostate

New Abilities

ARCANE

Holy Magic*

SUPERNATURAL

Adjuration*
Blessing*
Ceremony*
Cursing*
Holy Magic*
Intervention*
Transcendence*
Understanding*
Wonders*

*Indicates an Ability that cannot be used at all if a character has no score in it.

virtue, your heritage is somewhat diluted, although still significant.

Your size is increased to +1, and this increases by +1 for every century you are alive.

You may learn Dominion Lore during character creation without needing to take the Arcane Lore Minor Virtue.

You age incredibly slowly, and may live for thousands of years. You need make an aging roll only once every ten years after the age of 150, and receive a –5 to Aging Rolls. You gain no benefit from Longevity Potions or any magic or supernatural power that slows or relieves Aging or Decrepitude. Once you gain your first Decrepitude Point, it becomes increasingly difficult for you to learn new things: subtract your age ÷ 10 from all Advancement Totals , although the Advancement Total for a season cannot drop below 1.

Due to your great size, you must eat vast amounts of food (equal to what three normal people would eat in a day), and have the Minor Personality Flaw Greedy. If you go without food for even a single day you fall into a deep slumber, a kind of supernatural hibernation. You will starve to death in (2 + your Divine Might) days unless you are fed your own body-weight in food. (Note that this Virtue does not itself grant Divine Might; see Strong Angelic Heritage, below.) After awakening, you suffer a number of lost Long Term Fatigue Levels equal to the number of days you went without food.

You may not take The Gift or True Faith, Hermetic Virtues or Flaws, Methods or Powers, Virtues such as Giant, Mythic, or Faerie Blood, Flaws such as Age Quickly or Lycanthrope, or Virtues or Flaws that affect your size. Magi and Grogs may not take this virtue.

POWERFUL RELIC

Major, General

You own an unusually powerful relic with a Faith score of 3. The relic also has one power, which should be agreed upon with the storyguide (see Relics, below). As with the Minor General Virtue Relic, the item may be built into any other item that you possess, like a sword or a pendant.

Owning such a powerful relic is a great responsibility, and your character should behave in an appropriate manner. If you ever behave impiously (as judged by the storyguide) your relic will cease to function until suitable penance is made.

PURITY

Major, Supernatural Method

Taking this Virtue gives you Purity 1. This Supernatural Ability allows you to use the Holy Method of Purity with your holy powers to bring about miraculous effects.

STRONG ANGELIC HERITAGE

Minor, Supernatural

Your angelic heritage is purer, granting you a Divine Might score and supernatural powers. This virtue may only be taken if you have the Greater Virtue Blood of the Nephilim.

You are a divine being and possess a Divine Might (Corpus) score equal to your age divided by 20, which increases as you grow older. This grants you a Magic Resistance score. You contain a number of pawns of Corpus vis equal to your Divine Might divided by 10 (but always at least one pawn) that can only be extracted if you are dead. You are also immune to Warping of any sort.

You have up to thirty levels of holy powers that may be invoked by spending

Might points. Design the powers' effects using the Holy Powers or Hermetic spell guidelines. The Might cost for each power is equal to its magnitude divided by two (but always at least one point). The initiative score of the power is your Quickness.

You may take this virtue multiple times. Each additional time you take it increases by thirty the number of levels of holy powers you may invoke, but has no other effect; in particular, it does not increase your Divine Might.

TRANSCENDENCE
Major, Supernatural Power
This power allows you to overcome the limitations of the physical world, improving your body and mind through miraculous effects. Taking this Virtue gives you the Supernatural Ability Transcendence 1.

UNDERSTANDING
Major, Supernatural Power
You can glean understanding of the Divine plan through this power, which gives you the Supernatural Ability Understanding 1.

WONDERS
Major, Supernatural Power
You begin with the Supernatural Ability Wonders 1, which allows you to conjure holy items, creatures, and the elements at God's Will.

New Flaws

APOSTATE
Minor, General
You have converted from one faith to another or from one set of beliefs to another. You have a bad reputation at 4 among members of your previous faith, and you may receive some slight distrust from your new faith as well, depending upon how sincere your conversion seems.

EREMITE
Major, Supernatural
You do not belong to a holy tradition, as you prefer to explore the mysteries of the divine on your own. You cannot learn Supernatural Abilities from any tradition, favored or not, as you already have your own ideas about influencing the supernatural fixed in your philosophy. You must have True Faith to take this Flaw.

NON-TRADITIONAL
Minor, Supernatural
You do not belong to a holy tradition, as your practices and beliefs are too unusual to be classified by an overarching philosophy. You may still learn Supernatural Abilities from other holy characters who are willing to teach you, though always with a penalty to your Advancement Total — you do not have any favored Abilities. You must have True Faith to take this Flaw.

RAISED FROM THE DEAD
Major, Story, Supernatural
You died, and were brought back to life through a holy miracle. You begin with at least three Warping points, plus one Warping point for every year that has passed since you were resurrected, and you automatically receive another Warping point every year you continue living. You also have a level 4 reputation in the area where the miracle occurred. You do not remember what happened to you while you were dead, although you may have virtuous impulses that you cannot explain.

New Abilities

ADJURATION*
You are skilled in controlling and banishing supernatural creatures and their powers (see Miraculous Effects, later in this chapter). **Specialties:** type of creatures (angels, demons, ghosts, faeries), causing a specific effect. (Supernatural)

BLESSING*
You bring about beneficial or protective effects associated with the divine (see Miraculous Effects). **Specialties:** a particular effect, specific targets, in special circumstances. (Supernatural)

CEREMONY*
This Ability is used in conjunction with another Divine Supernatural Ability or a holy Method and Power to produce a greater effect. You must gather a group together and determine what you are going to do. Since it increases the potency of divine effects, at least one of the participants must possess the Ability (this character is called the **focus character**), and if it is a Power, whatever Method the character would normally use must be used by each member of the group. Because of this, all of the participants are considered to be the caster when evaluating the effect.

The group may appoint a character to be their leader. The leader's Ceremony score determines how many others may contribute to the effect. Additional characters may still participate in the ceremony, but their scores are not counted in the total and they are not treated as the caster. Characters with spiritual authority over others in the group must always lead; they cannot join a group unless led by a character with spiritual authority over them all.

Alternatively, any number of people can participate in a ceremony without a leader. In this case, the group generates a **group modifier** by adding up all of their Ceremony scores and subtracting the total number of participants. This group modifier is applied to the focus character's total, and might be positive or negative, depending on how many people have joined the ceremony and how skilled they are at praying together.

GROUP MODIFIER:
total Ceremony scores – number of participants

Whether or not there is a leader, all participants then add their scores in the appropriate (Characteristic + Ability) or (Characteristic + Method) to the focus character's total. If a character does not have the relevant Ability or Method, only the Characteristic is added. After this bonus has been applied, the focus character rolls the die and resolves the effect as normal.

Note that if every participating character has a score of at least 1 in Ceremony, it is better not to have a leader, but since Ceremony is a supernatural ability such groups will be very rare.

Specialties: with a certain Power or Ability, in particular circumstances, with a specific group or leader. (Supernatural)

CURSING*
You can bring about negative effects associated with God's wrath (see Miraculous Effects). **Specialties:** a particular effect, punishing a specific kind of sin, a particular kind of target. (Supernatural)

HOLY MAGIC*
You have translated your Hermetic Arts into a form of magic that is compatible with the Dominion and holy powers. **Specialties:** inventing spells, enchanting items, with a particular Power or Art. (Supernatural, Arcane)

INTERVENTION*

You cause the divine to manifest in the physical world, often with startling effects (see Miraculous Effects). **Specialties:** causing a specific effect, a particular image, in specific circumstances. (Supernatural)

INVOCATION*

Using holy words, phrases, and prayers, you can invoke God's power. You must either cry out your prayer in a loud voice, or somehow inscribe your prayer in writing. This adds Communication to your roll, and requires that you spend a point of Confidence (or Faith) to bring the effect into being.

You may also roll a stress die instead of a simple die when calling a holy effect if you wish. By doing so, you essentially command rather than entreat God's aid, summoning more potential power but risking giving greater offense should you prove unworthy.

Specialties: using holy names, in writing, affecting a particular kind of target. (Supernatural)

MEDITATION*

You can achieve an ecstatic state by chanting or focusing your mind on a performance. This takes approximately an hour, and you must make a Stamina roll every ten minutes against an Ease Factor of 6. A failed roll results in a lost Fatigue level, and a botch disrupts the ritual. If you or the performer is distracted, you must make a Concentration roll to keep your focus. When the ritual is complete, if you are still conscious, you add your Intelligence + Meditation to your effect total.

Your Meditation score also increases your chances of temporarily becoming part of the Divine Realm, but reduces the penalty for doing so. You may subtract your score in Meditation from your roll to avoid Divine Ascent, and this does not increase the number of additional Warping points you receive from the experience.

Specialties: type of meditation, a particular performance, affecting a certain person. (Supernatural)

PURITY*

Through intense physical effort and will, you can bring about miraculous effects. You must engage in an activity that is strenuous enough to cause you to lose a long-term Fatigue level or suffer a Light Wound, and you use your Stamina for your effect roll.

You may also perform holy rituals that last longer than usual, potentially increasing your effect total over time — usually several hours, days, or even weeks. This can be done with any Method, not just Purity effects. When you have finished the activation activity associated with your effect's Method, you do not have to roll the die, but may instead begin the ritual again, paying all the same costs as before. This allows you to spend additional Confidence (or Faith) on an effect — normally, a character can only spend as many Confidence points on a single action as his Confidence Score. Each time you extend a ritual by performing the activity associated with the Method again, you may treat it as a new action, allowing you to spend additional Confidence (or Faith) points to boost the effect. You do not roll the die until you declare the ritual is finished.

Specialties: affecting a certain person, a particular form of deprivation, over long periods of time. (Supernatural)

TRANSCENDENCE*

You can overcome the limitations of the physical world and thus bring about miraculous changes to your mind and body (see Miraculous Effects). **Specialties:** causing a specific effect, in particular circumstances, affecting a specific part of the body. (Supernatural)

UNDERSTANDING*

You receive holy visions that can provide guidance and information directly from the divine (see Miraculous Effects). **Specialties:** concerning a specific person, in particular circumstances, a certain kind of information. (Supernatural)

WONDERS*

You can cause living creatures, nonliving objects, and forces of nature to manifest through God's power (see Miraculous Effects, below). **Specialties:** causing a specific effect, a particular kind

of material, in specific circumstances. (Supernatural)

Holy Influence

Characters associated with the divine have the ability (and the responsibility) to care for their people, guiding their followers away from vice and towards virtue. A great part of the reason they have such power is to convert others to God's worship, and to combat the forces that tempt men and women to evil acts. Thus, reaching out to those who have not heard, preaching to those who might doubt, and teaching those who wish to know more are paramount activities for characters who wish to walk in God's footsteps.

One of the tools holy characters have is the ability to inspire Personality traits in those who follow them. This is done in two ways. One is to spend a season with the character or characters, either working or studying beside them, or simply visiting them briefly each day. As the holy character sets a good example and demonstrates positive behavior in word and deed, the student learns good habits. This is called **personal influence**. The second method involves a short ceremony, wherein the holy character says a prayer for his followers and either invokes the power of the Divine or his own personal conviction, spending a Faith or Confidence Point. This is called **ceremonial influence**.

Both methods also require the holy character to have **spiritual authority** over these followers. This means that he is invested with responsibility for their spiritual well being. Spiritual authority is usually based on a physical location; a bishop's charge is his see, for example, and everyone who lives and worships in this area is considered to be within his spiritual authority. This can also apply in other circumstances, such as with a parent and her child, or a teacher with his pupil, or a host and his guests. Characters with Temporal Influence may use personal influence on those within their temporal authority, and those with the Inspirational Virtue may ceremonially influence anyone who is willing to listen to them.

Characters being influenced in this way must be willing to follow the holy character's advice. That is, they may not know exactly what he is doing, but they trust him enough to listen to what he says and to think about what he tells them to do. Therefore, characters who do not want to be influenced cannot be affected.

The formula for determining the results of holy influence is a simple die + Presence + Leadership, and if using ceremonial influence, the Confidence point that must be spent does not add 3 to the roll. The results determine the value of the new trait, according to the following chart.

Holy Influence

Ease Factor	Value
9+	+1
15+	+2
24+	+3 (max)

HOLY INFLUENCE:
simple die + Presence + Leadership

Characters performing ceremonial influence may use the Ceremony Ability to increase this total (see New Abilities, earlier in this chapter).

This new trait represents a new facet of the character, though it may be similar to a trait that the character already possesses, or even the opposite of an existing trait. These new traits are temporary, fading over time unless reinforced by the character's actions. As a rough guide, personal influence can produce traits that persist for as long as a year, while those from ceremonial influence fade more quickly, rarely lasting more than a week.

Note that characters subject to holy influence may acquire more than three Personality traits, particularly if they are temporary ones.

Personality Flaws

For the purposes of rules involving Personality Traits, treat a Minor Personality Flaw as a +3 trait, and a Major Personality Flaw as a +6 trait. Characters under holy influence may thus occasionally overcome these Personality Flaws with opposing Personality Traits, though they need constant encouragement and reinforcement to avoid returning to their old ways — these traits will never become permanent as long as the character still has an opposing Flaw.

Tempers

Besides influencing their followers, holy characters can also influence the Dominion by invoking a holy **temper**. A temper is a particular aspect of the divine; in a sense, tempers are expressions on the face of God that smile upon one type of virtuous behavior while frowning upon its opposite. By invoking a temper in a Dominion aura, the holy character encourages a class of activities that serve God's interests while discouraging activities that oppose them.

Invoking a holy temper (sometimes called "tempering" the aura) is essentially giving an aura a virtuous Personality trait using holy influence. That is, the character either spends a season within the aura performing services to the community and setting a positive example (personal influence), or performs a short ceremony describing the sort of behavior associated with the temper that he would like to invoke (ceremonial influence). This requires a stress die, rather than a simple die — botches might cause the character Warping, Fatigue, or a bad reputation among the populace.

TEMPERING AN AURA:
stress die + Presence + Leadership

Tempering produces a special Personality Trait in the divine aura. It actually changes the Dominion to highlight that particular quality of God's character. Within that aura, the value of the Temper Trait is added as a bonus to all rolls that are compatible with the purpose of the temper, and subtracted from all rolls that run counter to it. This trait also fades over time, decreasing the value of the temper by one at the end of each day (if ceremonial influence was used) or each season (for personal influence), until the aura returns to normal. A holy character may not invoke more than one temper at a time, and any temper he has already invoked is replaced by a new one.

There are seven varieties of holy temper described below, with examples of the sort of behavior that would receive a bonus or a penalty. Each type is associated with a particular kind of good activity that directly opposes an evil one. This is entirely based on the circumstances surrounding the characters' actions in the aura, and the storyguide should try to judge them based upon the desired outcome rather than the specifics of what the characters are doing.

Loyal

Loyalty applies in situations where the character is called to follow orders or aid a friend or partner in need. To some extent it governs fidelity and faithfulness, but it is most appropriate when a character is called upon to fulfill an obligation to one who is worthy of respect, or when the character must give up something for the greater good. It is similar to Faith, the Christian virtue that represents the character's devotion to God and adherence to His order of things, and offsets the capital vice of Pride, which might be described as wicked independence. The proud man thinks himself better than others in his community, and perhaps even better than God in that he is more confident in his own powers and abilities than the Divine Will. Many magi fall prey to this vice, often considered "the beginning of all sin" because by turning away from God, one naturally turns toward evil.

> *Exempla Gratia:* A village priest ceremonially invokes a Loyal temper in his parish, to encourage them to bond together during a difficult harvest. Two of the men go hunting birds together, and are much more successful than a boy who just wants to show off his skill with the bow by himself. However, when the pair try to shoot a deer belonging to their lord, they cannot seem to hit it and it escapes. Later, when they realize the boy is missing, they decide to search the area and quickly find traces of his trail, eventually discovering him lost and wandering aimlessly through the forest.

Calm

A Calm temper represents tolerance, optimism, understanding, and a willingness to work out differences. Calm characters promote peaceful discussion, encourage reasoned debate, and seek common ground. They believe in others and trust God even in the face of great difficulties, doing their best to overcome violence and hate. Those who are not calm may eventually give in to the desperate sin of Wrath, and behave spitefully and vengefully. Such people boil over with anger and rage, which prevents them from thinking positively. This may be based in fear or despair, but its measure is in how characters act when they encounter adversity — wrathful characters become violent, not cowardly. Most fighting is opposed by a Calm temper. The theological virtue related to this temper is Hope, which represents confidence in God and the belief that He will watch over and protect those who follow Him.

> *Exempla Gratia:* The parish is joined by a new family — a strange group of Eastern refugees. The priest thinks it would be a good idea for everyone to put aside their prejudices for a while to get to know them, tempering a Calm aura through his personal influence, and thus succeeds in getting a good reaction from them when he calls. The village drunk tries to pick a fight with the father of the family when he encounters them on the green one evening, but cannot seem to hit his target and soon passes out from exhaustion.

Kind

Kind characters are filled with love and good feeling for fellow beings. Their actions are directed outwards, usually to make others more comfortable or to help them through hardship, grief, and suffering. They see to the needy, look after strangers, and care for the sick. They seek to do good for others, as they would have others do for them. Kind tempers support mercy, forgiveness, and generosity. Kindness is tied to the theological virtue of Charity or love, which means doing God's work by giving as much of oneself as possible. It counters the capital vice of Envy, which is the jealous desire to "even the score" between oneself and others with whom there is a perceived imbalance. Acts done with envy are hateful and cruel, designed primarily to punish and destroy. It differs from Avarice in that the envious character wants to hurt those who prosper, not possess what is theirs.

> *Exempla Gratia:* The priest realizes that the new residents have fallen on hard times, and encourages his Kind parish to share what little they have with their neighbors. The village carpenter builds them some new furniture, which is of particularly high quality, and in thanks the man performs a holy ritual designed to protect the carpenter's house from evil spirits, which is also more effective than normal. When a jealous neighbor tries to spy on them, they easily spot her and run her off, and the rest of the village seems uninterested in her gossiping.

Brave

Bravery and courage represent characters' ability to hold their ground, or advance in the face of opposition or great risk. Brave characters might undertake dangerous adventures, work diligently at a difficult task, or valiantly charge an enemy. They persist and pursue their ideals no matter what the cost, and are not easily swayed by fright or fatigue. The capital vice this temper opposes is Sloth, which is a physical and spiritual laziness that prevents characters from doing what needs to be done, either because they fear the consequences of their actions or cannot believe they will succeed. Like Wrath, this vice is usually based in cowardice, but in this case the characters will flee or hide, or stand petrified and unable to move. The temper's cardinal virtue is Courage, in which the character finds the heart to continue and the zeal to strive for greater and better things.

> *Exempla Gratia:* Wolves attack the village, and the priest prays for God to aid the brave men and women fighting to protect their homes. Those of them who stand their ground against the animals soon defeat them, sending them off into the night. A few of the wolves try to hide and sneak back into the village, but they are easily caught and routed by the perceptive guards.

Wise

Characters who are aware of their limitations and strive to overcome them can be said to be Wise. They behave in traditional and tested methods of overcoming temptation or folly, and strive to act in ways that set a good example for others. While knowledge and experience can aid them in this, they also possess an innate affinity for moral right and wrong. A Wise temper triumphs when reason overpowers base desires. Lust is the corresponding vice, found in those who give in to physical needs and the reckless abandonment of caution. It can indicate carnal

pleasures, but also lust for fantasy and illusion, which lead to an inability to treat people and things as they truly are, but rather imagining what they might be. The cardinal virtue is Prudence; meaning practicality and chastity, being more mindful of the consequences of one's actions than the fulfillment of fleeting impulses.

Exempla Gratia: The priest is worried that the people in his parish will behave foolishly during the traditional revelry of the holidays. He tempers the aura to encourage Wisdom. Sure enough, one of the women has too much to drink, and it goes right to her head. She dances and jokes, but her witticisms fall flat, and when she tries to seduce a young man, he sees through her misguided intentions and convinces her to go home instead.

Strong

Strength of mind, body, and will indicates an ability to overcome distractions and do without unnecessary luxury. This temper governs self-control, and how characters deal with hardship that comes from within. Strong characters are healthy, practice virtuous moderation and restraint, and are thus better able to resist temptation. The temper opposes the capital vice of Gluttony, which indicates an excessive appreciation of fine living. It is essentially the inability to satiate oneself, a sort of greed for the pleasures of excess. Unlike Envy or Avarice, Gluttony is tied to desire, and unlike Lust this desire is inherently selfish and self-centered, deliberate rather than impulsive. A glutton is an addict. Those who practice the cardinal virtue of Temperance resist this sort of overindulgence, which is found not just in food and drink, but in all ways by which characters coerce themselves into sin.

Exempla Gratia: The winter becomes even more severe, and the new family fears that they will not have enough fuel if they do not ration more carefully. Their father asks the priest to help, and he invokes a Strong temper that makes everyone better able to endure the cold. However, when the father tries to use his holy powers to create more wood he does not succeed, so instead he sends his daughter out to forage. A mischievous faerie tries to coerce her into its hut just beyond the edges of the Dominion, but she more easily resists the faerie magic and escapes home.

Just

This temper is concerned with fairness and the decision to do the right thing despite personal wants and desires. Just characters accept that there are consequences for acts that bend or ignore the rules. They give others their due and do not deprive them of that to which they are entitled. These actions come from the cardinal virtue of Justice — a kind of general even-handedness for everyone. Opposite this is the capital vice of Avarice — the greed for material goods and the desire to take more than one's fair share. An avaricious character cares little for codes of conduct, but instead seeks to acquire by any means necessary, cheating and even stealing when given the opportunity. Avarice is sometimes called the root of all sin, in that most sinful actions stem from unreasonable want — thus it is said that the love of money is the root of all evil.

Exempla Gratia: The lord of the village is concerned that someone has been hunting his game

Personality Traits

In order to play holy characters, you must already have some idea of how they behave virtuously, and these tendencies are probably described as part of your character's Personality Traits. This makes it easy for you to tell at a glance how your characters act in any given situation by comparing the values of traits that seem applicable. It also gives you some idea of how your characters *don't* act, especially when they are tempted or manipulated by outside forces. By determining which traits are similar enough to lead to the same sorts of behavior, and how these traits directly oppose other traits, you can better understand and play your characters.

To this end, you might wish to associate each of your character's Personality traits with a particular virtue or vice. The tempers listed here are a good model, as it is convenient if they correspond to the various tempers that holy characters might invoke; they are each listed below with their opposing vices, and each has several related Personality traits.

Temper	Positive Traits	Opposes	Negative Traits
Loyal	Dedicated, Faithful, Humble, Reliable, Trusting	Proud	Arrogant, Haughty, Rebellious, Suspicious, Vain
Calm	Cheerful, Hopeful, Optimistic, Patient, Peaceful	Wrathful	Angry, Desperate, Spiteful, Vengeful, Violent
Kind	Charitable, Compassionate, Forgiving, Generous, Merciful	Envious	Cruel, Gossipy, Gruff, Jealous, Meddlesome
Brave	Bold, Courageous, Determined, Ready, Zealous	Slothful	Cowardly, Cynical, Indecisive, Lazy, Shy
Wise	Careful, Cautious, Chaste, Practical, Prudent	Lustful	Fanatical, Lecherous, Naïve, Overconfident, Reckless
Strong	Healthy, Pious, Selfless, Temperate, Vigilant	Greedy	Gluttonous, Indulgent, Selfish, Sickly, Weak
Just	Even-handed, Fair, Honest, Honorable, Straightforward	Avaricious	Ambitious, Corrupt, Cunning, Devious, Manipulative

To indicate which temper or sin a Personality trait is associated with, you can simply note it afterward: e.g. Dedicated +3 (Loyal) or Cruel +3 (Envious). When dealing with opposing tempers or sins, treat the trait's value as negative. For example, Dedicated +3 (Loyal) also means a character is Proud −3, and Cruel +3 (Envious) is the same as Kind −3.

All Personality traits do not need to fit perfectly into this model, but those that do can be applied to greater effect when combined with holy influence and other aspects of the game that deal with human behavior.

without permission. The priest vows to help the investigation and tempers the aura to Justice. His men question the suspects, and quickly discern who is lying and who is telling the truth, though they do not discover any information related to the missing deer. The faerie in the wood soon finds that its magic is even less effective than usual in the Dominion, and is subsequently caught trying to lead the stolen deer through the wood.

Schism

When a character has two Personality traits that conflict with each other, or several different traits that could apply to the current situation, the player simply chooses which one is most applicable. Just as it is possible for a character to have conflicting traits, however, it is possible for the same aura to have multiple tempers. This occurs when two different leaders have spiritual authority and invoke different tempers in the same aura, either by visiting the aura themselves or by authorizing and sending delegates. In such cases, both a bonus and a penalty might affect the same action, effectively canceling each other out. This is called **schism**, and happens when those who represent the Divine turn upon themselves, usually over questions of opposing doctrine, faiths, or heresy.

In 1220, large parts of Mythic Europe are in schism: Iberia, as the Christian Reconquista fights back the Muslim armies; Southern France, after the denunciation of the Cathar heresy and the declaration of the Albigensian Crusade; Byzantium, where the Eastern and Western churches irreconcilably disagree on matters of doctrine and authority; and the Holy Land, where Christians and Muslims struggle for control over Jerusalem and other places sacred to both of their faiths. Even the great cities of Europe can suffer conflict as both Jews and Christians influence their shared Dominion.

Schism is very troubling, often leading to feelings of confusion, unease, or spiritual indifference within the people of the area, and fortunately it does not happen very often. However, it is a good way to demonstrate how different faiths can still serve God even when they fight among themselves.

Invoking God's Aid

It is a common practice, among peasants, nobles, and clergy alike, to invoke God's aid when embarking upon a venture of some sort. While this practice is less common (though not unknown) in Christian Europe, where people normally pray to saints to intercede with God on their behalf, among Muslims and Jews, for whom such holy figures have less importance, frequent invocations are made directly to God, in the hope that He will aid them in their efforts.

In this section we present rules for invoking God's blessing on endeavors. The mechanics are intended to be universal and reflect realities on the ground as much as the application of doctrine, even when doctrine might forbid a character from invoking God's aid in a given situation; for example, the three major religious traditions restrict participation in holy war to men, but it is apparent from the historical sources that women did take part, either as camp followers or sometimes on the front line, and their participation was not always disapproved of. For game purposes it has been assumed that any character, regardless of gender, race, or social status, may invoke God's aid in any endeavor that he or she undertakes. The only other game restriction on who may invoke God's aid is that the character must be able to expend a Confidence Point; thus God's aid may not be invoked by either grogs or characters with the Major General Flaw Low Self-Esteem. As an exception, any character with the Major General Virtue True Faith may invoke God's aid by expending a Faith Point, even if the character does not have a Confidence Score.

To invoke God's aid, the character has only to utter a simple prayer aloud and expend the Confidence or Faith Point. The player should then roll a stress die and add the character's Communication and Dominion Lore Ability.

INVOKING GOD'S AID:
stress die + Communication + Dominion Lore

Note that seeking God's aid should be a matter of pious reverence not taken lightly, and failure to do this can result in the unintentional provocation of divine wrath. Thus if the player rolls a zero, at least three Botch dice must be rolled, and storyguides should make botches particularly nasty and suitably indicative of divine disfavor. The character might suddenly be struck dumb or blind for his presumptuousness, or rendered clumsy or mentally slow with a penalty to die rolls. These are simply examples; storyguides should feel free to impose other perhaps more fitting punishments. However, it should be possible to remove the effects by doing suitable penance.

Divine Aid Bonus Table

Ease Factor	Bonus
9+	+1
15+	+2
24+	+3 (maximum bonus)

Compare the total rolled to the Divine Aid Bonus Table to see what, if any, bonus the character receives to rolls made during the scene as a result of his or her efforts. The bonus may be added to any rolls made during the scene, provided that they are clearly and unambiguously being made to further the objective for which the character requested Divine Aid. Within this limit, the bonus may be applied to any roll the player makes, including spell-casting rolls, but the bonus will cease to operate as soon as the player fails a roll or at the end of the scene (as dictated by the storyguide), whichever comes first.

> *Exempla Gratia:* Mansur, the Muslim emir of Semita Errabunda, is about to enter combat with a Christian knight. He decides to invoke God's aid for the combat, so he utters a short prayer as he draws his sword. Mansur's player expends a Confidence Point and rolls a stress die, rolling a 7. He then adds Mansur's Communication (2). His final total is 9, just giving him a +1 bonus to his rolls. Niall, Mansur's player, hopes that he does not fail a roll in the near future, as the knight sounds awfully dangerous.

Characters with spiritual authority may also invoke God's aid on the behalf of a group of followers, which may be as small as a group of two or three parishioners or as large as an entire army! In order to do this, the character must essentially pray on their behalf, blessing them and invoking his ceremonial influence. As in the case of individuals, the character should utter a prayer for God's aid and

Invoking God's Aid in Warfare

The Jewish, Christian, and Islamic traditions all contain doctrines on religiously sanctioned warfare and its pursuit. As indicated above, characters may invoke God's aid in combat; however, there are a number of additional points that must be take into consideration if they wish to do so:

Characters may invoke God's aid in all sorts of military conflict, be they simple duels, group skirmishes, or full-scale battlefield encounters, but may only do so *if the enemy is seen as an infidel or heretic*. Thus Latin Christians, for example, may invoke God's aid against non-Latin Christians as well as Muslims, Jews, pagans, and so on, while Sunni Muslims may invoke God's aid against non-Sunni Muslims, Jews, Christians, pagans, and so forth. In the example given, Mansur can only invoke divine aid against his opponent because he is a Muslim and his opponent is a Christian. God's aid may also be invoked against supernatural menaces that are not affiliated to or do not belong to the Divine realm, such as faeries, demons, and magi. It is possible for both sides in a battle to invoke God's aid against each other and for both sides to be successful in doing so; in such cases the deity chooses to support both sides for reasons beyond the understanding of mere mortals. As a side note, the storyguide should feel free to apply this restriction in non-combat situations, should it seem appropriate.

If a recipient of a Divine Aid bonus is part of a Trained Group (see **Ars Magica** 5th Edition, pages 172-173) the character's Divine Aid bonus is added to the usual bonus to combat rolls generated by the group. This may cause the group's combat bonus to exceed the usual limit of three times the group leader's Leadership score, but if more than one character in the group is receiving God's aid, only the highest Divine Aid Bonus applies to the group's combat bonus. All Divine Aid bonuses received by any members of the group are lost either as soon as the group fails a die roll or when the group voluntarily or involuntarily splits, whichever comes first.

Please see the following chapters on the three religious traditions for more background information on each faith's holy war teachings.

expend a Confidence or Faith Point. The player should then roll a stress die and add the character's Communication and Dominion Lore. Consult the Divine Aid Bonus Table to see what bonus the character's followers receive. The character who invoked divine aid also receives this bonus.

Characters with the Ceremony Supernatural Virtue (see New Abilities) may use that Ability to increase their totals when leading a group in prayer. Add each participant's Communication + Dominion Lore to the total.

The Commanding Aura

Secular and religious leaders in **Ars Magica** are not merely rulers of areas of territory or religious communities. Rather, they are divinely appointed figures, ruling by the will of God, as expressed through the religious ceremonies by which their positions are confirmed. Such ceremonies are normally carried out by the religious leaders of communities or their subordinates. Both the religious and secular rulers receive certain benefits deriving from their positions, as follows:

1. God frequently intervenes to protect them from harm. They receive a Magic Resistance score with the value listed below and a bonus to their Soak equal to their Magic Resistance score divided by 5.
2. They have a commanding aura that extends to Voice Range. This has an effect equivalent to that of the Hermetic spell *Aura of Rightful Authority* (ReMe 20), affecting all within earshot of the individual. The Penetration of this power is 0, mean-

ing that most Hermetic magi will be unaffected; in fact, most Hermetic magi have little respect for mundane authorities.

In the Latin Christian world, the supreme religious leader is the Pope, with a Magic Resistance of 25. Cardinals have a Magic Resistance of 20, while archbishops have a Magic Resistance of 10. The kings of Latin Christian countries, once crowned by the religious authorities of their realms, have Magic Resistance of 10.

Until the conquest of Constantinople by the Fourth Crusade in 1204, the Byzantine emperor, as head of the Greek Orthodox Church, had a Magic Resistance of 25. Now the claimants to the Byzantine Empire in Nicaea, Trebizond and Epirus have Magic Resistance of 10, once crowned by their respective religious authorities. The rulers of other eastern Christian states, such as Georgia and Armenia, also have Magic Resistance of 10 once suitably crowned. Patriarchs of the Greek Orthodox Church have Magic Resistance of 20, while their archbishops or metropolitans have Magic Resistance of 10. Heads of other eastern churches have Magic Resistance of 25, while their subordinates have Magic Resistance of 20 or 10, depending on their seniority.

In the Muslim world, the ultimate religious authority in Baghdad is the 'Abbasid caliph, who has Magic Resistance of 25. Rivaling him are the Shi'i *imams* and the Almohad caliph, who also have Magic Resistance of 25. The chief *qadis* and *muftis* of the Muslim states have Magic Resistance of 20, while their senior subordinates have Magic Resistance of 10. Muslim sultans, once officially invested by their respective religious leaders, have Magic Resistance scores of 10.

The exilarch of Baghdad, as the head of the Jews, has Magic Resistance of 25. Chief rabbis have Magic Resistance of 20, while other senior rabbis have Magic Resistance of 10. Any Jewish kings would have Magic Resistance of 10.

Wives, once suitably crowned, married, or invested, have Magic Resistance, Soak bonuses and commanding auras matching those of their husbands.

> *Exempla Gratia:* The current sultan of Egypt, al-Kamil, has been officially invested as sultan by the 'Abbasid caliph, al-Nasir. As a result, both al-Kamil and his wives have Magic Resistance score of 10. His investiture also grants them a Soak bonus of +2, and they radiate a commanding aura up to Voice range, such that anyone within earshot of them will be subject to the equivalent of *Aura of Rightful Authority*.

It is common, particularly in the Christian world, for rulers to carry relics. These provide the benefits listed in the section on Relics in this chapter. It should be noted, in particular, that the Magic Resistance provided by the most powerful relic carried by the ruler is *added* to his inherent Magic Resistance, providing him with an increased score. This does not affect his Soak score or commanding aura.

> *Exempla Gratia:* Henry I, the crowned king of Cyprus, has an inherent Magic Resistance of 10. He carries a large fragment of the True Cross — a relic containing 2 Faith Points. This relic provides him with a +20 bonus to his Magic Resistance, granting him a total Magic Resistance of 30! However, he still only has a Soak bonus of +2.

Should a religious or secular leader be subject to excommunication or similar sanctions, the leader will lose the benefits described above until suitable penitential measures are taken, *but only if the leader accepts the sanctions as valid.* It is actually God, rather than the clergy, who determines how much favor to give to leaders, and by the same token only He can take it away again. This means, in practice, that such sanctions will rarely have an effect on leaders, as they normally regard themselves as justified in disobeying their religious authorities. However, the storyguide may indeed deem it appropriate to withdraw the benefits granted by the commanding aura if a leader has genuinely incurred direct divine displeasure, such as by falling into mortal sin.

Player Characters and the Commanding Aura

It is entirely possible for player characters to rise through the appropriate ecclesiastical or secular ranks to the point that they will themselves be the conferrers of the commanding aura. The actual ceremonies of investiture used in the Mythic world vary from region to region and culture to culture, ranging from complicated ceremonies lasting many hours to the simple presentation of a letter or title-deed. However, the rules governing the conferral of the commanding aura are the same in all cases, and are as follows.

1. The character may only confer the commanding aura on another character if the conferring character has authorization from his or her superiors in the appropriate hierarchy. This rule enables storyguides to prevent unscrupulous players from, for example, crowning several grogs in order to give them all Magic Resistance.
2. A character may not confer a Magic Resistance and Soak bonus greater than that he or she possesses. Thus an archbishop, for example, may not invest a cardinal or pope with Magic Resistance or a Soak bonus, as the archbishop does not have a commanding aura as strong as that of a cardinal or pope. Those at the top of the hierarchy, such as the Pope or the Caliph, receive their commanding aura directly from God upon appointment.
3. During the actual ceremony, the conferring character becomes a temporary channel for divine power, something that while exhilarating also requires intense physical and mental focus. The conferring character must spend a Confidence or Faith Point in order to channel the divine energies successfully, otherwise the ceremony simply has no effect.

Relics

From the wood of the True Cross and the Holy Lance to the Prophet's Seal Ring and the Brazen Serpent of Moses, in the eyes of practitioners of all three of the monotheistic religious traditions there are certain objects that receive special respect and veneration. These relics range from the physical remains of important religious figures, such as finger bones, blood, and hair, through objects constructed, blessed, used by, or dedicated to them, such as staves, rings, and clothes, to the containers and wrappings in which the original relics were kept (known as brandea), which are themselves regarded as having become imbued with the sanctity of the objects. Such relics have uncanny

powers that can be called upon by the faithful in times of need.

Relics in the Christian Faith

It is in Christianity that relics make their most frequent appearance. Since the earliest days of the faith, the physical remains of and objects used by religious figures have been viewed as foci of divine power in the earthly realm. By 1220, a number of practices have become associated with relics. They form an important part of the Cult of Saints, providing physical representations of the saints in the world. As a direct result, shrines and churches in which relics are kept are frequently the objects of pilgrimages, made either to seek help in difficulty or sickness, or to perform penance for sins, though "portable" relics may be used by the faithful in the same way. Not only are relics used by the faithful to focus their attentions as they pray to the saints to intercede for them with God, but they themselves are treated in ways that attest to their representation of either the will of the saint or the saint's neglect of the needs of the people.

Relics are sometimes subjected to a process known as humiliation, by which they are subjected by the clergy to some form of physical humbling, such as removal from their outer reliquaries (in the case of relics stored in smaller containers placed within larger ones), being placed on the floor or buried, or being covered with a cloth. This procedure can serve one of two purposes: either the saint's relics are "punished" for allowing misfortune to fall on the people, in the hope that the saint will take action to heal the ill he or she has allowed to occur, or the relics are treated in this way to persuade the laity to return to pious or peaceful behavior that they may have abandoned. For example, in 1060, in Blaringhem in Flanders, the relics of Saint Ursmar were placed on the floor of the church in order to persuade the local lord, Hugh, to show clemency to a knight who had killed one of his followers. The relics were taken to represent the saint symbolically "begging" Hugh to be merciful, and he was indeed moved to pardon the murderer.

Relics are also used in judicial procedures, as criminals are sometimes required to swear their innocence upon them, with the expectation that they will be struck down if they perjure themselves. By the same token, other oaths are also taken on relics, in order to cement their binding nature.

As objects of great power and value, relics are periodically translated, stolen, sold, traded, or otherwise moved from one location to another. In cases where a theft or other illegal acquisition has occurred, if the effort is successful it is often assumed that the saint inspired the criminal, with the success indicating that the saint wanted the relics to be moved,

Sample Relics

The following are relics that are important to more than one monotheistic tradition. For relics that are specific to only one of the monotheistic religions, see the appropriate chapters.

The Ark of the Covenant

Built to carry the tablets of the Law given to Moses by God, the Ark of the Covenant was carried by the Jews throughout their journey from Egypt to the Holy Land. Eventually it was placed in the *debir* (Holy of Holies) in the Temple of Solomon, where it remained until the city was taken by troops from Babylon in 587 B.C. What became of it then is unknown. Some say it was hidden, while others say it was carried off by the victorious Babylonians. Whatever happened, it has never been found again.

The Ark is an immensely powerful relic, which would be best used by storyguides as the focus for a saga or at least a major adventure. For Jews it has a Faith score of 10, giving it 10 Faith points and a Divine Might of 100. It is also important to the Christians and Muslims, for whom it has a Faith score of 7, though the Divine Might remains 100. In addition, the storyguide should feel free to give the Ark any powers that seem appropriate for the purposes of the story.

The Head of John the Baptist

Regarded in Christianity as the precursor to Jesus and in Islam as one of the prophets who preceded Muhammad, John the Baptist (Yahya in Arabic) was beheaded during the life of Christ by King Herod at the request of his daughter Salome. What became of the head afterwards in unclear, but there are now several churches and mosques claiming to have the head, as far apart as Amiens in France, Constantinople in the Byzantine Empire, and Damascus in Syria. Of course, if the head has been miraculously duplicated by God, it is possible that all will be equally effective as relics.

A head of John the Baptist has a Faith score of 5, giving it 5 Faith Points and a Divine Might of 50, usable by Christians and Muslims. The head may also be used to invoke the Saint Powers *Resist Temptation* and *The Faithful Made Whole*.

Nehushtan

During their travels through the wilderness, the Israelites incurred the wrath of God, who sent fiery serpents among them that killed many of them. However, Moses interceded for his people, and God instructed him to set up a brazen image of a serpent that would heal all who looked upon it. This image, later named Nehushtan, was carried by the Israelites with them to the Holy Land, where they burned incense in its honor. Centuries later it was broken into pieces by King Hezekiah during his fight against paganism.

What became of the pieces of Nehushtan is not known. It might be, however, that if they could be recovered, the serpent re-assembled, and appropriate religious sacrifices made, then the serpent would again become a conduit of God's power on earth. It is likely that the re-assembled brazen serpent would be a relatively minor relic, most useful to Jews but also important to Christians and Muslims, who also accord Moses importance in the history of their faiths. For Jews, the relic would have a Faith score of 3, giving it 3 Faith points and a Divine Might of 30. For Christians and Muslims, the Faith score would be reduced to 2, though the Divine Might score would remain 30. The serpent would also be imbued with the Saint Power *Mass Healing*, which would be cast upon any group of people who looked at the serpent and prayed together for healing. Once the serpent's Might was exhausted, it would not perform any more acts of healing until the following sunrise.

and so attempts are not always made to recover them.

From time to time one also comes across multiple relics representing the same thing; for example, there are several heads of John the Baptist located in both Europe and the Middle East. Generally, in such cases the Divine has allowed more than one object to represent the same person or object, but characters may encounter unscrupulous individuals who will seek to sell them fake (and ineffective) relics, claiming that they are genuine.

Relics in the Jewish and Muslim Faiths

Relics are actually relatively rare in the Jewish and Muslim faiths. This is a result of two major influential factors. The first of these is that both traditions strictly forbid idolatry, and the veneration that is accorded relics in the Christian world smacks too much of this sort of worship for the Jewish or Muslim mind. The second reason is that both religions also strictly forbid the disturbance of graves. Thus few Jewish or Muslim relics are human remains, instead taking the form of other items.

The Powers of Relics

All relics have a number of common powers, listed below:

1. **Faith:** All relics contain a Faith score, giving it Faith Points that may be used to give the carrier Magic Resistance and also be used as Confidence (for full details, see **Ars Magica** 5th Edition, Chapter 12: Realms, The Divine Realm and the section on True Faith in this book).

2. **Divine Might:** All relics have a Divine Might score, which limits how often their powers may be used (effectively preventing characters from over-using their powers). The Might score also acts as Magic Resistance for the relic against any spells or supernatural effects that target it directly. A relic's Divine Might is equal to the relic's Faith score (or highest Faith score, if more than one applies) multiplied by 10, and is refreshed with every sunrise.

3. **Scourging the Infernal:** As supremely holy items, relics are anathema to demons and their followers. Relics radiate an aura of hostility to such creatures that extends a number of feet equal to the Might score of the relic. Any creatures belonging to the Infernal realm that seek to enter this aura will be unable to do so if their Infernal Might does not exceed the Divine Might of the relic. Should they succeed in entering the aura, every round that they remain within it they will be assailed by divine energies causing an amount of damage equal to the Might of the relic, although their Soak still protects them as normal. The assault is accompanied by suitably dramatic visual effects, such as holy fire, lightning, or whatever the storyguide feels is appropriate. It ends as soon as they leave the aura. This power does not affect characters or creatures merely affiliated with the Infernal realm, though they will feel discomfort if they handle the relics for extended periods of time.

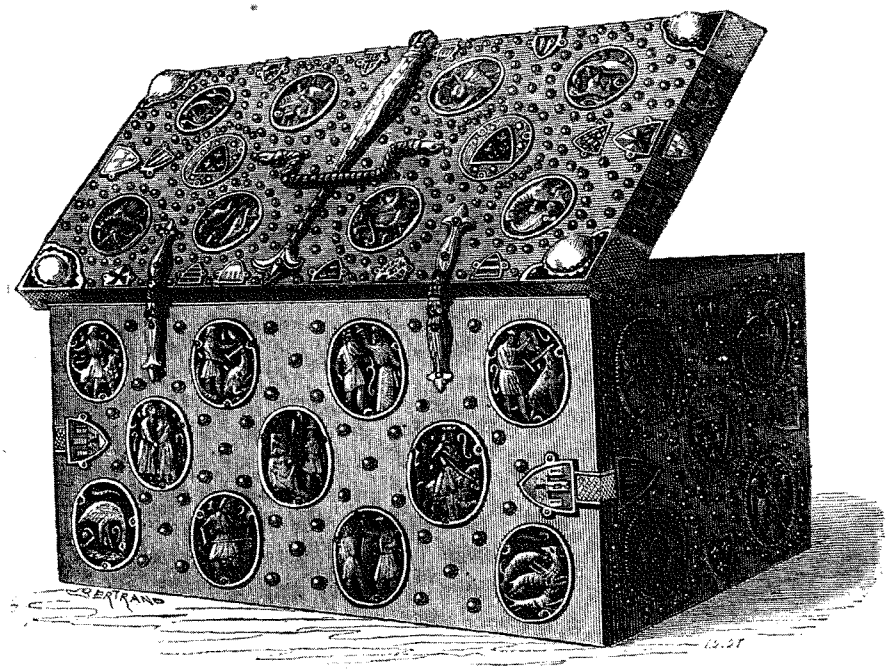
In addition, some relics have powers specific to them. In the case of relics of saints, these powers usually match those of the saint to whom they once belonged. In the case of other relics, the powers are conferred directly by Divine Will. (For more information on these powers, see Mythic Christianity, Saints.)

Nehushtan

Then they went on from Mount Hor by the way to the Red Sea, going round the land of Edom: and the spirit of the people was overcome with weariness on the way. And crying out against God and against Moses, they said, "Why have you taken us out of Egypt to come to our death in the waste land? For there is no bread and no water, and this poor bread is disgusting to us." Then the Lord sent poison-snakes among the people; and their bites were a cause of death to numbers of the people of Israel. Then the people came to Moses and said, "We have done wrong in crying out against the Lord and against you: make prayer to the Lord to take away the snakes from us." So Moses made prayer for the people. And the Lord said to Moses, "Make an image of a snake and put it on a rod, and anyone who has been wounded by the snakes, looking on it will be made well." So Moses made a snake of brass and put it on a rod; and anyone who had a snake bite, after looking on the snake of brass, was made well.

Numbers 21: 4-9

The powers of most relics only work for followers of one of the monotheistic faiths, and such items, while not harmful to followers of other religions (with the



exception of worshippers of the Infernal), are simply of no immediate use to them. However, there are some relics that are respected by members of two or even all three religions. In such cases, and particularly in cases where a relic has reduced importance to followers of one tradition in comparison to its importance to followers of another tradition, what powers are available to followers of each tradition should be listed in its description. By the same token, it should be noted when a relic's powers will only function for a group of believers within a tradition (such as only Shi'i Muslims or only Greek Orthodox Christians). The storyguide should also feel free to over-ride these rules, should it be appropriate for the story.

Naturally, all powers of a relic, both common and specific, will cease to function in situations when the person who carries it behaves impiously. For example, if the bearer of a portable relic behaves in an inappropriate fashion, they will find themselves unable to make use of the relic until a suitable act of contrition is performed. By the same token, a whole community may suddenly find itself deprived of the benefits of a stationary relic if some or all of them behave in a manner that offends the Divine; the sudden withdrawal of divine favor may serve as a warning that some among them are performing acts of darkest evil.

Miraculous Effects

Characters associated with the divine may learn the ability to perform limited (though still miraculous) supernatural effects in a reliable fashion. This procedure requires the combination of two kinds of Supernatural Abilities: **Methods** and **Powers**. A Method is combined with a Power to produce an effect, which is treated much like casting a Hermetic spell or activating an enchanted item. Methods describe what characters must do to activate the effect, while Powers describe all the effects that are possible with particular Methods.

To produce an effect, the character must have an Ability score in both the Power and the Method. The player designs the effect he is trying to produce according to the guidelines given below, and notes the resulting Level. Then, the character performs the activity associated with the Method, and once this is completed, the player rolls a simple die and adds it to the following formula: (the Characteristic associated with the Method) + (the character's Method score) + (the character's score in the Power) + the aura bonus, if there is one. If this result equals or exceeds the target Level, the effect occurs.

EFFECT TOTAL:
simple die + (Characteristic) + (Method) + (Power) + Aura Bonus

If this total is less than the target Level, the effect doesn't happen, but there might be other effects instead, in the form of supernatural retribution. This is called a **tragedy of hubris**. It might manifest as a curse, a loss of ability, fatigue, a physical injury, or even a Flaw. It is also a great opportunity for an appropriate story event. This tragedy usually lasts only until the character has somehow atoned or made amends for his presumptuous actions, though the effects are sometimes permanent, depending on the severity of the transgression.

Characters with True Faith may be less likely to experience tragedies when using Holy Powers, as there is less presumption involved in their striving for miraculous effects beyond their understanding. They may substitute their (Faith score x 10) for their effect total when determining if they would suffer a tragedy of hubris. For example, a holy character attempts an effect of level 30, but only rolls a total of 15. Normally, this might result in a major tragedy in addition to having no effect, but if he had Faith 3, the character would be safe. If he had only a Faith score of 2, a minor tragedy might occur instead.

At the storyguide's discretion, holy characters might also suffer a tragedy of hubris whenever they perform an evil act, transgress against their religion, or botch a roll involving Faith points. Any reduction of a character's Faith score could also signify a tragedy of hubris, and conversely these tragedies might be accompanied with a loss of Faith.

Tragedies of Hubris

MINOR TRAGEDY (–1 TO –10)

- A Method, Power or other Supernatural Ability is halved
- Gain a Minor Flaw, e.g. Lesser Malediction, Fear, Poor Memory, Simple-Minded
- Suffer a Light Wound
- Receive three extra botch dice on all rolls
- Gain a Warping point

MAJOR TRAGEDY (–11 TO –20)

- A Method, Power or other Supernatural Ability is lost
- Gain a Major Flaw, e.g. Greater Malediction, Lycanthrope, Blind, or Enfeebled
- Suffer a Heavy Wound
- Permanently suffer a minor tragedy
- Gain a Decrepitude point

ULTIMATE TRAGEDY (–21 OR MORE)

- All Supernatural Abilities are lost
- Character possessed by a supernatural creature
- Suffer an Incapacitating Wound
- Permanently suffer a major tragedy
- A terrible plague, war, or famine affects the entire region

Methods and Traditions

Methods are the means of calling Powers into effect. There are three types of Methods that a holy character might employ for this purpose.

Invocation: By addressing God and the servants of the Divine, commanding them by their names, and entreating them for aid, you can cause holy effects to manifest. This might be because they hear your pleas and intervene on your behalf, or because your understanding of God's word is such that you can wield His power using His voice. This typically relies on Communication, and requires that the character invest Confidence in the effect.

Meditation: Through some mundane activity that occupies the mind and relaxes the body, you concentrate your thoughts upon the Divine and slowly enter an ecstatic state where you can examine yourself and your thoughts and even gain insight into the Will of God. Effects associated with Meditation are usually based in Intelligence and are introspective and intensely personal; to affect anyone but yourself requires that they also participate in the meditative activity.

Creating New Traditions

To create a new holy tradition, you should first figure out how it differs from the others. This will help you describe any unusual Methods or Powers associated with it. If you invent a new Method, you should carefully consider how it interacts with existing Powers — it should be associated with at least two of them. It is easier to simply create a new Supernatural Ability based on one of the three Methods given here. If you design a new Power, it must be associated with at least one Method. Once you have these worked out, you should assign your new tradition a maximum of four favored Abilities, though newer or isolated traditions probably have fewer than the more established ones.

Purity: You may create holy effects by going without food, drink, sleep, or other bodily needs, to purify your spirit and flesh. This allows you to bring about changes to the physical world that seem natural and yet miraculous, effects that seem to come from inside the target rather than from heaven or your own holiness. The skill tends to require great Stamina, and usually costs long-term Fatigue to activate.

Learning Methods and Powers

Methods and Powers are learned and taught as Supernatural Abilities, which are usually linked to a group of like-minded people called a **tradition**. A holy tradition is often based in a particular faith, and suggests the sorts of things the characters do in service to the Divine. Traditions are not themselves religions, however, but rather broad cultural or philosophical attitudes toward miracles; while they tend to attract like-minded followers, characters from different faiths can belong to the same tradition.

At the most basic level, holy traditions are organized around the divine Abilities that define how they serve God. These are called **favored Abilities** — each tradition only favors a few Abilities, usually Methods and Powers, though this sometimes includes other Supernatural Abilities as well. Their powers are not necessarily unique, as two different traditions might essentially use the same Method or Power, perhaps only calling it by another term. The actions necessary to activate a Method might vary from tradition to tradition, of course. Or, it may be that a particular tradition is the only source of a particular Method — a secret guarded closely by its adherents.

Just as characters with The Gift may learn Magical Supernatural Abilities, characters with True Faith may learn Supernatural Abilities associated with the Divine realm. And, if they study one of their tradition's favored Abilities, they do not have to subtract the total of their Supernatural Ability scores from their Advancement Total (as described in **Ars Magica** 5th Edition, page 166). However, characters may only ever receive this benefit from one tradition; there is no mechanical advantage to joining a second tradition after learning the favored Abilities of another. That is, they can still learn new Supernatural Abilities, but with the study penalty.

Other characters can join a tradition, but without True Faith they cannot learn the favored Abilities. These Abilities are also available as Virtues, though, and this is another way that holy characters can gain access to them. Virtues are usually taken only during character creation, but it may also be possible for a holy tradition to initiate members into Supernatural Abilities like a mystery cult. Rules that can be adapted for this process will be described in a later supplement, *The Mysteries (Revised)*.

Through their tradition, holy characters may also gain access to the Arcane Abilities that help control holy effects and teach them about the Divine realm. These typically include Dominion Lore, Finesse, and Penetration. Characters in the same tradition will usually teach each other various Academic and General Abilities useful to their purpose as well, though of course any characters can learn these Abilities from someone willing to teach them.

A sample holy tradition is described below, and three others may be found in the chapters that follow.

Holy Tradition: Ascetics

Favored Abilities: Adjuration, Cursing, Purity, Second Sight

Ascetics practice ritual purity of mind and body, and so distance themselves from the physical world to become closer to the spiritual. They take vows of self-sacrifice, usually based on obedience and humility, and live their lives according to a rigid and spiritual code of laws that makes it easier for them to resist temptation and drive away evil. Many ascetics are especially aware of boundaries between worlds, perceiving creatures that exist only in spirit, and are rarely fooled by illusions and fantasy.

Most Christian ascetics follow the Rule of one of the holy orders, though the same practice of starving the flesh to feed the soul is found among hermits and holy folk throughout Mythic Europe. Thus, ascetics may follow any faith associated with the Divine, and can be found in every part of the medieval world. Like the many saintly men and women described in early medieval legends, they are well-protected against spirits and their prayers bring powerful curses upon their enemies. They are a good choice for a "generic" holy character.

Powers and Effects

A Power is a Supernatural Ability associated with several related effects, each one with a target level and linked to at least one Method. Many of these Powers are described below. Characters may take any Power as a Major Supernatural Virtue, and those with True Faith may learn them from others in their tradition, as described above. When a Power is activated with a Method, it produces an effect. Guidelines for these effects and examples are given below, organized by the Power associated with them.

Creating New Powers and Effects

New effects can be based on the Hermetic spell guidelines, and you can make them easier or more difficult depending on how you imagine holy characters using them. Each effect should be described as a combination of a Method and a Power, which means that it simply can be part of an existing Power, paired with a particular Method. If it seems more appropriate as a completely new Power, you can design a new Supernatural Ability to represent it, though you must still choose a Method describing how the character calls the effect.

Effect Combinations by Method

The three Methods are used to activate the seven Powers in the following combinations.

Invocation
- Adjuration
- Blessing
- Cursing
- Wonders

Meditation
- Blessing
- Intervention
- Transcendence
- Understanding

Purity
- Adjuration
- Cursing
- Intervention
- Transcendence

Effect Combinations by Power

The seven Powers combine with the three Methods as below.

Adjuration
- Invocation
- Purity

Blessing
- Invocation
- Meditation

Cursing
- Invocation
- Purity

Intervention
- Meditation
- Purity

Transcendence
- Meditation
- Purity

Understandic
- Meditation

Wonders
- Invocation

For convenience, you should calculate the range, duration, and target of holy effects just as you would Hermetic magic, though holy traditions might use different categories (such as those found in Holy Magic, below). For example, to affect a group of targets by touch, you would add three magnitudes to an effect's given level (+1 for Touch and +2 for Group). This also holds true for targets of unusual size, or for effects that target the senses. As always, the storyguide may feel free to adjust the resulting level because of particularly intricate or flashy effects, or simply to balance the power level of the game.

Miraculous effects that would require an Arcane Connection in Hermetic magic use a **holy connection** instead. For the most part, holy connections are formed through religious ceremonies and prayer. In general, anything that bonds people together through a religious ceremony can create a holy connection between them. Objects and places with holy connections are rarer; if the character is particularly associated with it, has holy authority over it, or has consecrated it in God's name, he may consider himself to have a holy connection to it.

Hermetic limitations to Duration and Target do not apply to holy effects, since holy characters do not have rituals or need vis. Instead, the Level is increased by 20. Some of these guidelines include creation with permanent duration, which for magic would require a ritual. For comparison, holy effects generally add four magnitudes for a Boundary target, Year duration, or permanent duration. Thus "Permanently heal a Light Wound" has a base level of 35 instead of 15, and a level 5 effect that targets a Boundary would be Level 45 instead of 25.

Holy Powers are associated with the Divine realm, but are essentially only tools that a holy character wields. For a person who commits murder or theft using a holy effect, for example, it is the same as if he had killed or stolen with his own hands. Characters who abuse their Powers may find that they cease to function, for God will not allow evil work to

Adjuration Guidelines

When these guidelines refer to a supernatural creature, it means a specific entity with a Might score.

General:
- Dispel magic, infernal, or faerie effects of level less than (this effect level – 10). (Purity)
- Prevent a supernatural creature with Might less than (the level of the effect – 10) from crossing a clearly defined circle or affecting those on the other side of the boundary. (Purity)
- Protect a target against all supernatural creatures with Might of (the level of the effect – 10) and their powers. (Purity)

Level 4:
- Bind a supernatural creature to the terms of a contract. (Invocation)
- Create a temporary holy connection to a person or thing within range of this effect. (Purity)

Level 5:
- Compel a supernatural creature within range to manifest in your presence. (Invocation)
- Drive away a non-divine supernatural creature. The creature cannot stand your immediate presence and cannot return for the effect's duration. (Purity)

Level 10:
- Compel a supernatural creature to reveal the truth, even a demon; you may ask one question, and if you overcome the creature's resistance it must answer you honestly. (Invocation)
- Open a spiritual portal between you and a supernatural being within range, allowing you to see and hear each other for the duration of the effect. (Purity)

Level 15:
- Compel a supernatural creature to do your bidding; you may give it one command which it must follow exactly for the duration. (Invocation)
- Ward the target against all non-divine supernatural creatures. (Purity)

Level 20:
- Compel a mundane creature to do your bidding, as above. (Invocation)

Level 25:
- Compel a human being to do your bidding, as above. This command must be within the person's nature, as evidenced by appropriate Personality traits. (Invocation)

Adjuration

He said to me: "The name of the Prince of the Torah is Yofiel, and everyone who seeks him must sit for forty days in fast, eat his bread with salt, and must not eat any kind of defilement; he must perform twenty-four immersions, and not look at any kind of colored garments; his eyes must be cast to the ground.

"And he must pray with all his strength, direct his heart to his prayer, and seal himself with his own seal, and pronounce twelve utterances.

"He must pronounce letters so that he will not be harmed;

"He must raise his eyes to heaven so that he does not die;

"He must stand and recite a name and give praise so that the name is engraved on all his limbs and the search of understanding be in his heart;

"He should call upon His name, and he should pray in His name;

"He should make a circle for himself and stand in it, so that the demons will not come and liken him to the angels and kill him."

I sat twelve days in fasting. When I saw I could not endure, I employed the forty-two letter name, and Yofiel descended in anger. He said to me: "Son of a stinking drop! I will not give it to you until you sit for forty days."

Then, I sat for forty days and said three prayers in the morning, three prayers at noon, and three prayers in the evening. And I pronounced twelve utterances at every one.

On the last day I prayed three times and pronounced twelve utterances, and Yofiel descended and with him angels of mercy, and they caused understanding to dwell in my heart.

— excerpt from the *Ma'aseh Merkavah*

be done in His name. Still, holy characters tend to have a lot of leeway as long as their intentions are good, for they serve God above all, and God recognizes that in complicated circumstances it is not always easy to tell right from wrong.

Adjuration

Adjuration is the Power to summon, control, and banish supernatural creatures of all kinds, including dispelling their powers and compelling their cooperation. Through adjuration, God asserts His ultimate authority over creation and both the natural and supernatural worlds. Adjuration is also the witnessing of oaths and truths, by forcing otherworldly beings to recognize God's authority and obey Him. The target might cry out in pain and wonder when affected, or speak in a different voice that represents its true nature for the effect's duration.

Invocation is used to compel creatures to act, often forcing them to use their powers on the holy character's behalf. **Purity** can create a holy bond with them, or protect the holy character against their influence. Tragedies of hubris might anger the target, freeing or summoning it, or making the caster more vulnerable.

My covenant will I not break, nor alter the thing that is gone out of my lips (Invocation, Adjuration, Level 20)

R: Per, D: Mom, T: Ind

If this effect is invoked immediately before concluding an agreement with a supernatural being, neither of you is able to act against the terms of the bargain. This does not force either of you to do anything, but it does prevent you from taking actions that would invalidate the contract. For example, "you will protect this church" would prevent the creature from harming the building or fleeing when it comes under attack, but it would not be forced to take any particular action to defend it. The effect can be dissolved at any time so long as both of you agree to it.

(Base 4, +4 ritual effect)

Give unto the LORD the glory due unto his name: bring an offering, and come into his courts (Invocation, Adjuration, Level 25)

R: Arc, D: Conc, T: Ind

Using a holy connection, you force a supernatural being to appear before you, summoning it from wherever it may be, though you must penetrate its resistance to succeed. The being is not compelled to do anything more than attend you with this effect, though it will probably be curious to know what you want. When the effect ends, the being is released from your control, and may try to exact revenge upon you for summoning it if it is so inclined.

(Base 4, +4 Arc, +1 Conc)

The angel of the LORD encampeth round about them that fear him, and delivereth them (Purity, Adjuration, Level 25)

R: Voice, D: Sun, T: Ind

This effect causes a magical, faerie, or infernal being to perceive you as surrounded by holiness for the duration of the effect, assuming you penetrate its resistance. This feeling is so powerful that demons must flee your presence completely, and beings from other realms may not look at you directly without being blinded, or touch you.

(Base 5, +2 Voice, +2 Sun)

Blessing

These effects aid and protect the target from harm by sanctifying it and dedicating it to God's service. They often have a noticeable effect on the target, perhaps briefly glowing with holy light or ringing with a faint sound. Blessings on a person or an object usually include a concise statement of how God is watching over the subject, and what sort of help He is likely to give. Like any supernatural effect, characters constantly under the influence of a blessing will gain Warping points at the rate of one per year.

Blessing

Isabelle, the beautiful companion from the covenant of Semita Errabunda, has joined a tradition that practices a Presence-based variant of Meditation called Holy Music (see Mythic Christianity, New Abilities). She has also learned the Blessing Power from a kindly hermit. Her new Ability scores are Holy Music 2, Blessing 1.

Paul, one of the covenant's grogs, has been badly wounded in battle. Isabelle goes to his side and sings to him to soothe the pain and help him recover. Matt, Isabelle's player, decides she will try for a +6 recovery bonus, using the Level 2 Blessing guideline "Give a character a +6 bonus to recovery rolls." At Touch range and Moon duration, this is a Level 10 effect.

The formula for activating this power is (a simple die + Presence + Holy Music + Blessing + aura bonus), and to use Holy Music she must competently perform a meditative song. She eventually lulls him to sleep (die roll of 3, +4 Presence, Music 1), so she rolls for the effect: she gets an 7 + Presence (+4) + Holy Music (2) + Blessing (1) + aura bonus (0), or 14. She succeeds, and Paul is miraculously blessed with a speedier recovery.

When designing Blessing effects, **Invocation** draws supernatural aid; this extends the target's capabilities and boosts his efforts with otherworldly powers. **Meditation** inspires and nurtures the target through natural means, speeding healing and heartening his spirit. Tragedies of hubris with Blessing might involve gaining Warping points or Flaws.

The LORD shall preserve thee from all evil: he shall preserve thy soul (Invocation, Blessing, General)

R: Touch, D: Sun, T: Ind

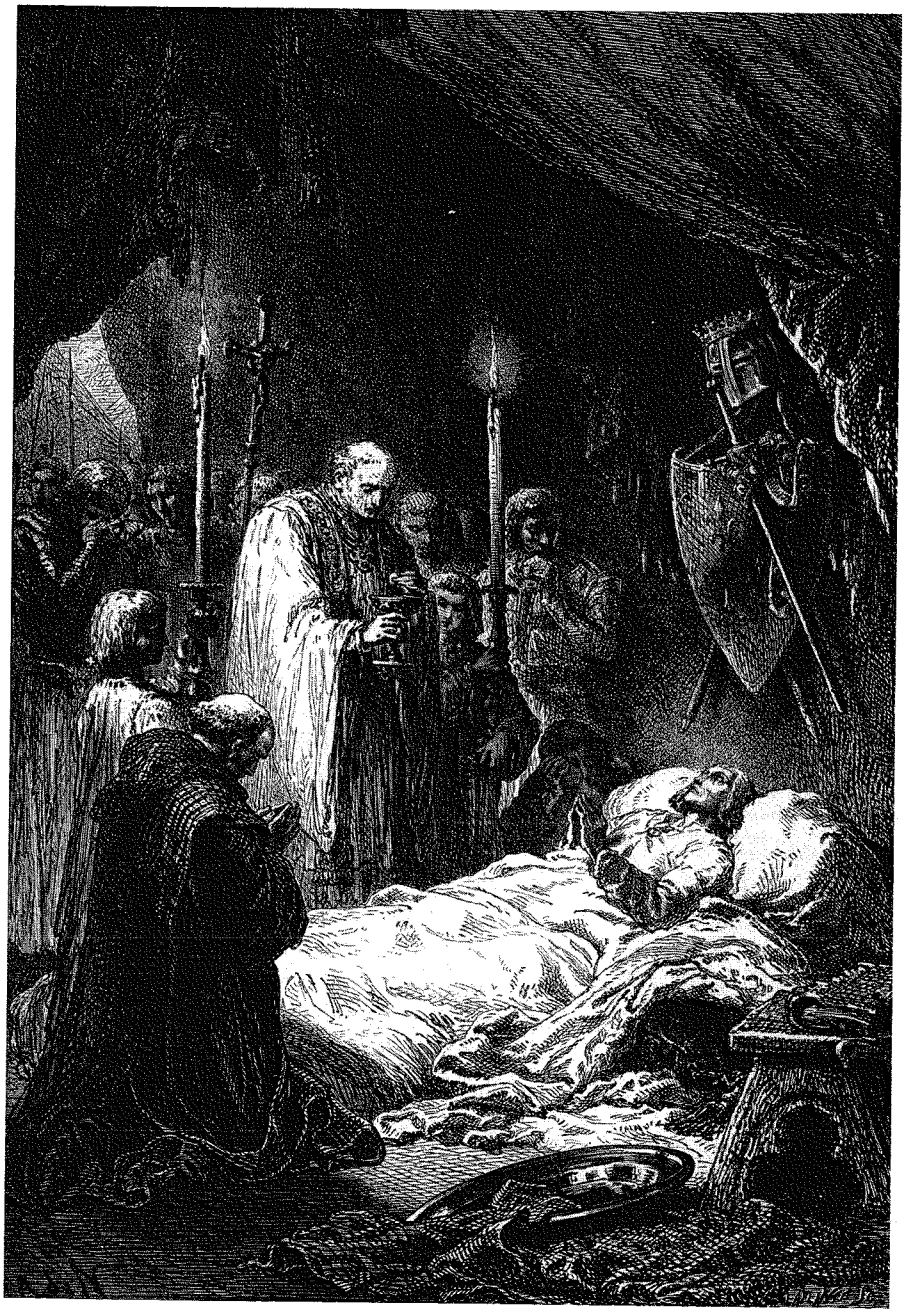
This blessing bestows Magic Resistance from the Divine realm, equal to the effect's (level – 15). It has no effect when called at a lower level. This resistance is not cumulative with resistance from other sources, such as the Parma Magica or True Faith.

(Base effect, +1 Touch, +2 Sun)

Thou wilt prolong the king's life: and his years as many generations (Meditation, Blessing, General)

R: Touch, D: Year, T: Ind

The target receives a bonus to all aging rolls that year equal to (the magnitude of the effect – 5); this is a +1 bonus at Level 30, +3 at Level 40, +5 at Level 50, and so on.



(Base effect, +1 Touch, +4 Year)

My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer (Invocation, Blessing, Level 20)

R: Per, D: Sun, T: Ind

Until the sun passes through the heavens, you are inspired with the creative essence of the Divine. You essentially have the Free Expression Virtue for the duration of the effect.

(Base 10, +2 Sun)

CURSING

Holy folk are not all passive and kind; they can also bring ruin upon God's enemies and destroy parts of His creation that they believe offend Him. They can often feel like powers that come from the ancient world, perhaps with a darkening of the sky or a sound of thunder or cracking stone accompanying the results.

Invocation brings God's disfavor, a curse that forces the target to overcome greater adversity to encourage repentance. This typically involves lasting effects that do not have an immediate effect, as they merely remove some of the natural protection that God extends to everyone. **Purity** destroys a target immediately, causing damage, ruin, and death. In a sense, the holy character banishes the essence of the offending thing with his

Cursing

Now in the morning as he returned into the city, he [Jesus] hungered.

And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

And when the disciples saw it, they marveled, saying, How soon is the fig tree withered away!

Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

— *Matthew, 21:18-22*

Blessing Guidelines

General:	Give a person, object, or area Magic Resistance equal to (the level of the effect – 15), which is not cumulative with other forms of resistance. (Invocation)
	Invoke a bonus to all rolls associated with a virtuous task equal to (the magnitude of the effect – 3), +3 maximum. (Invocation)
	Enchant a tool or object so that the next time it is used for a virtuous purpose, it gives the wielder a bonus on the roll equal to (the magnitude of the effect – 3), +3 maximum. (Invocation)
	Temper a Divine aura, with a value equal to half (the magnitude of the effect – 3), +3 maximum. (Invocation)
	Give a character a bonus to Recovery rolls equal to ((the magnitude of the effect + 4) x 3). (Meditation)
	Give a character a bonus to aging rolls equal to (the magnitude of the effect – 5); this must be called with Year duration to have any effect. (Meditation)
Level 1:	Give a character a +3 bonus to Recovery rolls. (Meditation)
Level 2:	Give a character a +6 bonus to Recovery rolls. (Meditation)
Level 3:	Give a character a +9 bonus to Recovery rolls. (Meditation)
Level 4:	Give a character a +12 bonus to Recovery rolls. (Meditation)
	Cause the target to feel a powerful emotion. (Meditation)
Level 5:	Temporarily increase or decrease a character's Personality trait by one step, a maximum of +3 or –3. (Meditation)
Level 10:	Give the target the equivalent of Free Expression or Inspirational for the effect's duration. (Invocation)
Level 15:	Transfer a point of Confidence from you to the target. (Meditation)

holiness, making it no more. A tragedy of hubris might affect the holy character instead of the target.

As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him (Invocation, Cursing, General)

R: Voice, D: Sun, T: Ind

This effect causes the target to suffer a penalty equal to half (the effect's magnitude – 3) to all actions for the duration of the effect. This is a –1 penalty at Level 20, –2 at Level 30, –3 at Level 40, and so on.

(Base effect, +2 Voice, +2 Sun)

God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living (Purity, Cursing, Level 40)

R: Voice, D: Mom, T: Ind

Your target is instantly stricken dead, with no visible wounds or injury. Beware: unless you are serving God's justice by punishing one who cannot be redeemed, or defending yourself against a deadly threat, this is a grievous sin. Murder in God's name never goes unpunished in the hereafter, but there may be consequences in this world as well.

(Base 30, +2 Voice)

Let death seize upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them (Purity, Cursing, Level 85)

R: Sight, D: Mom, T: Bound

Cause utter waste to an area, leveling buildings, trees, and slaying every person within the boundary. Few acts merit this sort of destruction, but it is certainly within the power of those who follow God to call this curse upon His enemies.

(Base 30, +3 Sight, +4 Bound, +4 ritual effect)

Intervention

These effects are associated with changes to nature that can be either disturbing or inspiring. In most cases, they are intended to frighten away those who would defile God's temples, or act as conduits for holy information from above. Most unexplained phenomena and miraculous happenings associated with the divine fall into this category. Intervention is how God works His will in the physical world directly, and while characters can control these effects to some degree, there is always an element of the unknown involved in their use. It is a potent and mysterious Power.

Through **Meditation**, the holy character can see the strange shapes of the spiritual world through the curtain that binds him to reality, and can cause these portentous apparitions to become visible to others. Likewise, via **Purity**, a holy character can draw the essence of God into his own body or another's, changing and perfecting it according to His will.

Cursing Guidelines

General:	Reduce a supernatural creature's Might by (the level of the effect – 10), assuming you overcome its resistance. (Invocation)
	Give a target half (the magnitude of the effect – 3) additional botch dice on all stress rolls. (Invocation)
	Give a target a penalty on all die rolls equal to half (the magnitude of the effect – 3), rounded up. (Invocation)
	Give a target a penalty equal to ((the magnitude of the effect – 3) x 3) on all of his or her Recovery rolls. (Invocation)
	Give a character a penalty to aging rolls equal to (the magnitude of the effect – 5); must be Year duration for any effect. (Invocation)
Level 4:	Destroy a single non-living object. (Purity)
Level 5:	Hamper a person without actually injuring him, making him lame or blurring his senses. (Purity)
	Destroy a tree or other sort of living plant. (Purity)
Level 10:	Inflict a Light wound, causing great pain. (Purity)
	Cause the loss of a Fatigue level. (Purity)
Level 15:	Inflict a Medium wound, crippling a limb. (Purity)
	Reduce a person's mental capabilities to those of a young child. (Purity)
Level 20:	Inflict a Heavy wound, destroying a major sense such as sight or hearing. (Purity)
	Give a person or animal a major disease. (Purity)
Level 30:	Strike a person or animal instantly dead. (Purity)

Intervention Guidelines

General: Causes active supernatural effects less than or equal to (this effect's level – 25) to become apparent to one of your senses, for example as a vision or an odor; the image's properties indicate the realm with which it is associated and give some idea of its function. (Meditation)

Level 1: Prevent a corpse from decaying. (Purity)

Level 3: Perceive the boundaries of a regio, and if the target is Vision, how to enter or leave it. (Meditation)

Level 4: Perceive the evil in a target by the appearance of its image; the more deformed and evil-looking it becomes to your sight, the more tainted it is. (Meditation)

Create an image or change an existing image, and cause it to move and behave as you direct it. This is usually alien and unnatural, even frightening; examples include animating a statue or causing an image of an angel to appear. Each sense beyond the first adds one magnitude to this effect. (Meditation)

Level 5: Translate the sound of unfamiliar words into a language with which you are fluent; everyone involved in the effect understands the words in a slightly different way. (Meditation)

Transform nonliving material into something of similar shape and substance. (Purity)

Level 10: Permanently mend a non-living object, sealing rips and tears and reattaching separated parts, though missing pieces are not restored. (Purity)

Permanently change a single nonliving thing into several objects of the same size, shape, and material. (Purity)

Level 15: Read meaning into unfamiliar writing; you see the symbols as an alphabet you know, with some semblance of the original meaning, though the effect may include divine messages and censor profane or evil thoughts. (Meditation)

Level 20: Harry the target with visible and unsettling images appropriate to its sins: bloody wounds, harassing locusts, darkened skies, or rivers turned to blood. (Meditation)

Transform a living target into something of similar shape and substance. (Purity)

Level 25: Cause a sign of God's will regarding the target to manifest; this might be subtle, such as a dove flying overhead, or overt, such as an angel that commands that a task be performed. (Meditation)

Level 30: Transform living material into nonliving material or vice-versa, such as turning a person to stone or a statue into an animal; such creatures do not have the ability to reason or act on experience, but instead are docile or follow divine instruction. (Purity)

Mend a living person or animal, permanently reattaching separated limbs or restoring lost senses. (Purity)

Level 35: Create a temporary and one-way entrance into Purgatory, like a divine regio; those who enter usually seek to gain information that has passed from the physical world, but must properly atone for their earthly sins to leave. (Purity)

Permanently heal a Light Wound. (Purity)

Level 40: Permanently heal a Medium Wound. (Purity)

Level 45: Permanently heal a Heavy Wound. (Purity)

Level 50: Create a terrestrial regio at level 1. Adding five levels increases the level by one, or adds an extra layer. A character who creates a regio is able to enter and leave it as though he were a native inhabitant of the regio. (Purity)

Level 50: Permanently heal an Incapacitating Wound. (Purity)

Level 55: Permanently heal all wounds. (Purity)

Level 60: Create a Celestial regio at level 1. (Purity)

Level 70: Return the dead to life with all memories and personality seemingly restored, so long as their spirits are willing and their bodies have not decayed — targets return with a Warping point for each dawn and each dusk that has passed since death, and subsequently gain another Warping point each year they continue living. They will not remember anything about the afterlife, though they may remember being ghosts. (Purity)

Both Methods leave a mark of some sort upon the character and others who observe the effect, forever transforming them through the experience. Tragedies of hubris might cause frightening visions, madness, or unwanted attention from supernatural beings.

Man is like to vanity: his days are as a shadow that passeth away (Meditation, Intervention, Level 20)

R: Voice, D: Conc, T: Ind

You create the appearance of a human being that lasts for as long as you concentrate. It has a voice but no substance, and cannot travel in a realistic fashion from where it is summoned, though you can move it within range if you wish. It may behave in unexpected ways, as it is not completely under your control.

(Base 4, +2 Voice, +1 Conc, +1 additional sense)

That he should still live for ever, and not see corruption (Meditation, Intervention, Level 25)

R: Per, D: Conc, T: Vision

You can perceive the stain of sin upon human beings, twisting and deforming them to your sight in a manner appropriate to their transgressions. For example, a glutton might appear distended and obese, a murderer's hands would drip blood, and a liar's tongue would seem forked. This may allow you to recognize demons masquerading as angels, for true angels are without sin.

(Base 4, +1 Conc, +4 Vision)

Have mercy upon me, O LORD for I am weak: O LORD, heal me; for my bones are vexed (Purity, Intervention, Level 50)

R: Touch, D: Mom, T: Ind

This miracle heals the target of a Heavy Wound, instantly mending the body where it has been damaged or broken.

(Base 45, +1 Touch)

Intervention

[Patrick] preached throughout Ireland but with very meager results, so he besought the Lord to show some sign that would terrify the people and move them to repentance. He then did as the Lord commanded him, and in a certain place he drew a circle with a stick, and behold, the earth opened within the circle and a very deep, wide pit appeared. Then it was revealed to blessed Patrick that this was the place of Purgatory, that anyone who wished to go down into it would have no other penance to do and would endure no other purgatory for his sins, but that most would not come back from there, and that those who did come back would have had to stay below from one morning to the next. There were indeed many who went down into the pit and did not come out.

— Jacobus de Voragine,
The Golden Legend

Transcendence

Transcendence brings about spiritual changes to the mind and body, and these changes often result in physical changes as well. The holy character travels in spirit to another place, one that is beyond human experience, and what he does there often affects the part of him that is left behind. It is a way to escape the boundaries of this world and become closer to God, but those who depart in this way may appear to be dead or comatose until they return, and usually have no memories of what they saw or experienced while away. This is similar to Divine Ascent (see Divine Warping, below), and characters who spend too much time in a transcendent state may receive Warping points and need to check for other effects.

Meditation is transcendence of the body, allowing the character to leave his physical shell and travel to other places, overcome Fatigue, and feel no pain. Transcendence of the body requires **Purity**, allowing the holy character to strengthen his body and spirit by tapping into the other world. Characters who suffer a tragedy of hubris with Transcendence may become trapped in the spiritual world, or their bodies and minds might be affected, causing premature aging, wounds, or lost memories.

Transcendence Guidelines

General:	You cannot be targeted by spells or powers less than (the level of this effect – 5). (Meditation)
	Make the body more resistant to damage, increasing Soak by (the magnitude of the effect – 3). (Purity)
Level 2:	See clearly through a particular type of material, such as water, stone, or mist. (Meditation)
Level 4:	Take no damage from a single material, such as wood or metal. (Purity)
Level 5:	Perceive events in another location that is in range of the effect, basically projecting yourself out of your body. (Meditation)
	Walk upon the surface of water as if it were solid. (Meditation)
Level 10:	Ignore all Fatigue penalties. (Meditation)
	Ignore all wound penalties. (Meditation)
	Survive without food, water, air, or shelter. (Meditation)
	Postpone a minor aging crisis. (Purity)
Level 15:	Read another's thoughts as if they were written in a book. It may take you some time to comprehend the entire text and discover information you seek. (Meditation)
	Float in the air, moving through it in any direction at will. (Meditation)
	Postpone a serious aging crisis. (Purity)
Level 20:	Mentally communicate with someone you know well or have a holy connection to, as if both of you are speaking in each others' thoughts for as long as you concentrate. (Meditation)
	Postpone a major aging crisis. (Purity)
Level 25:	Pass smoothly through solid matter as if it were liquid. (Meditation)
	Restore a Fatigue level. (Purity)
	Postpone a critical aging crisis. (Purity)
Level 30:	Permanently restore a mind that has been damaged or tampered with. (Meditation)
	Become immune to all forms of physical damage. (Meditation)
	Go without sleep, remaining awake for the duration of the effect. (Purity)
	Purge the body of all poisons, diseases, or other malign influences, restoring it to an entirely natural state. (Purity)
	Postpone a terminal aging crisis. (Purity)
Level 35:	Resolve a minor aging crisis. (Purity)
Level 40:	Travel to any place within range in the blink of an eye. (Meditation)
	Resolve a serious aging crisis. (Purity)
Level 45:	Resolve a major aging crisis. (Purity)
Level 50:	Resolve a critical aging crisis. (Purity)
Level 55:	Resolve a terminal aging crisis. (Purity)

For they intended evil against thee: they imagined a mischievous device, which they are not able to perform (Meditation, Transcendence, General)

R: Per, D: Conc, T: Ind

For as long as you concentrate, you cannot be the target of supernatural effects of less than the level of this miracle. Spells that would affect you directly simply do nothing, as if they were cast on a target that is not there. This is not Magic Resistance; a magically created stone that is thrown at you can still hit you, for example. Once they realize how you are protected, your enemies may begin to aim their spells and powers (Ars Magica 5th Edition, page 86), which easily overcomes this effect.

(Base effect, +1 Conc)

Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them (Meditation, Transcendence, Level 30)

R: Per, D: Conc, T: Ind

You may push yourself through nonliving physical obstacles for the duration of the effect, as if wading through mud. This does not cause you to sink into the floor or fall through bridges or the like, as natural buoyancy causes you to float on

Transcendence

One day [Hasan of Basra] saw Rabi'a [al-'Adawiyya] when she was near a lake. Throwing his prayer rug on the surface of the water, he called, "Rabi'a, come! Let us pray two *rak'as* here!"

"Hasan," Rabi'a replied, "when you are showing off your spiritual goods in this worldly market, it should be things that your fellow-men are incapable of displaying."

And she flung her prayer rug into the air and flew up on it.

"Come up here, Hasan, where people can see us!" she cried.

Hasan, who had not attained that station, said nothing. Rabi'a sought to console him.

"Hasan," she said, "what you did fishes also do, and what I did flies also do. The real business is outside both these tricks. One must apply one's self to the real business."

— Farid al-Din 'Attar (d. c. 1230), *Stories of Holy Men*

solid objects like wood on water, though you can still dive down through them if you wish.

(Base 25, +1 Conc)

Behold, he that keepeth Israel shall neither slumber nor sleep (Purity, Transcendence, Level 50)

R: Per, D: Year, T: Ind

This miraculous effect allows you to go an entire year without needing sleep. This effectively gives you two additional seasons of study, though each is spread over two other seasons and thus the experience you gain must be spent on things that you can do while engaged in other activities, such as Practice or Adventure. You can also hurry a seasonal activity by devoting all your focus to it, finishing it in two months instead of three.

(Base 30, +4 Year)

Understanding

Characters with Understanding can learn hidden information, often about the future or the Divine Will. This information will often be difficult to understand, include additional misleading information, and will not always take into account sinful or mundane possibilities. This is because while this Power gives unique insight into God's Will and the future, it is impossible for the mortal mind to comprehend things the way that God sees them. The more you explore a subject with your holy Understanding, the less focused the information will become; and revisiting the same questions will bring more confusion than wisdom. God's ways are not ours, and we cannot ever fully grasp His designs. Thus, reckless glimpses into His plan can break and even destroy the fragile human mind.

Meditation is the only Method that allows this sort of prophetic knowledge. Mistakes that lead to tragedies of hubris with Understanding usually involve false, harmful or even abusive information. You might perceive events that never happened, revisit scarring and painful memories, or learn dangerous secrets that you did not wish to know.

Teach me thy way, O LORD, and lead me in a plain path, because of mine enemies (Meditation, Understanding, Level 15)

R: Per, D: Mom, T: Ind

You receive an inspirational vision that highlights information of which you are aware but have perhaps overlooked, in the manner of the Common Sense Virtue. In a dream emphasizing events in your past, the storyguide tells you something you already know that is applicable to your current situation.

(Base 15)

Understanding

The woman said to [the *shaykh*, Muhammad al-Basri], "O my master, thou wert one of the witnesses in the certificate of my marriage. I have now lost the certificate specifying my dowry. I ask thee to favor me by coming to the tribunal and testifying in my favor." The *shaykh* replied, "I shall not do so unless thou bringest me first some sweets." [...] She went out and then returned pulling out from her pocket underneath her wrapper a piece of paper in which were wrapped some dry sweets. [...] He took the paper and opened it, throwing away the sweets, one piece after the other, until the paper was empty. Then he examined the paper and lo, it was itself the dowry certificate of the woman.

Usama ibn Munqidh (d. 1188), *The Book of Learning by Example*

Understanding Guidelines

General: Reduce the number of botch dice you must roll by the magnitude of this effect, by predicting the best possible time and circumstances to perform virtuous actions. (Meditation)

Level 5: Enhance details of a memory of an event in the last day, so that you can more easily remember it. (Meditation)

Level 10: Receive a vision summarizing your current situation, perhaps depicting conflicting emotions, powerful influences, or a dominant theme. (Meditation)
Enhance details of a memory of an event in the last year, so that you can more easily remember it. (Meditation)

Level 15: Receive a vision giving you simple advice on your current situation, much as if you possessed the Common Sense Virtue. (Meditation)
Revisit an enhanced memory to search for significant details that you may have overlooked. (Meditation)

Level 20: Receive a vision giving cryptic advice on your current situation, based on what God says is best for you. (Meditation)

Level 25: Receive a vision that addresses a specific question about your situation. (Meditation)

Level 30: Predict the most likely outcome of your current situation based on a particular action, summarized by a single word or concept, like "ruin," "justice," or "good fortune." (Meditation)

Level 35: Receive a prophetic vision concerning future events. (Meditation)
Learn if it is God's Will that you perform a particular action. (Meditation)

Level 40: Receive a vision addressing a question that does not apply to your current situation, but rather more general circumstances. (Meditation)

Thou shalt guide me with thy counsel, and afterward receive me to glory (Meditation, Understanding, Level 20)

R: Per, D: Mom, T: Ind

You receive a holy vision that advises you what you should do in your current situation to more closely follow God's purpose. The storyguide describes this to you, designing it to be cryptic and full of symbolism, so that it may not be easily understood. There should be some sort of useful clue to be gleaned from the vision if you interpret it correctly.

(Base 20)

I delight to do thy will, O my God, yea, thy law is within my heart (Meditation, Understanding, Level 35)

R: Per, D: Mom, T: Ind

This effect reveals to you if it is God's will that you pursue a particular course of action: protecting a synagogue, for example, or chasing after a criminal. If it is, then for as long as you are engaged in that activity, you cannot botch a stress roll. Treat all 0s on stress dice as 0, but do not roll botch dice.

(Base 35)

Wonders

Moratamis of Guernicus, a maga at Semita Errabunda, witnesses a miracle of Wonders. Samein Guernicus, another member of her House, is a Zoroastrian holy magus (see Holy Magic, later in this chapter, and Mythic Islam, Zoroastrians). She does not know what this is, as she only knows his reputation as a hedge wizard, but she is intrigued and a little troubled when she sees him destroy what appears to be an evil spirit at Tribunal.

The ghostly figure had appeared in the chamber where the magi were meeting and had begun harassing them with insults and derision, when Samein stood and uttered a loud prayer in what sounded like Arabic. Almost immediately, a great light filled the room. The shade seemed to catch fire, burning with white flames, and though it tried to shield itself from the glare, it was soon reduced to ashes and faded from sight. In the silence that followed, Samein quietly announced that the creature would not trouble them again.

Later, Moratamis speaks privately with Samein, and he tells her some of the details of his magic's capabilities. He is frank and forthright about his strange beliefs and powers, and soon inspires her curiosity. He in turn senses that she might have the will and wisdom necessary to join his ancient tradition. She agrees to meet with him after Tribunal to learn more about his faith and his magic, though she makes no promises about converting.

Wonders

Those who ask properly will receive God's gifts, for God provides for the faithful in need. God also summons storms, fire, winds, and other powerful natural forces. These wonders are created at the holy character's command, and even controlled by him to some extent, although God always keeps His hand upon His miracles. Such things may appear at times to listen to another voice, and act in ways that the holy character does not anticipate.

These effects use **Invocation** to conjure and command divine forces by their name and purpose. When a character suffers a tragedy of hubris with Wonders, he might create unwanted items, such as rotten food, vermin, or mud. Or, the effect

might still happen, but manifest completely out of his control.

Fire, and hail; snow, and vapour; stormy wind fulfilling his word (Invocation, Wonders, Level 35)

R: Sight, D: Conc, T: Ind

You summon a powerful force of nature: a column of flame, a cloud of icy rain and fog, or a great gale. The effects of this miracle are unpredictable, and the storyguide should judge exactly how they manifest. You control this force for the duration of the effect, and may guide it to move under its own power to anywhere within range (steering a fire towards a particular field, for example, or causing a cloud to pass over a certain village).

(Base 15, +3 Sight, +1 Conc)

For every beast of the forest is mine, and the cattle upon a thousand hills (Invocation, Wonders, Level 40)

R: Touch, D: Moon, T: Ind

You create any kind of mammal you choose, which appears at your touch and obeys your commands to the best of its ability for the duration of the effect.

(Base 20, +1 Touch, +3 Moon)

Wonders Guidelines

General:	Create a dangerous substance, like fire or poison, that does +(base level of the spell) damage upon contact. (Invocation)
	Create a natural substance that harms non-divine supernatural creatures, such as water that corrodes like acid or a light that burns like fire, doing +(base level – 5) damage. (Invocation)
Level 2:	Create a mature living plant, or cause a plant to grow more quickly. (Invocation)
Level 3:	Create and control a common force of nature, such as a gust of wind or a burst of flame. (Invocation)
	Create a nonliving natural object, such as an animal corpse, driftwood, or a rock. (Invocation)
Level 5:	Create and control an unusual force of nature, such as a sudden storm from a clear sky, or a light that shines like the day. (Invocation)
	Create nourishing food or drink, enough to sustain a single person. (Invocation)
	Create a nonliving object that has been processed in some way, such as a leather coat, a lance, or a coin. (Invocation)
Level 15:	Create and control a powerful force of nature, such as winds that lift a person off of the ground or a flame that lights up the sky for miles. (Invocation)
	Create a living, docile bird, fish, lizard, or amphibian.
Level 20:	Create a living, docile mammal. (Invocation)
Level 30:	Create an animal with Divine Might 5. Each 5 points of additional Might increases the Level by 10. (Invocation)

True Faith

> For in it the righteousness of God is revealed through faith for faith; as it is written "The one who is righteous will live by faith."
>
> *Romans 1:17*

True Faith is personal reciprocated steadfastness on the part of the human and the Divine. It happens when God and a person share assurance and trust in each other. That is, the highest Universal Essence has infallible trust in a person; and that person is aware of, and is close to, the Divine, while still remaining entirely human. It is when the person is immanent within the Divine Mind. All saints had or have this relationship.

A character from any monotheistic religion may have True Faith; even heretics may have it, since their personal relationship with God can transcend imperfect, worldly doctrine. In **Ars Magica**, True Faith is represented by the Major Virtue, a True Faith Score, and Faith Points. A character with True Faith may pray for miracles and gains magical resistance. As his faith grows and his relationship with God develops, they may begin to embody divine virtues, learn holy powers, or eventually be canonized.

Only living people may have True Faith. A character with True Faith who dies is taken into the Kingdom of Heaven, and there is invested with Divine Might

Who Can Have True Faith?

Can infernalists or pagans have True Faith in the Devil or Hermes? And for that matter, what about the Enigma?

Since infernalists and those aligned with the Infernal Realm are in a deep state of sin, they may not have True Faith. There is no True Faith in the Devil. Devotion to the Devil is a negation of fidelity to God, or a rejection of God's love and attention.

In **Ars Magica**, the pagan gods of Classical Greece, Imperial Rome, and the barbarous Celts, Germans, and Slavs were largely aligned with the Faerie and Magic Realms. True Faith is dedication to the God of the Divine Realm. Pagan gods – those that remain – offer their devotees other benefits such as magic. True Faith in Isis, Jove, or Lugh (for example) is not possible.

Throughout the history of Mythic Europe, there have been pagans who may have had True Faith, since they venerated a single, infinite, and universal Creator. Such figures may include Plato, Aristotle, Apollonius, and Plotinus.

Criamon the Founder wrote that the Enigma is part enlightenment and part life-lesson. Only rarely did he write of the Enigma as a deity, and subsequently few of his followers consider it to be divine. Nevertheless, a few Criamon may believe in the Enigma as the divine expression of unknowable knowledge. This is not True Faith however, since the Enigma is an entirely magical mystery.

Animals may not have True Faith since they do not have the capacity for reasoned faith, but they may be canonized and be venerated as saints. St. Guinefort the Greyhound (see Mythic Christianity, Saints) did not have True Faith in life, but through the unknowable Will of God was accorded a place in Heaven and now intercedes on behalf of the faithful.

(equal to his True Faith Score multiplied by 10), relinquishing their True Faith. Relics also have a Faith Score and Faith Points due to the piety of the person they were connected to (see Relics).

A character with True Faith is one of the most blessed people in Mythic Europe. While the faithful of all religious traditions benefit from the love and constant attention of God, only those with True Faith have their prayers answered regularly and reliably by God, rather than by an intercessor such as an angel or saint. True Faith is very different from normal piety or faith, both metaphysically for the character, and also in system terms.

It is not easy having the attention of God however, and saintly characters are often subjected to bitter tests and torments in order to constantly test their faith. Many of them are beleaguered by their fellows, targeted by demons or malicious faeries, or persecuted by the Church for heresy. The strength of their conviction means that they will often clash with the authorities and supernatural powers; having God's eternal love does not by any means guarantee success.

True Faith and The Gift

While Hermetic magi have The Gift, through which they work wonders, it is an intrinsic capacity rather than something earned or gained through ceaseless devotion and self-discovery. True Faith, on the other hand, is granted only through the most severe personal sacrifice, turning away from the self and entirely towards God. The Gift allows a character to manipulate and perform magic, and its effects unnerve and alarm mundanes. True Faith only grants a character power bybringing his essence into accord and proximity with the Divine. As one increases one's True Faith Score, God is more likely to answer prayers with miracles or afford protection from magic or evil.

Among the most erudite Hermetic theologians and magical researchers, there is a (much contested) belief that True Faith — which they term *vera fides* — is a purer form of The Gift, also known as the True Gift. A group of magi conducted an experiment to learn the source and nature of *vera fides*, but results were inconclusive, and it was abandoned with the outbreak of the Schism War. Nevertheless, the Order of Hermes is aware of True Faith, and understands it is connected to the Divine realm. While there is no consensus, a prevailing opinion holds that The Gift is the active intuition by a person's soul of the secret laws of nature, and that Hermetic magic is the "language" that gives effect to those laws. *Vera fides*, it is argued, is the Platonic form of The Gift — what The Gift aspires to be. The accuracy of this theory, like so much within the Order of Hermes, is bitterly disputed.

Hermetic Magi have been known to possess True Faith, with St. Nerius of Criamon being the most famous. Having True Faith does not hinder The Gift, but a magus with True Faith is unlikely to use Hermetic magic for immoral ends (see Holy Magic for more details on magi interested in the Divine, and Mythic Christianity for more details on St. Nerius).

Taking the True Faith Virtue

Any **Ars Magica** character may have True Faith by choosing it during character creation, although such a character should be exceedingly rare (certainly rarer than characters with The Gift). Due to the new and altered mechanics in this book, this section changes how True Faith is presented in **Ars Magica** Fifth Edition, on page 189.

True Faith, like Confidence, has a Score and Points. Taking the True Faith Major Virtue grants you a True Faith Score of 1, and a single Faith Point. Only by possessing the True Faith Major Virtue may a character have a True Faith score. Any character may possess any number of Faith Points (gained through the sacraments, a pilgrimage, or other holy endeavors) that once spent, do not return.

You may spend Faith Points like Confidence Points (and may spend as many Faith Points at once as your True Faith Score), or to pray for a miracle. If you do not possess a True Faith Score, then you may only spend one Faith Point at a time.

A character with Faith Points but no True Faith Score does not benefit from Magic Resistance. A character with a True Faith Score gains Magic Resistance equal to this score multiplied by ten.

TRUE FAITH MAGIC RESISTANCE:
True Faith Score x 10

Each dawn, you regain a number of Faith Points up to your True Faith Score, although if you already have more Faith Points than your True Faith Score, you do not gain additional Points.

CHARACTERIZING TRUE FAITH

More so than many other Virtues, True Faith should be an integral part of a character's being. Characters cannot be born with True Faith, accidentally stumble across it, or receive it as a gift from a friend. Something the character did during his life saw him gain such complete fidelity to the Divine that his love and dependence was returned.

Before taking True Faith for your character, consider carefully how you expect this Virtue will affect how you play him. Consider the disposition of the character's True Faith: How does he relate to God? When did your character gain True Faith? What lead him to decide to devote his life to God?

Also remember that the saintly are watched not only by God, but also by his adversaries and enemies. Devils and demons, faeries and dragons also watch those with True Faith, eager to test their faith or corrupt their souls. When taking True Faith, also consider whether your character has attracted the attention of the supernatural world (which would involve taking the appropriate Flaw).

Gaining True Faith during Play

Since True Faith does not have a corresponding ability, it may not be taught or learned, nor may it be gained through initiation such as those from mystery cults.

Increased Faith

Players may wish to create a character with a True Faith Score of two or more. Such characters should be made as Mythic Companions, since people with a True Faith Score of more than one in Mythic Europe are very rare. Each additional increase to the character's True Faith Score above that granted by the True Faith Virtue is considered a Major Virtue. Thus, having a True Faith Score of 2 requires two Major Virtues. Most saintly characters are quite old although exceptions, such as Francis of Assisi, of course exist.

True Faith is an in-game term only. The church, imams, and rabbis do not use the term "True Faith", although the Order of Hermes describes some holy men and women as having *vera fides*, since they can detect and test Magic Resistance.

During play a character may gain Faith Points or a True Faith Score through a quest or as the climax of a major story. The kinds of stories available for characters are many, ranging from personal quests for self-understanding to adventuresome pilgrimages to holy sites across Mythic Europe and beyond. The outcome of a quest should never be certain.

Self-Discovery

A quest of self-discovery should challenge the core tenets of the character, by having to make difficult moral or ethical choices. God often tests his strongest followers with the harshest tests by inflicting tragedy upon them: the deaths of loved ones, imprisonment, or injustice. A quest of self-discovery could also include mystical trances and flights of the soul.

Story Idea: The character is framed for a terrible crime — perhaps heresy or murder — and is convicted without fair trial (during which close friends or family condemn him) and must exonerate his name while uncovering the true criminal.

Pilgrimage

Travel to a holy site could result in gaining True Faith. Of importance in the pilgrimage is not simply the destination but the journey — a physical manifestation of metaphysical travel towards God. Events or incidents that occur during the pilgrimage should be designed to test the character's faith in, and love of, God. The character's conduct must be exemplary despite any opposition or adversity. Story guides should feel free to take off their kid gloves. A pilgrimage undertaken by the character for the express purpose of gaining True Faith should never succeed, since the Hand of God cannot be forced.

Story Idea: A local monastery's sacred relic is stolen by a distant rival monastery, and the character is asked by an angel to recover it.

Supernatural Adversity

Holy men and women from the Bible were constantly tested by God. They were terrorized by devils or cowed by angels, and Mythic Europe in the Middle Ages is no exception. Contests with demons and monsters, or frightening instructions from angels are common divine tests of faith. A character on the cusp of gaining True Faith is likely to be diabolically tempted with every imaginable pleasure of the flesh, while angels may demand that the character give up his earthly belongings or renounce his family.

Story Idea: A demon in the guise of an angel demands that the character accuse an innocent midwife of diabolism.

Gaining Faith Points

Any character may gain Faith Points at some point in his life. By performing devout acts or rituals, a character may gain Faith Points. The most common way for this to happen is through pilgrimage to a holy site, such as Mecca for Muslims, or Jerusalem for Christians and Jews, and through participation in holy rites, such as the sacraments.

Faith Points may also be gained in the same way that saintly characters gain them, through tests of faith or by performing particularly pious activities.

Playing a Character with True Faith

> Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God.
>
> *Romans 5:1-2*

Gaining True Faith results in the complete moral reformation of a person's character, brought about through bringing the whole soul under the authority of Divine Truth. A character with True Faith is accorded certainty in an uncertain world — a connection to the unmoving Absolute while everything else changes.

The relationship granted to the character is one so pure that it is utterly sacrosanct and inviolable. True Faith may not be targeted by magic or by the powers of supernatural creatures, and may not be detected, suppressed, or altered through Intellego, Perdo, or Rego spells.

A character need not be a Mythic Companion, or belong to a tradition that uses holy powers, to have a True Faith Score. True Faith is unique and distinct from other forms of Divine blessings, although it is complementary and can enhance holy powers or other supernatural virtues. There is no limit to the number of Faith Points a character may have, and no ceiling to the True Faith Score, although five is a practical threshold. Saints like the Apostles may have had a True Faith Score upwards of seven, and the Blessed Virgin Mary may have had a Score of ten.

True Faith and Institutions

The Church is a holy institution, and its priests are surrounded by the holy radiance of the Divine. Members of the clergy and other sacerdotal figures, such as rabbis or *imams*, are among the most likely to gain True Faith, due to their constant devotion to the Divine. Laypersons who gain True Faith are also often ordained into the clergy, and may rise to exalted or respected positions within the Church or religious community. Many bishops gain True Faith after a lifetime of piety and dedication.

Many kings, queens, and pious rulers have been known to have True Faith and perform miracles. Whether they are wise and successful rulers because of their connection to the Divine, or they gained a connection to the Divine through their piety and faithfulness, is debated. Rulers that have become saints include the St. Helena, the mother of Emperor Constantine the Great; St. Edward the Confessor, the eleventh-century king of England; and Nur al-Din, ruler of Damascus in the twelfth century.

Despite a preponderance of saintly characters belonging to a religious institution, they are also more likely to hold controversial or heterodox beliefs, which may bring them into conflict with the ecclesiastical authorities. Those of great ability and faith may rise above this and still be afforded canonization; others are martyred or excommunicated, or gain acceptance in another, "heretical," community of the faithful.

Tests of Faith

> Then they returned to Lystra, Iconium and Antioch, strengthening the disciples and encour-

aging them to remain true to the faith. "We must go through many hardships to enter the kingdom of God," they said.

Acts 14:21-22

A test of faith is when God assesses the level of his follower's devotion through a trial or ordeal. While a saintly character is granted complete conviction by virtue of his relationship with God, without testing that conviction, it can never grow or develop. Immobility of virtue is the beginning of vice.

God is not malicious, and so regardless how difficult or harsh His tests are, they are meted out precisely because of the love held for the character. By overcoming the tests, the character's faith matures. The higher a character's True Faith Score, the harder, more demanding, and more frequent the tests are.

Common tests involve the refusal of aid, silence to prayers, or the removal of holy powers until some condition is fulfilled (such as penance for a sin, founding a church, recovering relics, or chastising a sinful local lord) or time has elapsed (a month or year, for example). In game terms, the character may no longer spend Faith Points or use Holy Virtues for the duration of the test.

Crises of Faith

Resist him, standing firm in the faith, because you know that your brothers throughout the world are undergoing the same kind of sufferings.

1 Peter 5:9

Only God is perfect, therefore complete fidelity to God's will is impossible, even for a holy character. At some point he will sin, doubt, or fail a test. It is not easy having True Faith, and even the slightest failure, deviation or minor sin may result in the loss of True Faith and all its benefits. The ultimate test of faith is the loss of True Faith.

When a character loses his True Faith, it is known as a crisis of faith. For a time, God turns his loving gaze away from him; during this time, all kinds of trials and tribulations accost the character. Fear, uncertainty, and shame may afflict his thoughts, he may find friends and allies turning from him, or suspecting him of some crime, or have his family torn from him by war, famine, or plague.

Despite all the hardship, the character must remain steadfast in his undying love of and devotion to God. Although

Story Uses: Tests of Faith

Tests of faith should serve three purposes: to develop the saintly character, to prompt a story, and to instruct the character in pious, godly behavior. In the form of a moral quandary, a test of allegiance, or a persecution by the authorities, a test of faith puts a character's faith to the test. During this time, he typically must rely on his own abilities, without intercession from God or Divine agents. Tests of faith can also give the storyguide a chance to send the character on some mission, even seemingly impossible ones, such as the conversion of a faerie lord, the recovery of a relic from diabolists, or a pilgrimage to the site of St. Symeon's martyrdom. If the character sins somehow, a test of faith is also a good chance for him to redeem himself.

A test of faith is also a good way to increase a character's True Faith Score. Because True Faith is a Virtue, a test of faith should serve to enhance the character or prompt a story rather than to punish the player.

Story Uses: Crisis of Faith

A player whose character loses his True Faith has the option of his character being center of attention while regaining his True Faith. During a crisis of faith, the character loses his Faith Points, prayers remain unanswered, and none of his holy powers work. There is no warning for a crisis of faith, no set time until the True Faith Score returns, and no single task that will return it. During a crisis of faith, the character must remain committed to God no matter what he faces, no matter how harsh or hard the suffering. Often demons and infernalists will beset a troubled character, eager to taunt or tempt him.

Like tests of faith, a crisis of faith, if the character remains steadfast, is a good reason to allow an increase in his True Faith Score. It could also result in the loss of some or all of the character's True Faith, if he turns to some other Realm for comfort or assurance. Crises of Faith work best in cooperation and negotiation with the character's player.

God may not answer prayers or comfort his heart, the character must rejoice at what few blessings remain and look to God for deliverance from fear or weakness or hunger. To a saintly character, it may seem as thought God has renounced him, but this is not so. An angel always watches over holy characters, ready to reward the righteous or punish the faithless. Not everyone regains their faith, however.

Personality

True Faith is absolute apprehension of an unknowable God through the human soul. It cannot be rationally explained or debated, except through the revealed and inspired texts.

Nothing profane can approach the holiness of God. When a character has True Faith, it cleanses him, removing the impurities on his soul and replacing them with Divine Light. This purification aids every divinely inspired activity undertaken by the character, which is reflected in game-terms through spending Faith Points like Confidence Points.

Saintly characters should have complementary Personality Traits, such as Pious, Merciful, Loving, Compassionate, Courageous, or Temperate, or negative scores in opposing traits. Unlike mere Faith Points, losing or altering Personality Traits will not result in losing the True Faith Score, although gaining a sinful Personality Trait may result in a crisis of faith. If your saga does not use Personality Traits, then at least consider this when portraying your character.

The more sanctified a character becomes, the more he abhors himself and despises sin, dedicating every fiber of his being to God, and in so doing finds true Divine self-love. As his faith grows, he relies more and more upon God and the purity that their relationship brings.

Saintly Reputation

Legends of saints are larger than life — they are the superstars of Mythic Europe. As a saintly character performs miracles and overcomes adversity, he gains a reputation that can increase startlingly. Each miracle he successfully prays for counts as one noteworthy action per Faith Point he possesses, so long as there was a witness. So long he has a True Faith Score, the character cannot gain a negative Reputation.

A fallen saint is a despised person, unwelcome in any circle other than the darkest levels of Hell.

Miracles

> ...by the power of signs and wonders, by the power of the Spirit of God ...
>
> *Romans 15:19*

Miracles are the signs and actions of God, performed either directly or through an agent, such as a saint, angel, prophet, relic, or icon. All miracles come directly from the Divine Realm as expressions of God's Will. They therefore transcend every earthly or supernatural power and cannot be overcome or reversed by magic of any kind, or infernal or faerie power. The glory of God and the good of mankind are the ultimate aim of all miracles. While they may seem to perform evil, such as inflicting a plague upon an impious city or striking a prideful king blind, they will always confirm the truth of the Divine mission.

Note: Miracles prayed for are different than those performed by a saint in Heaven, since the saint's miracles rely on Divine Might, rather than depending on the direct providence of God. They are also distinct from holy powers, which are miraculous but are learned abilities granted by God rather than direct intercession.

The following mechanics for miracles are optional.

Praying for Miracles

Anyone who possesses a Faith Point (such as from the True Faith Virtue, a sacrament or a holy activity, or from a relic) may pray for a miracle. Doing so requires no special training or knowledge, although it does involve making a deeply spiritual commitment. If your character does not have any Faith Points, he may only invoke God's aid or ask for the intercession of a saint (see Invoking God's Aid and Mythic Christianity, Saints).

To pray for a miracle, chose an effect from the Holy Powers chapter, spend a Faith Point, and roll your True Faith Score + Concentration + Aura aiming to get over the Level of the power (if you have no True Faith Score, you just add the Aura).

Praying for a Miracle:
True Faith Score + Concentration + Aura + Stress Die

Level:
level of holy power

Should the holy powers list not cover what is being prayed for, use the Hermetic Spell guidelines (**Ars Magica** 5th Edition, Chapter 9). Faith Points may be spent to increase this roll, adding +3 for each point spent; Confidence Points may also be spent up to the character's Confidence Score as normal. If the character possesses a Holy Method Ability, he may substitute his score in it for Concentration when praying.

Groups may pray as one for a miracle, using the Ceremony Supernatural Ability, though all of them must possess a Faith Point. Add each participant's True Faith Score + Concentration (or Method) to the total.

Miracles have an infinite Penetration: a successful miracle transcends *all* other powers. It cannot be resisted by the Parma Magica, supernatural Magic Resistance, a creature's powers, or spells. Moreover, a miracle may not be undone, altered, or targeted by any supernatural power.

Furthermore, other miracles, holy magic, and the powers of Divine beings will not resist or overturn a miracle. God does not work against Himself.

> *Exempla Gratia*: While Isabelle the Beautiful is being carried through the air by the faerie prince Dafydd, she prays that she escape from his hideous claws. The storyguide decides that her prayer is a level 15 Intervention and Isabelle's player argues that her need is Grave (–5) and she needs Immediate aid (+10), which increases the miracle's level to 20. Isabelle is above the realm of Sir Dorigen, which has a Dominion aura of 3, and she has a True Faith Score of 1, Concentration 0, and 1 Faith Point. She spends the Faith Point and rolls, adding her Faith Score (1) plus her Concentration (0) plus the Dominion (3), and needs to get over 15 on a stress die.

Miraculous Special Effects

Miracles are rarely immediate or spectacular. Prayers for aid or rebuke are most likely to be subtle and to take place over a number of days, weeks, or months. Asking for more immediate aid increases the level, as does requesting petty or trivial things.

Add the modifier to the miracle's level.

Timeliness

The timeliness is the length between the prayer and the miracle's manifestation, not the miracle's Duration.

Immediate (instantly to a few hours): +10
Day (same as Hermetic duration): +5
Week (not longer than seven days): +0
Month (not longer than a moon cycle): –5
Year (not longer than a calendar year): –10
Generation (not longer than fifteen years): –20

Need

Need deals with how desperate or deserving the supplicant is, and how righteous the prayer is.

Calamitous (supplicant or the subjects of the prayer are in desperate personal need, such assault from supernatural forces): –15
Dire (supplicant is making a selfless or self-sacrificing request, or the prayer would result in righting a great injustice, or grant great strength or mercy to many innocent believers): –10
Grave (request would undo infernal activity, would deeply benefit believers or save the supplicant from imminent personal danger): –5
Beneficial (supplicant is on a holy quest, or the prayer would hinder or halt a sinful or malicious supernatural activity): +0
Frivolous (the request has no grander purpose than to make someone's life easier or more comfortable, or the supplicant is in a state of mortal sin): +10
Impious (supplicant is a pagan, infidel, or unbeliever, or the request is motivated by sin, such as pride or greed): +20

Botching

Botching a prayer roll results in the temporary loss of all Faith Points for a number of weeks equal to botches scored. A character without Faith Points who botches a prayer roll will not have any prayer (or invocation or intimidation of a saint) answered for a number of months equal to the number of botches scored. A botch may also provoke a tragedy of hubris (see Holy Powers) if appropriate.

Storyguiding Miracles

Miracles can be tricky to storyguide. A character may pray for literally anything, although sinful "prayers" will obviously remain unanswered or punished, at the storyguide's discretion. Due to their origin, miracles are also the most potent supernatural "power" in **Ars Magica**; no force — not the mightiest archmagus, duke of Hell, or Faerie monarch — may oppose a miracle.

For this reason, they can easily overshadow the game and the powers of other characters, particularly magi, who should be the main characters of a saga. A character with True Faith could conceivably pray for something every day once a day until a lucky roll granted the prayer. Storyguides may (and should) resist this as much as is necessary to preserve the saga's narrative balance.

Unlike casting a spell, therefore, miracles must be negotiated between the storyguide and the saintly character's player. God's hand cannot be forced, even by a lucky roll. But God also favors the faithful with Heavenly aid. The character prays for something (such as aid in battle, or the cure of a sick child): the player may then negotiate with the storyguide as to just how spectacular, timely, and powerful the miracle is, before the player makes the roll. Although this is negotiated, the storyguide has final say. At the agreement of the troupe, the storyguide may be left as the sole arbiter, without the need for any negotiation. Remember also that a saintly character would never dream of expecting God's aid unconditionally or request something selfish.

If the roll does not equal or exceed the level of the miracle, the storyguide may decide that God sends some form of lesser aid equal to what the roll may allow, but is under no obligation to do so.

When choosing a miracle, holy powers and the powers of saints in Heaven and angels are particularly thematic. Ultimately, however, God wants what is best for the story.

Embodying the Light

> Light upon light; God guides to His light whom He will.
>
> *Qur'an 24:35*

True Faith fills the pious with Divine light, which begins to emanate from them as they live "face to face" with God. When the impediments of sin and worldly corruption are brushed away, the character's soul turns toward divine things.

This dedication to the divine manifests as holy light, augmenting the character's True Faith Score and based on the three theological virtues, Devotion, Hope and Charity. (Note: the theological virtue "Devotion" is normally "Faith", but the name has been changed to avoid confusion.) These powers are cumulative and are gained when the character gains the appropriate True Faith score.

Devotion: True Faith 2

Devotion is an infused quality, wherein the soul perceives the perfection and truth of the Divine radiance.

When a character has a True Faith Score of 2 he gains the Premonitions Minor Virtue (**Ars Magica** 5th Edition page 47). Furthermore, the character may

dispel any supernatural (magical and Infernal) illusion or Faerie glamour, no matter its level, by spending a Faith Point.

Hope: True Faith 3

Hope is the unshakable confidence in divine providence. It is a strengthening through God, not only directly but through the natural works of divine agency, leading ultimately towards salvation.

A character with a True Faith Score of 3 adds 6 instead of 3 when spending Faith Points like Confidence. Furthermore, the character becomes nearly immune to magic that negatively affects the mind. His Magic Resistance against Mentem spells (and similar supernatural powers) is doubled.

Charity: True Faith 5

Charity is the predisposition to love God, replacing all other urges. It is an infused motive that makes the character inimical to sin. He becomes lit with a fire that dims all lesser flames: the very holiness of God. His face begins to glow softly with a holy light — as bright as a candle — which can only be seen in dim light or darkness.

When a character gains a True Faith Score of 5, he radiates a tangible Divine Empyreal aura (see Heaven and Earth, Divine Auras) with a rating equal to his True Faith Score minus 4. Thus, a character with a True Faith Score of 6 would radiate an Empyreal aura of 2. This interacts with other auras and supernatural powers in the same manner as a normal Divine aura, and may overwhelm lesser auras or be overwhelmed by greater auras. The character's Empyreal aura extends for Voice range. A character with this blessing may temper his aura.

Divine Warping

> When Moses came down from Mount Sinai with the two Tablets of the Testimony in his hands, he was not aware that his face was Radiant because he had spoken with the Lord.
>
> *Exodus* 34:29

Divine Warping — like all things divine — is life-changing and profound. Visions, speaking in tongues, stigmata, vivid dreams, and angelic visitations are common symptoms of Divine Warping. As the Warping becomes more severe and pronounced, however, mundane characters can undergo dramatic transfigurations, both physically and spiritually, taking on the terrifying aspects of angels, or zealous and extreme personality traits.

Since the Dominion is the aura that the majority of Mythic Europe's inhabitants are most likely to interact with, it is the most common source of mystical Warping (see "Warping", **Ars Magica** 5th Edition, page167).

Unique to the holy mystic traditions is a heavenly form of Warping known among holy mages as the **Divine Ascent**, first codified in the fourth century by Dionysus the Areopagite, a Platonist Christian mystic. Only those who practice the holy arts experience Divine Ascension. Those who do are believed to be both cursed and blessed.

Causes of Divine Warping

There are three common sources of Divine Warping: Divine auras, powerful Divine effects, and Divine botches. Like all Warping, consider the source of Divine Warping when choosing Warping effects. There is no mechanical difference between types of Warping. Divine Warping merely creates a different flavor in its effects.

Characters with holy powers, Virtues from Divine sources (such as Sense Holiness and Unholiness), or Faith Points do not gain Warping Points from a powerful Divine aura. When choosing Virtues and Flaws for your character, remember to stipulate which Realm they are derived from.

Divine Warping tends to result in flaws that punish sinful characters and try to guide them towards redemption, or emphasize pious extremes in already devout believers.

Common Minor Flaws: Compassionate, Compulsion (prayer, self-flagellation), Continence, Disfigured (stigmata scars), Driven (Minor), Fear (of the Divine or Infernal), Fragile Constitution, Generous, Humble, Lame, Obsessed (God, sin, and sinners), Pious (Minor), Soft-Hearted, Susceptibility to Divine Power, Susceptibility to Infernal Power, Temperate, Visions.

Common Major Flaws: Blind, Deaf, Driven (Major), Enfeebled, Pious (Major).

Flaws gained through Warping do not grant immunity against gaining Warping Points.

The Divine also blesses those who spend a great deal of time within its influence. Minor Virtues gained when a character reaches a Warping Score of 5 will prevent further accumulation of Warping Points due to exposure to a powerful aura.

Divine Auras

Large churches and cathedrals are the most common causes of Divine Warping in Mythic Europe. However, many of the people who live and pray in these places also possess Faith Points or mystical abilities that prevent them from gaining Warping Points from the church's powerful aura. Auras of any kind with a level over 5 are very rare in Mythic Europe, and the majority of them are located around the small area of a church's altar or similar holy place.

Miracles

A character in the presence of a miracle whose level is thirty or greater gains one Warping Point. Characters directly affected by miracles (and saints or the faithful who pray for them) do not gain Warping if the miracle was intended for their benefit. Continuous miracles do not cause Warping from constant exposure.

Divine and Holy Powers

The powers of Divine beings may also cause Warping. Holy powers, such as those performed by Methods and Powers will also cause Warping if the level of the power is thirty or higher.

Botches

One Warping Point is gained for each zero on a botch die when using a holy power or divine supernatural ability. Botching when praying for a miracle or performing holy powers has additional effects (see Miracles).

The Divine Ascent

Holy characters (that is, characters from a holy tradition or who possess Miraculous Abilities) experience a unique form of Warping called the **Divine Ascent**, which is the result of their training and immersion in the holy mystic arts. Divine Ascent takes three common forms, the **Divine Gloom**, **Divine Form**, and **Divine Unity**, which replace the normal "Effects of Warping" rules. Divine Gloom sees the holy mystic practitioner gradually lose his perception of the mundane world; Divine Form causes the holy wizard to take on awe-inspiring sacred majesty or radiance; and Divine Unity transforms the mystic into an exemplar of a single Godly characteristic or virtue.

Most holy characters revere Divine Ascension and actively seek it, particularly Sufi mystics and Jewish Kabbalists, believing it to be a temporary flight to Heaven. Those who experience it gain unique insights into the nature of the Divine Realm and may even gain sacred benefits. Unlike Hermetic magic, there is no "Final" Ascent. Rather, holy characters will become more and more Warped until they die from old age.

Characters who possess both Hermetic arts (or hedge magic) *and* Miraculous Abilities (such as Purity or Holy Magic) suffer only one form of unique Warping in their lifetime, which is decided in negotiation between storyguide and player as to what form is most appropriate. Characters with *only* True Faith or a Divine virtue merely experience "generic" Warping, as **Ars Magica** 5th Edition, page 167. Hermetic magi with True Faith experience Twilight.

Ascension

Divine Ascension may affect any holy character who possesses a Holy Power or Miraculous Ability when they gain two or more Warping Points from a single event. When this happens, the player must check to see if the character experiences the Divine Ascent, by adding any gained Warping Points to his Warping Total (and possibly adjusting his Warping Score) and then rolling:

DIVINE ASCENSION:
Presence + Concentration (or Meditation) + stress die vs. Warping Score + Number of Warping Points Gained + True Faith Score + local aura + stress die (no botch)

If the character succeeds, he is too tied to the mundane world to temporarily ascend to the Divine. If he fails, then he temporarily "ascends" to a Divine place.

He is also affected by one of the three forms of Divine Ascent, and gains a number of additional Warping Points equal to the margin by which he failed the Divine Ascension roll (these additional Warping Points do not trigger further Divine Ascension).

The player and storyguide should choose which form of Divine Ascent (Divine Gloom, Divine Form, or Divine Unity) is most appropriate for the character. The character will experience the same form of Divine Ascent for the rest of his or her life.

Experiencing the Ascent

When a character experiences Divine Ascension, he experiences a mystical sensation of being spiritually lifted into dazzling obscurity and shining brilliance. Mystics variously describe this place as Heaven or perhaps a powerful Celestial regio. During the Ascent the character may experience frightening or uplifting visions, encounter angelic or saintly beings, demonic tempters, or simply be lost in rapturous ecstasy. Feel free to play this out.

The character will remain in this Ascent for a number of days (24 hours) equal to his Warping Score plus the total number of Warping Points gained (minimum 1).

BASE ASCENT TIME:
(Warping Score + Warping Points gained) in days

A character with True Faith subtracts his Faith Score from the total (although the minimum remains 1 day).

Once a holy character reaches a Warping Score of six or greater, his Base Ascent time increases to months rather than days.

In this time, the holy character's body may either remain in the mundane world (in which case, it is immune to all supernatural powers and cannot suffer from any illness, deprivation, or wounds), or it is completely removed from earth and vanishes until the Ascent is over (when it returns to where it was before the Ascent).

Exempla Gratia: Dominia the Ascetic has a True Faith Score of 1, a Warping Score of 0 (0), an Intelligence of +1, and her Concentration is 0. She gains three Warping Points from being close to a potent divine power while in an Empyreal aura of 5, so must roll to see if she is affected by Divine Ascent. The storyguide rolls 8 for the Warping , for a total of 17. She rolls a 5, for a total of 7, and gains ten additional Warping Points and begins her first Divine Ascent, which lasts for twelve days (Warping Score 0 + Warping Points 13 – Faith Score 1).

Divine Gloom

A profoundly mystical Warping effect, the Divine Gloom is the loss of apprehension of the material world in place of the Divine. As it always occurs when the Warped character is at the very final stages of Warping, it is often considered by holy mages to be akin to the Divine form of Hermetic Twilight, the last step before the Warping takes the character forever.

When a character is affected by the Divine Gloom, he slowly loses his knowledge and understanding of the mundane, but excels in his comprehension of all things Divine. He reaches the topmost altitude of the holy ascent, and begins to plunge into the divine enlightenment of transcendence — the shadows in which the Lord resides beyond all things.

The Divine Gloom gives the character an understanding of the incomprehensible Divine Realm, and therefore removes his ability to perceive the comprehensible. It is this loss of knowledge that gives this state the name "Gloom", since the affected character is thrust into a state of intellectual darkness, while at the same time residing spiritually in a realm of Light beyond light.

Game Effects

A character experiencing the Divine Gloom begins to have his higher reasoning faculties replaced with directly intellectualized divine revelation. Each time he gains Warping Points, he gains the same number of Experience Points to divide between Dominion Lore, any Holy Power

Abilities, and the Ability Scores of any Virtue with a holy source (such as Sense Holiness and Unholiness, or Holy Magic).

The Divine Gloom also results in the loss of character's mundane knowledge. The character must lose the same number of Experience Points that he gained from Warping from Abilities with a mundane focus (such as Swim, Charm, or Profession).

Finally, the character is now a beacon to all manner of beings from the Invisible World: unMantled angels, demons, faeries, and elemental spirits. To those beings, the holy character shines like a torch in the night and draws them like bees to nectar. Their reaction to the character depends on circumstances, the character and the individual being.

Exempla Gratia: Dominia has started her Divine Ascent, and her player decides she will experience the Divine Gloom. Since she has gained a total of ten Warping Points from her Divine Ascent (three from the original trigger, and seven from the Ascent itself) she may divide 10 Experience Points between holy Abilities. Her player decides to put all the experience into her Transcendence Ability. She must also subtract a total of 10 XP from her mundane Abilities, and decides to lose 5XP from her Animal Handling Ability and 5XP from her Swim Ability. She now also has a Warping Score of 1.

Divine Form

God is holiness incarnate; it is His most intrinsic attribute. Those who are holy in His eyes share in that very majesty, glory, sovereignty, and unfathomable mystery of the Divine. The Divine Form is the profound transformation of the character towards Holiness that is so pure as to be without spot or stain, or anything like it.

The character becomes light and purity itself. As God "is of purer eyes than to behold iniquity", so the character is of a purer heart and mind than to have one sinful thought in it. His thoughts and actions are no longer those of a mere mortal; he becomes the pattern of purity and holiness.

In so transforming, the holy character becomes a figure of hieratic authority and majesty, radiating the purest splendor. To mortal eyes, the character is transfigured into near angelic brilliance; his voice is that of the Throne in Heaven and his actions are the Divine Will. To the unfaithful and impious, the character could appear terrifying, while to the faithful or virtuous, the character's presence is comforting, sanctifying, and uplifting. Demons and those aligned with Hell abhor the presence of those who bear the mark of Divine Form, while those from the Magic and Faerie Realm are struck by feelings of respect, reverence, or timidity at such purity and blessedness.

Should the character ever act in a way that is contrary to the holy Will of God, such as break a Commandment or Law, perform some wicked act that would place his soul in a state of Mortal Sin, or otherwise say or do something that aids diabolic forces or profanes something holy, he will suffer grievously.

Game Effects

The Divine Form operates like *The Commanding Aura* possessed by Mythic Europe's kings and ecclesiastical figures. The character's Magic Resistance Score is equal to the character's Warping Score, and stacks with the Magic Resistance gained from a True Faith Score (although not from other sources, like Parma Magica or from a Holy Power). When determining the character's Soak bonus, include the Magic Resistance from True Faith before dividing by five. The character's Penetration is equal to his Warping Score, and gains an additional bonus equal to his Faith Score multiplied by 5.

Serious consequences can befall a character with Divine Form. God's holiness will not be profaned, and those who do so are punished. Any impious action (determined by the storyguide) requiring a roll must use a stress die with a number of additional botch dice equal to the character's Warping Score multiplied by three.

Abilities or powers that reduce the number of botch dice a character rolls, such as Spell Mastery or the Seventh Ring of Solomon, are applied *before* any botch dice gained from Divine Form (so the character will always roll at least as many botch dice as his Warping Score, if the activity is sinful).

Furthermore, a character who commits a venial sin immediately suffers from a light wound; a character who commits a mortal sin immediately suffers a medium wound. These wounds cannot be Soaked and must be healed naturally or by miracle; no other power — magic, faerie, or infernal — may repair them.

Exempla Gratia: Arshaq ibn Kareem the *zahid* has a Faith Score of 1. He goes into Divine Ascent and experiences the Divine Form. After gaining a Warping Score of 1, he gains a Magic Resistance of 11 (1 from his Warping Score and 10 from his True Faith Score), a Soak bonus of +2 and a Penetration for his Commanding Aura of 6.

Divine Unity

There are many virtues — expressions of the innate goodness of the soul that disposes people to perform good acts. The Ascent of Divine Unity causes a holy character to begin to exemplify or personify a specific virtue. In so doing, the character begins to affect others around him, influencing not only their personalities, but also the aura.

This kind of Divine Ascent is most commonly found among Christian holy practitioners, in particular Ascetics.

Game Effects

When someone experiences Divine Unity, the player must choose a specific virtue that his character will begin to personify. As the character becomes increasingly warped, his behavior becomes distorted towards one particular kind of good behavior and thought. This in turn affects the aura and people around the character through unconscious Holy Influence (see Holy Influence) that affects people and the Divine aura. The Warped character adds his Warping Score to a Personality Trait determined by the virtue he is personifying, resulting in an extreme, monomaniacal persona.

Characters who spend a season or more in regular company with the Ascending character are affected as though he was using Holy Influence on them, with the invoked Personality Trait being the exemplified virtue (roll as normal to determine the effect). The Ascending character will also change the Temper of any aura he spends a season or more in, choosing the most appropriate Temper for the character's virtue. This may result in Schism.

The Virtues

> And now abideth faith, hope, charity, these three, but the greatest of these is charity.
>
> *1 Corinthians 13:13*

There are a large number of virtues and the exact order and importance of them is a hotly debated topic among theologians. Most of the virtues are derived from the Bible and from philosophical texts by Plato and Aristotle. This list is not exhaustive; feel free to develop your own virtues more suited to a specific faith (Romans 12:6-8 is a possible starting point). The seven most common (Capital) virtues are:

Moral

The Moral virtues (also known as Capital virtues) are ones that moderate the sin of fleshly and sensuous desire, driving people away from indulgence and sin and towards righteousness and grace. They are often known as the Cardinal Virtues.

Justice: The Virtue of Justice creates respect towards others, being the source of piety, gratitude and duty, as well as insight into people's behavior

Fortitude: This is willingness to take a risk in the face of insurmountable danger, in pursuit of a worthwhile aim. The Virtue of Fortitude helps resist fear, whether physical, spiritual, or social.

Temperance: The Virtue of Temperance moderates and subordinates inappropriate desire, granting you the ability to act freely and selflessly. In particular, it allows you to achieve great feats that benefit humanity as a whole.

Wisdom: The Virtue of Wisdom is the greatness of soul, personifying your understanding of truth, and the catalyst for prudently carrying you desired goals with considered judgment.

Theological

The Theological virtues infuse celestial traits into the soul, which come directly from the Divine Realm, rather than through human goodness like the Capital virtues. The soul is transformed by the Theological virtues, allowing a fuller participation with the Divine and a true morality.

Faith: The Virtue of Faith is the firm assurance and conviction in things unseen; the acceptance of God. It provides illumination in the darkness of life and is the free submitting of the will to the Divine.

Hope: The Virtue of Hope sustains and strengthens the soul in times of trouble, opening the heart to Divine beatitude in the hereafter.

Charity: Also known as the Virtue of Love, Charity is complete devotion to the Divine above all things, including self. Through Charity comes all lesser forms of love; in Charity is found True Love, which is the earthly manifestation of Love of God.

Islamic Virtues

God enjoins justice, kindness and charity to one's kindred, and forbids lewdness, reprehensible conduct and oppression. He admonishes you so that you may take heed.

Qur'an 16:90

There are a large number of commonly cited Islamic Virtues, most of which are similar or the same as the Christian-themed virtues given here. Other virtues inspired by the Qur'an could include: Righteousness, Generosity, Gratitude, Contentment, Humility, Kindness, Courtesy, Purity, Respect, Tolerance, Mercy, Dignity, Patience, Loyalty and Honesty.

Exempla Gratia: In this example, Arshaq ibn Kareem's player chooses *Divine Unity* instead of *Divine Form*, and decides to personify the Virtue of Temperance. With a Warping Score of 1, Arshaq increases his Brave Personality Trait to +4. After a season, his presence affects the aura he is in. He rolls a simple die (and gets an 8) + his Presence (0) + Leadership (2) + Brave Personality Trait (+4), and invokes a Brave Temper of +2.

Mythic Companions

You may find, when playing **Ars Magica**, that you would like to play a character who is comparable in power to a Hermetic magus without actually playing a member of the Order of Hermes. There are many individuals in Mythic Europe who have strange and potent abilities, including non-Hermetic wizards, holy hermits, and supernaturally strong warriors. In **Ars Magica** such characters are referred collectively as Mythic Companions. While Hermetic magi are normally still the most potent characters in terms of raw power, Mythic Companions approach a similar level of power and have greater flexibility in their construction.

If you wish to play a Mythic Companion, you should normally play it as an alternative to a magus character, though the storyguide may disregard this guideline, depending on how your saga is being conducted. Mythic Companions are generated in the same way as other Companion characters, with some important exceptions:

1. All Mythic Companions take a Free Virtue that specifies their status. These Virtues are incompatible with each other, and with The Gift, and are not available to grogs. Blood of Heroes, in *Houses of Hermes: True Lineages* is another example of a Virtue that marks a character as a Mythic Companion.
2. You gain a free Minor Virtue, normally specified by the Mythic Companion Virtue. In addition, you may take up to ten points of Flaws, and each point of Flaws is worth two points of Virtues. This produces a maximum of 21 points of Virtues and 10 points of Flaws. Most Mythic Companion Virtues require you to take some particular Virtues and Flaws; these count against your maximum of 21 points of Virtues and 10 points of Flaws.
3. You should also agree with the storyguide on a minimum set of Ability scores that the character should have by the time character generation is complete. As for Hermetic magi, this set of Abilities should come to a total of 90 experience points. Note that this is not an additional 90 points to spend; it is rather a restriction on how 90 of your experience points may be spent.

A sample Mythic Companion template is below, and others may be found in the setting chapters that follow.

Mythic Companions: Nephilim

Nephilim are the divine giants and heroes of ancient myth. While older Nephilim rarely venture from their divine regiones, a few younger Nephilim occasionally leave their homes to wander the earth and experience new things. Most "young" Nephilim are about eighty years old, which is the start of their adulthood. For an example, see Abbas the Hunted (in Heaven and Earth, Divine Beings).

Note: Nephilim are very powerful and are recommended for high-powered sagas, or sagas with elder magi. If your troupe is worried about game balance, ensure that age levels for characters are roughly parallel.

Required Virtues: All Nephilim must take the following Virtues:

Nephilim (Free — Mythic Companion Virtue)
Blood of the Nephilim (Major, Supernatural)
Greater Immunity: Disease (Major, Supernatural)
Great Stamina (Minor, General)
Great Strength (Minor, General)
Improved Characteristics (Minor, General)
Sense Holiness and Unholiness (Minor, Supernatural)
Strong Angelic Heritage (Minor, Supernatural)

Nephilim must take five points of Flaws to pay for these virtues and may take an additional five points of Flaws, which grant a further ten points of Virtues.

Minimum Ability Scores: Nephilim should begin play with the following minimum Ability scores:

Dominion Lore 4
Hebrew 1
Penetration 1
Sense Holiness and Unholiness 3

Holy Magic

Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, [there is] a woman that hath a familiar spirit at Endor.

And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me [him] up, whom I shall name unto thee.

And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou

a snare for my life, to cause me to die?

And Saul sware to her by the LORD, saying, [As] the LORD liveth, there shall no punishment happen to thee for this thing.

1 Samuel28:7-10

A magus devoted to God and His works may seek to divorce his magic from the damning sin of Pride and the idolatrous influence of pagan religions, and associate it wholly with God, invoking His will through prayer and piety. This **holy magic** is a gift given by God to those who follow His teachings and perform His works. It represents a transformation of thinking, whereby the magus comes to believe that Hermetic magic is wrong and seeks an alternative. This process is difficult, for it requires that a magus be willing to relearn much of what he has already discovered about magic and the Hermetic Arts.

Those who practice holy magic believe that they are doing right, and in fact often convert because they believe Hermetic magic is sinful, but it should be noted that magic is not necessarily evil in and of itself, since the attitude of the Divine toward magic might vary from saga to saga. Exactly why God penalizes magic in the Dominion is unclear, but it may be for some other reason than the state of the magus' soul. Similarly, while holy magic exists in Mythic Europe, whether this is the only kind of Hermetic magic God sanctions, or simply a variety of magic that works more closely with the Dominion, is left to be seen.

Holy magic does not need to be miraculous, but it is infused with love and respect for God. While it does serve the Divine, holy magic is still magic. It is important that characters do not develop the belief that they are somehow "backed" by God, or that they speak for God, for that is the sin of presumption, another kind of Pride. Holy magic does not need to show off. God's power is manifest in the world He created, and holy magi simply use these tools to share His glory with those who cannot see it, and protect the weak from those who would lead them astray. Holy magic does not need to break Hermetic limits to achieve these goals.

Holy Magic Summary

RESTRICTIONS

- Cannot use magic to sin
- No Hermetic words or gestures
- Must relearn Hermetic spells
- Incomprehensible to outsiders, Hermetic study totals halved
- Increasingly poor supernatural relations

BENEFITS

- Attuned to both Divine and Magic auras
- May use long-term fatigue as vis in rituals
- May use the Dominion for laboratory activities
- May use holy power guidelines as spell guidelines
- New range, duration, and target categories

Restrictions

Characters who cleanse their magic of what might be considered "idolatrous influences" must devote themselves to it; they travel down a path that is distinct from Hermetic magic. They abandon their years of magical training and understanding to see Creation in a new way. To begin this journey, holy magi must be meaningfully affected by the Divine, be it through a blessing from a saint, taking part in a holy ceremony, witnessing a miracle, or gaining a Warping Point from a divine source. The criteria for gaining a Faith Point are good examples of this sort of event (though True Faith is not a requirement for holy magic). Because of this experience, these magi are transformed, and may begin to learn how to use their magic to serve the Divine.

This makes it possible for them to learn a new Supernatural Ability: Holy Magic. This is very similar to Magic Theory as taught by the Order, in that it represents the characters' knowledge of how to use magic harmoniously with the Divine. They retain their knowledge of the Parma Magica and their Hermetic Arts, but must adapt them to serve their new purpose, and this requires that they effectively re-learn how to use their Gift.

Characters can study holy magic from a master or tradition, or by embarking upon a spiritual quest to discover it alone. As holy magic is extremely rare and does not have a positive reputation in the Order, finding a mentor can be difficult. Most magi who practice holy magic live in isolated places, and rarely associate with others. The search for a teacher, or for the understanding that allows magi to conform their magic to the Divine Will, may be the subject of many adventures.

Holy magi must then reinvent all of their formulaic spells using Holy Magic before they can cast them. Holy versions of spells are not the same as Hermetic ones, even if the effects are identical, though for the purposes of adapting them they are considered similar to each other. Once they have begun holy magic, their lab totals must always be halved when learning magic from a Hermetic source, such as a book or Laboratory Text. Likewise, holy magi are treated as Incomprehensible when those who practice normal magic try to understand or duplicate their work. Because of all this, they are usually considered hedge wizards by the rest of the Order.

Also, holy magi cannot use Hermetic words or gestures with their magic, since they are believed to lead the magus into ingrained rites of Hermetic idolatry and invoke the symbolism of sacrilegious rituals and worldly enchantment. A holy magus instead learns to call his magic solely with the worship of God. Thus, when casting, holy magi receive any penalties to their magic totals that they would normally accrue when practicing magic without words or gestures. This is usually a –15 penalty, though Virtues like Subtle Magic still apply in these circumstances.

Holy magi can also learn to substitute prayer and religious ceremonies in place of their Hermetic practices, to help offset this penalty. This requires that they roll a simple die + Presence + Theology of 15+; if they succeed, they may proceed as if they had used Hermetic words and gestures, and if they fail they must continue with the –15 penalty. Alternatively, holy characters may perform the actions associated with a Method Ability that they possess. For example, a character with Invocation may write a prayer on a piece of parchment and spend a point of Confidence. This can be done with any spell, and does not require any other words or gestures.

Holy magi may not use holy magic to sin under any circumstances. That is, they cannot knowingly break any of God's commandments or commit evil when casting their spells, and their magic simply does not function if they attempt to do so. Those who convert to holy magic can still use their Hermetic spells for sinful effects, but most holy magi give up

Holy Ranges, Durations, and Targets

Presence (Range): You radiate a sort of divine aura, which is not visible and has no effect on others except that it allows you to affect targets within this area through a holy extension of yourself; you do not have to speak as with Voice Range. The size of your aura depends upon your Presence, as shown below.

Presence	Distance
+4/+5	100 paces
+2/+3	50 paces
−1/0/+1	15 paces
−2/−3	5 paces
−4/−5	0 paces (caster only)

For the purposes of calculating spell levels, this range is the same as Voice.

Communion (Range): You can affect those things over which you have been invested holy authority or have been joined with by a holy ceremony. For example, a priest can affect his parish, a wife can affect her husband, a godparent can affect his child, and a host may affect his guests. There is a mystical connection between you, and so this is the same range as Arcane Connection.

Recitation (Duration): This is the same level as Concentration, and very similar in effect. The spell lasts for as long as the caster recites scripture or an established prayer. This can be read from a book, although if it is done from memory, an Intelligence + Theology roll may be needed to see how much the caster remembers.

Office (Duration): The spell lasts until the hour of the next formal prayer in the caster's tradition. This is usually about three hours. The spell has no effect at all when cast during a time of prayer, which usually includes dawn and dusk, or if the tradition does not have daily prayer hours. The duration is the same level as Diameter.

Devotion (Duration): The spell lasts for as long as a religious observance or devotional ceremony continues. Different members of the congregation can take over the service, essentially allowing it to continue indefinitely, but the spell ends if those tending it somehow fail in their duties. It is equivalent to Sun.

Sabbath (Duration): The spell lasts until dawn of the next day of rest in the character's tradition, which for Christians in the Middle Ages is Sunday. Thus, a spell cast on Monday morning with this Duration will last six full days. However, this spell has no effect at all when cast on the Sabbath day; it may only be cast on the day following. The duration is the same level as Sun.

40 (Duration): The spell lasts for forty days and forty nights, a duration that God seems to particularly favor and which thus has mystical significance. It is equivalent in level to Moon, and ends when the forty-first dawn or the forty-first dusk has passed.

Fast (Duration): The spell continues for as long as the character fasts, according to the terms of his faith. This usually means going without meat and taking only one meal a day. The duration can potentially last forever, though it ends if the caster dies or otherwise leaves the physical world. The caster can also end the effect at will. This is equivalent to the Moon duration.

Grace (Duration): The spell lasts for as long as the caster remains in a state of grace, meaning without mortal sin. Acts that cancel this duration might include homicide, perjury, theft, adultery, or sacrilege. It is the same level as Year, though it can theoretically last forever if a character never sins, as then it only ends if the caster dies or goes into Twilight.

Sin (Target): You affect an individual who is spiritually impure, stained with mortal sin. This also affects demons and objects that have somehow become unholy. The spell has no effect on divine beings or targets who are in a state of grace. It is the same level as Individual.

Faith (Target): This spell only affects those people who worship God, or else those who do not worship God. Most people do; only pagans, avowed nonbelievers, and diabolists are separated from the rest. The caster can choose to target only adherents of a particular faith with a Finesse roll, assuming he has some way to tell them apart. This target is equivalent to Group.

Dominion (Target): This is the same level as Boundary; it affects everything within a divine aura, as long as the source of the aura is within range. For example, at Voice range the caster can affect everything within an aura that originates at a church, so long as he can hear the church bells. Likewise, if he can see the church, he can affect everything in the Dominion that surrounds it.

their Hermetic magic completely, for they believe it is itself sinful and stains their souls in much the same way as perjury or theft. This opinion also applies to all activities that would require Magic Theory, though they can still practice magic in the laboratory if they use Holy Magic instead.

It is not unusual for holy magi to regress and cast Hermetic spells, however, perhaps believing that their actions serve the Divine whether their magic is holy or not, and the temptation to revert to old practices might be a central struggle for pious characters. Should a holy magus repeatedly commit terrible wrongs, or fail dramatically in his devotion, the storyguide may decide that his holy magic has ceased to function entirely. This crisis may require drastic action to overcome: the character is tested, requiring him to prove his faith using only mundane means, with each new regression forcing greater and longer penances. Only by making amends and sincerely repenting can a character overcome these lapses.

Characters who practice holy magic are tempting targets for demons and other infernal creatures. Holy magic acts like a beacon for all forms of evil spirits; it identifies the magus as a great prize and a terrible enemy. The storyguide should balance a character's attunement to the Divine with hatred and temptation from the Infernal realm, and prepare to plot his downfall by dark forces if he should begin to stray from the path. In fact, while holy magic has no effect when a magus tries to use it for evil, demonic powers may step in to fuel such corrupt spells, further damning him through their effects, and perhaps misleading him into believing that God wills his evil actions.

Some faeries, too, may be aggravated by holy magic. Those who dislike the Church and the Dominion for intruding upon what they consider their lands may similarly despise holy magi, and might harass them whenever they travel through faerie realms. Many who follow the path to holy magic may begin to see faeries as enemies, since many of these creatures lead believers away from God and teach them to believe in illusions and untruths. However, not all faeries are opposed to the Divine; stories exist of fay who are

interested in God and salvation, and who live happily among pious folk.

The Order of Hermes has little understanding of holy magic on the whole, but the concept is not looked upon favorably. Their heritage in the pagan Cult of Mercury is quite apparent, and the suggestion that Hermetic magic is a form of idolatry or sacrilege is insulting to most magi. Holy magic, were it examined impartially, would likely be seen as inferior by comparison, since it requires so many sacrifices. Holy magi recognize that there is little value (and perhaps some danger) in emphasizing the differences between their practices and those of other magi. They thus tend to be reclusive rather than calling attention to their beliefs or the failings of others.

Benefits

Besides being filled with God's grace and love, tending to their immortal souls, and better conforming to the beliefs of the majority of human society in Mythic Europe, magi receive other, more practical, benefits for practicing holy magic.

Holy magic is attuned to both the Divine and Magic realms. This means that magi receive no penalties in Infernal auras, and may add the level of the aura to their spells in Magic and Divine places. In Faerie, they may add half the score of the aura to their magic. Magi are still associated with the Magic realm because of their Gift, and so do not gain Warping points for living in a Magic aura, though they can also live in the Dominion without being affected.

Holy magi may cast holy spells that use the guidelines for miraculous effects, assuming they have the necessary Method and Power; the storyguide should assign an appropriate Technique and Form, and if the effect breaks Hermetic limits, it must be a Ritual. Instead of Artes Liberales and Philosophiae, however, they add their scores in the appropriate Method and Power when performing rituals or ceremonially casting, and these ceremonies require activating the appropriate Method as if calling a holy effect. Holy magi with the Ceremony Supernatural Ability (see New Virtues and Flaws) may include the Characteristic and Method scores of other participants in these holy rituals.

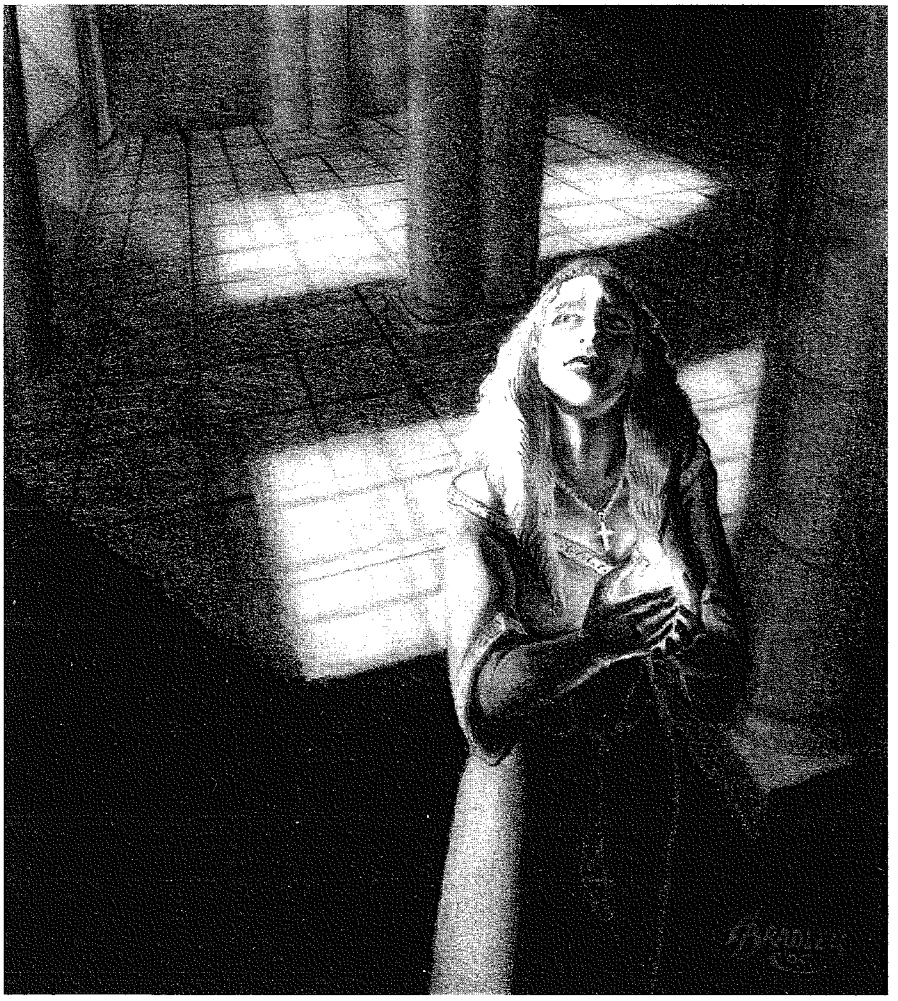
Instead of using vis to fuel their ritual magic, holy magi may substitute their own long-term fatigue. Each Fatigue level spent during a ritual is equivalent to as many as three pawns of vis of an appropriate Art, and these cannot be recovered for the spell's entire duration (note that Momentary rituals last only a moment, so this Fatigue is not lost forever). Each Fatigue level exchanged for vis also adds one hour to the length of the ritual, which must be spent in prayer. Magi may use this special vis when ceremonially casting spells, but not with other kinds of magic or laboratory work — actual vis must be spent to enchant a magic item or study the Hermetic Arts.

Holy magi may perform all laboratory activities that usually require a Magic aura when within the Dominion. This includes extracting vis, though this vis tends to have unusual and perhaps even miraculous side effects, especially when used by others. When used outside of holy magic, holy vis might gain the attention of a patron saint or angel associated with the aura, or cause strange effects that seem to forward God's plan. At the very least, it doubles the number of botch dice that the vis adds to the dice pool. Otherwise, holy vis may be used just like normal vis.

Finally, holy magi have several new Ranges, Durations, and Targets, which they may use in spontaneous and formulaic spells that require Holy Magic to cast. Many of these categories depend upon the tenets of the caster's religion, as becoming a holy magus changes how magic affects the world. Thus, categories like Year should be interpreted according to the calendar of the faith, not the seasons and stars.

Holy Societates

Some traditions teach Holy Magic as one of their favored Abilities; these are called **Holy Societates**. They are typically associated with the Order of Hermes, and might assist a Gifted character down the humbling path of magic aligned with the Divine. They can also accept unGifted characters like any holy tradition, train apprentices in holy magic, and are an ideal opportunity for players to create a holy magus during character cre-



ation. A sample societas is below, and others may be found in the setting chapters later in the book.

Holy Societas: Sol Invictus

Favored Abilities: Cursing, Ceremony, Holy Magic, Invocation

In the first century A.D., many of the ancient oracles began to lose favor and pilgrimages to them became scarce. Many believed that they had stopped working altogether because the gods had fled — Plutarch tells of a seer who proclaimed that "Great Pan is dead," and as word of the cessation of the oracles spread, the Romans came to think that their gods were not immortal after all. If Pan could die, so could others. That this event might have coincided with the resurrection of Christ struck many early Christians as significant.

The various Roman cults began to merge, uniting their worship of many gods under a central figure, like Mercury or Diana. In these cults, the patron god was the dominant focus, but not exclusively revered; the other gods were included in various holidays and rites. However, one small group of these faltering priests decided to worship one god who ruled all of the others — what they believed to be the highest immortal God. They were influenced primarily by the Roman sun-cult of Sol, but also by Egyptian, Syrian, and even early Christian practices. As their idea of God developed, so too did His name: Deus Sol Invictus, the unconquered sun.

This new form of monotheism was aligned with the Divine realm, but retained the framework of Roman cult practices. It quietly gained followers, mystic power, and political influence in the empire until the early third century, when the emperor Elagabalus declared it to be the State religion. As other priests unwillingly integrated worship of the invincible Sol into their rites, the cult lost its focus, reverting to favoring one god among many instead of one God above all. With this dilution of purpose, the cult's power quickly faded away, and Elagabalus was removed from power four years later, his followers disgraced and scattered.

That might have been the end of the cult if those true to the idea of one Roman God had not continued to practice in secret, and in 270, the son of one of their priestesses became the new Emperor Aurelian. He wanted to unify the Empire, and to that end he again proclaimed Deus Sol Invictus as the official deity of the Roman State. However, instead of directing the priesthood to worship Sol as head of their pantheon, he declared that Sol was the sum of the attributes of all other gods, and thus was to be worshipped alone. The emperor instituted new rites, designed to unite all the disparate practices of the different priesthoods into one common prayer ceremony, built them one of the most splendid temples in Rome, and established a dedicated college to ensure its continuation.

His successor, Constantine, was also a great supporter of the cult in his early years, but later in life he converted to Christianity and changed the Empire's official religion to that of the Holy Church. This was an easy transition, since preparations for monotheism had already been laid in place by the sun worshippers, and over time the cult began to more closely resemble Christianity, while Christianity changed in many ways to comfort its newly converted Romans. Churches were built facing east, the Lord's day became Sunday, God was often referred to as Sol Iustitiae (the Sun of Justice), and the celebration of the birth of Christ was changed from Epiphany (January 6) to the *Natalis Invicti*, the day honoring the sun god's birth (December 25).

As the Dominion spread across Europe, the other cults faltered and eventually disbanded or dispersed, but Sol Invictus did not; it was lessened, but still remained an influence, especially in the far eastern part of the empire. After the fall of Rome, the remnants of the cult survived in Syria, much of that time under Muslim rule. They maintained a hidden temple in Emesa, with treasures and relics dating back to the reign of Elagabalus, and there the Sol cultists continued their rites in secret. After the city was liberated by Crusaders in 1110, a small group of them decided to undertake a holy pilgrimage back to Rome. There, they settled and revived services in abandoned pagan temples, converting many of them into churches. They still call themselves the Invicti, for although they were forced to endure the rule of outsiders in foreign lands, their faith was never conquered.

Theologically, Invicti differ from Christianity in only a few ways. They worship God as the sun, and Christ as His earthly incarnation. They still perform ritual sacrifices, though more as a form of penance: they make God offerings of animals that represent idolatry, burning the golden calf instead of bowing down to it. These ceremonies are followed by Holy Communion. They recognize differences between the Infernal, Magic, and Faerie realms; unlike the Church, they accept the idea that the old gods existed and may still exist, but believe they are mortal and fear death much like humans do. Those that crave worship — who tempt humanity from salvation in order to reassure themselves of their potency — the Invicti seek to undermine, imprison, and even destroy whenever they can.

In the early 800s, these strange practices came to the attention of magi from the Order of Hermes. Several Invicti were found to possess The Gift, and were invited to join House Jerbiton during the expansion that followed the Founding. Their unshakeable faith combined with their arcane tutelage developed naturally into holy magic, and in 1220 their tradition survives as a Hermetic society, with followers and converts scattered throughout the former Roman Empire. Invictine magi typically act as priests (*diakonoi*, or "deacons") for their small congregations, and since women and men have equal status in the Order, Invictine magae ("deaconesses") administer the sacraments. They are overseen by a high priest or priestess (*episkopos*), who is elected from their number and has duties similar to a bishop.

Invcti are extremely unpopular in the Order, especially among the pagan Cult of Mercury. A great number of magi believe that their Arts are directly associated with the very gods that the Invicti seek to destroy. Invictine doctrine also requires them to regularly molest the fay, a Hermetic crime for which they can be severely punished if they are caught. Thus, membership in Sol Invictus requires great discretion. Hopeful initiates must demonstrate their loyalty to the cult, usually by dealing with a powerful faerie, before the high priests teach them the various powers associated with their tradition.

The Cult of Sol Invictus is most appropriate for playing holy magi who do not subscribe to any real-world religions, as it is associated primarily with the customs and traditions of the Order of Hermes and has virtually no reputation or acceptance outside of it. It is Christian-based, though only because most medieval Europeans are Christians, but they do not have any formal association with the Church. Thus, it can be adopted as a holy *societas* for any magus with the Holy Magic Virtue.

Chapter Four

Mythic Christianity

There came an aged lady in glistening raiment, having a book in her hands, and she sat down alone, and she saluted me, "Good morrow, Hermas." Then I grieved and weeping, said, "Good morrow, lady."

And she said to me "Why so gloomy, Hermas, thou that art patient and good-tempered and art always smiling? Why so downcast in thy looks, and far from cheerful?" And I said to her, "Because of an excellent lady's saying that I had sinned against her."

Now, brethren, a revelation was made unto me in my sleep by a youth of exceeding fair form, who said to me, "Whom thinkest thou the aged woman to be?" I say, "The Sibyl." "Thou art wrong," saith he, "she is not." "Who then is she?" I say. "The Church," saith he. I said unto him, "Wherefore then is she aged?" "Because," saith he, "she was created before all things; therefore is she aged; and for her sake the world was made."

Shepherd of Hermas
(c. 140 A.D.), 2:2-3; 8:1

No institution has had a greater effect on the shape of the world of **Ars Magica** than the Holy Church, and no other religion has ever captured the hearts and minds of the people who live there so thoroughly. Christianity affects every aspect of mundane society in the Middle Ages, from the pious who work God's lands to the blessed rulers God has set above all. The Dominion oversees every part of human civilization; art and culture flourish, evil is punished, and holy truth guides the steps of every passionate believer. This is Mythic Europe in 1220 A.D.: it is God's earth, and while those who follow Him will come to paradise, those who do not will be left behind or trampled underfoot.

The sections that follow describe how Christianity may be used to enhance your **Ars Magica** saga. **History** attempts to give shape to the events that have brought the world to the height of Christian supremacy. **Beliefs** outlines very generally the doctrines embraced by the Christians, including variations on orthodox Christianity, and **Practices** describes the structure of the Church and its political involvement with the rest of Europe. The holy men and women who have ascended to Heaven and watch over the living are addressed in **Saints**, and **Characters** explores the Christian people and powers that you might use or adapt for your game. Finally, the Christian rituals of wisdom and learning handed down from King Solomon may be found in **Ars Notoria**. You will also find story hooks, examples, and ideas for bringing Christianity into the game as asides throughout the chapter.

History

"Here also evils come forth in the Christian people. Faith perishes, religion is deformed, liberty is confounded, justice is trampled underfoot, heretics burgeon, schismatics grow insolent, the perfidious rage, the Agarenes prevail. Yet regarding the eternal crossing over Our Lord said, "Blessed are those servants whom the Lord when he cometh shall find watching. Amen, I say to you, that he will gird himself, and make them sit down to meat, and passing will minister unto them."

— Pope Innocent III, from the opening sermon at the Fourth Lateran Council, 1215 A.D.

It is difficult to separate the history of Christianity from the history of Mythic Europe, since the Church is influenced by the political, social, and economic forces of the times as much as it influences them. The summary of important events in medieval Christianity that follows serves to give insight into what brought the Church to her lofty station, not account for the entire shape of the world as it exists in 1220. Yet it is interesting to compare these events with other historical accounts of Mythic Europe, such as the disintegration of the Cult of Mercury and the founding of the Order of Hermes. Many ideas for stories, characters, and covenants can be drawn from the parallels that follow — for example, see Blessed by God, Holy Magic for a group of magi with their roots in historical Christianity.

The Origins of the Church

The Church began in Jerusalem on the day of Pentecost, approximately 30 years after the birth of Christ. Twelve apostles spread the story of Jesus Christ to their countrymen, that He was humanity's savior sent by God and crucified as a criminal, resurrected and ascended into heaven, and will come again to judge the quick and the dead. To gain His favor, the Jews and Gentiles who converted to the new religion were asked to repent their old ways and be newly baptized in Christ's name. Soon others took up the gospel, spreading the religion to communities all over the Mediterranean.

The elders of this new Church gathered together four written accounts of the life and death of Jesus, along with many letters describing Christian practice and doctrine written by St. Paul, stories of the miraculous acts of the apostles, and other writings that included St. John's apocalyptic revelations of Christ's eventual return and the end of the world. They called this collection of writings the New Testament, and combined it with the Jewish holy books, which they called the Old Testament. The finished work became known among Christians as the Scriptures, or The Bible (from *biblia*, "books"), and served as a guide "for teaching, for reproof, for correction, and for training in righteousness."

As the number of Christians increased, they began to distance themselves from the Jews and other faiths of the time. The secrecy with which they surrounded their holy rites made people fear the worst — stories made them out to be cannibals or practicing incest in their private ceremonies — and Christians were persecuted for their faith by their mostly pagan neighbors throughout the three centuries that followed the crucifixion. Many of the first saints were martyrs, executed for their refusal to follow the state religion, and thousands of early Christians fell to the Roman sword for their beliefs.

Church Calendar

Christian holy days generally correspond to events from the life of Christ, or the feast days of great saints. The most important holy day to the Christian faith is **Easter**, the day on which the Church celebrates Christ's resurrection. While every Christian is expected to attend Mass each Sunday as a commemoration of this event, they are obliged to receive Communion once per year, and typically do so at Easter — covenfolk, companions, and even Christian magi are most likely to participate on that day. It falls on the first Sunday after the first full moon after the spring equinox. Since this varies in timing from year to year, the holiday has no set date. The preceding Sunday is called **Palm Sunday**, recognizing the day that Jesus arrived in Jerusalem, and the intervening Friday is **Good Friday**, a day of mourning as it commemorates Christ's death on the cross.

For forty days before Easter, Christians observe the season of **Lent**, wherein they often fast in memory of Christ's suffering on earth. It is sometimes thought of as a spiritual tithe, being the tenth part of the year in which Christians should do without wealth and indulgence, and Christians are encouraged to give up some vice or luxury to demonstrate their piety. Fifty days after Easter is the celebration of **Pentecost**, the day that the Holy Ghost appeared to the apostles, often called Whitsunday for the white robes worn by those baptized during that time. In the spring, then, Christians are usually occupied with celebrating these two concepts — the death or the return of Christ — and so it is a very holy time of year.

Most popular saints have a day set aside for them, where Christians venerate them and hold a feast to give special recognition to their holiness. However, many saints were martyred on the same day, or venerated on different days in different regions, and there are too many saints for every one to have a unique holiday. So, the Church celebrates **All Saints' Day**, or All Hallows' Day, on the first of November; this is the day when all the saints are remembered. The Dominion tends to lower significantly on the eve preceding a major holiday, and so many churches hold vigils whereby the pious remain to say prayers all night. All Hallows' Eve has a reputation as particularly evil, as spirits and demons are said to tempt and harass those who do not remain indoors.

Christmas, the feast of Christ's nativity, is celebrated on December 25. This begins a holy season that continues for twelve days, ending on January 6, the day of **Epiphany** and the Apparition of the Magi. This day is given special importance in the East, to recognize the three wise men who followed a star to adore the baby Jesus. During this time, candles and Yule logs are lit and kept burning, and people celebrate with foolish and amusing festivals. On Holy Innocents Day (December 28), children are sometimes allowed to run the Church, and the Feast of Fools is often celebrated on January 1 by reversing traditional roles such as bishop and jester, and everything gives way to buffoonery. During this period the boundaries between the supernatural realms are blurred — storyguides may wish to allow appropriate Faerie and Magical powers to ignore penalties from the Dominion during these days.

Holy War

Christian scripture does not contain regulations for religiously sanctioned wars; indeed, Christ's teaching and actions seem to preclude the possibility of warfare. However, in history it soon became apparent that Christian kings needed to be able to conduct warfare without imperiling their souls. St Augustine (d. 430) enunciated a theory of just war, stating that war could be waged against non-Christians and heretics provided that it was proclaimed by a legitimate member of the clergy or political authorities, the cause was just, and no other method remained by which the issue could be resolved. By the 9th century, spiritual benefits, including absolution of sins for those who fought for the pope, became associated with just war, and in the 11th century Pope Gregory VII (d. 1085) enunciated a holy war theory that formed the basis for Urban II's preaching of the Crusade at Clermont in 1095. In the 1200s, papal sanction is also being given to wars waged against non-Christians and heretics within Europe, as well as against the Muslims in Spain and the Middle East. By 1220, Christian holy war doctrines have become sophisticated, including regulations concerning how the war is to be conducted and who may take part.

The Christian Empire

In 312, Emperor Constantine brought order to the struggling Empire by defeating his rivals in a civil war. He held that he had seen a glowing cross in the sky bearing the words "In this sign you will conquer," and converted to Christianity. During his reign, he passed an edict of religious tolerance, stating that men and women were free to worship as they wished.

Christianity gained special favor during this era, and it was often called the "Church of Constantine." The State intervened in the affairs of the Church and expected ideological support from it, smoothing over conflicts of doctrine and

convening councils. In turn, the Church gained material and legal advantages from the state, relying on the emperor to fight against heresy and paganism, and issue prohibitions against practices such as magic and divination.

Christians began to accept the sacred nature of the emperor, whom many considered the head of the Christian people. A religious and pure Christian lifestyle became accepted and admired by society, leading to the rise of pilgrimage and monasticism. Yet as Church doctrine became determined through practice and law, disputes arose concerning the specifics. Heated arguments erupted within the East regarding the divinity of the Christ and the Holy Spirit. To resolve these issues, the bishops met repeatedly in councils to settle this and other questions, and to organize the hierarchy of the Church.

Invasions and Divisions

The fall of Rome to Germanic invaders in the fifth century signified the end of the world for many, as it was not believed the Church could weather the collapse of the empire intact. Then the Muslims took the Holy Land and also began to invade Spain, and many Christians despaired of it even surviving. In these chaotic times, monks kept the spark of Christianity alive, evangelizing and founding monasteries throughout Europe, and the Eastern Church continued the tradition of Roman patriarchate in Constantinople.

In the eighth century, a renaissance in the West began with an alliance between Pope Zacharias and Pepin the Short, who restored the pope to power over what became the Papal States. His son Charlemagne carried on this policy, strengthening the unity of Western Europe, expanding his territory to the east, and pushing back the Arabs into northern Spain. In 800, the pope crowned Charlemagne Holy Roman Emperor, demonstrating that Western Christianity was still alive and Rome the center of Christ's Church.

Charlemagne was resented in the East, as an imperial title outside of Byzantium further widened the breach between the Latin and Greek Churches. Yet Constantinople flourished, and the Frankish empire lost its unity in 843, when the treaty of Verdun divided the empire. New invasions caused complete disorganization in the West, as Vikings, Hungarians, and Saracens attacked Europe from every direction.

By the eleventh century, stability finally began to emerge again. In the majority of cases, the birth of a new nation coincided with the baptism of its leader, and the Church became inextricably intertwined with the feudal system. However, because of their many political, cultural, and dogmatic differences, the schism between the Latin and Greek Churches became complete by about 1054.

The Thirteenth Century

In 1220, Christendom is a temporal and spiritual reality, a society totally founded in Christ and His Church, and it has grown strong enough to fight the enemies of the faith who challenge its structure. Outside, there are the Muslims; within, there are the heretics. Christendom has begun to arm itself against these threats.

Since the First Crusade in 1095, there has been a concentrated effort on the part of the Church to regain the holy land and Jerusalem from the infidels, but mistakes like the sacking of Constantinople plague the holy wars. Four crusades have struck against the rock of Muslim dominance of the Holy Land, and only the first can be considered successful to any degree. The new emperor, Frederick II, has promised to lead another crusade from Germany, but for many years he will show no sign of stirring.

Fear of subversion within the Church has led to harsh sanctions against doctrines contrary to Roman Christianity, which has become the Albigensian crusade in Southern France and soon leads to the founding of the Inquisition. Because of doubts among the faithful and to support these courses of action, many preach a return to the tenets of Christ in the Gospels, and new forms of religious life are developing, such as the Franciscan and Dominican friars. Some of the greatest pieces of medieval literature will be written later this century, including St. Thomas Aquinas' *Summa Theologiae* and Dante's *Divine Comedy*.

The coming years hold great promise for the followers of Christ, and promise great suffering for those who oppose them. The Holy Church ascends to the highest pinnacle of temporal authority, and her holy light is waxing, causing dramatic changes throughout all of Mythic Europe.

Excommunication

Excommunication means "out of communication," and essentially declares that the sinner has left the Church. This may be invoked by any bishop against those over whom he has spiritual authority, or may automatically occur when a Christian acts in a way that is forbidden or fails to perform some important action. Many papal commands (called "bulls") come with the threat of excommunication if they are not obeyed. For example, in 1215, the Fourth Lateran Council ruled that every Christian must take the sacraments of penance and the Eucharist at least once a year or be excommunicated.

When a character is excommunicated from the Church, he immediately loses all of the benefits of the sacraments, and is thenceforth treated as if he had never been baptized. Any increase of Confidence or Faith Points the character has received are immediately lost. If the character repents and returns to the Church, the sacrament of penance serves to lift the curse and restore the character's connection to the body of the faithful. If an excommunicate dies, he is buried outside church grounds, unless he miraculously repents upon his deathbed.

Beliefs

We believe in One God, the Father, Almighty, Maker of all things visible and invisible;

And in one Lord Jesus Christ, the Son of God, begotten of the Father, Only-begotten, that is, from the substance of the Father; God from God, Light from Light, Very God from Very God, begotten not made, Consubstantial with the Father, by Whom all things were made, both things in heaven and things in earth; Who for us men and for our salvation came down and was incarnate, was made man, suffered, and rose again the third day, ascended into heaven, and is coming to judge living and dead.

And in the Holy Spirit.

And those who say "There was when he was not," and

The Sacraments

The sacraments can be considered holy ceremonies that have a special supernatural effect. These are like the miraculous effects of holy powers (see Instruments of God, Holy Powers), though they do not require additional Virtues or Supernatural Abilities to perform, so long as the character is ordained and has the materials and facilities. Priests, for example, can perform baptisms, penance, the Mass, and extreme unction. Bishops can perform confirmation, ordination, and marriage. Note that while anyone can perform a theologically sound baptism in an emergency, only an ordained priest's ceremony has the additional effects described below.

Sacraments only affect willing participants, and for this reason they do not have effect levels. It is possible for a character to be possessed or otherwise prevented from receiving a sacrament, but if a priest performs it anyway and the character accepts it, no supernatural power can possibly resist it.

Many of the sacraments impart Faith Points. As described in Blessed By God, True Faith, these may be used as if the character had True Faith: they may be spent like Confidence, they may be used in certain rituals that invoke holy powers, and they can increase the chances that God will answer prayers for a miracle. They do not give the character a Faith Score, and thus do not impart Magic Resistance. A character may have no more than one Faith Point from a given sacrament, so a character who gains a Faith Point by taking Communion cannot gain another from that source until he has spent the first.

Baptism

Baptism cleanses original sin, and cleanses the subject of other evil influences in preparation for joining the Christian faith. It might involve immersion in a grand ceremony, but sprinkling holy water over the child tends to be the day-to-day practice. This ceremony drives away any possessing spirits from the baptized character, and cancels any non-permanent supernatural effects on the subject that are not associated with the Divine realm. This sacrament only has this special effect if the character has never been baptized before. The name given to a person in baptism cannot be used as a True Name for magical purposes, as it is protected by the Divine.

All of the other sacraments that follow require that the character has been baptized. If the character breaks with the Church, he loses all of these effects, though it may be possible to renew them if he truly repents his actions. Baptism also creates a holy connection between the subject and his or her godparents (or the priest, if there are none), which some holy powers can affect.

Confirmation

Confirmation is the sacrament in which the Christian receives the Holy Spirit, uniting him with Christ and confirming his place in the Church. After being blessed by the bishop, he gains a Faith Point as described above. This benefit is lost if the character is excommunicated or leaves the Church, and should only apply to characters who play out their confirmation in the game, those

(the majority) who start play after confirmation are assumed to have already used their Faith Point. Like baptism, confirmation is a unique event in a character's life, and has no effect if somehow taken more than once.

Marriage

The sacrament of marriage joins two people against temptation, strengthening their loyalty to one another and protecting them against evil, primarily for the purpose of having children. Both subjects receive a Faith Point that they may use to strengthen their resolve in the face of temptation or adversity, though this benefit is lost if the marriage is declared null or they sin against their spouse. Characters who begin play married are assumed to have already used this Faith Point.

The marriage blessing is also believed to ensure easy childbirth and healthy offspring if it lasts until a baby is born, and binds the husband and wife together with a holy connection as described in Baptism, above.

Penance

This is the act of confession, whereby the Christian repents of her sins, confesses them to the priest, receives a penance to perform that is appropriate to the severity of the sins, and is absolved. The character may feel as if a great burden has been lifted from her shoulders, and the assignment fills her with spiritual resolve, granting her a Confidence Point to aid her in this task. Until the penance is completed, there is a holy connection between the character and her confessor, though this bond is broken if the priest should ever reveal the substance of the confession to anyone.

The Eucharist

The Eucharist is the most sacred and holy of the sacraments, sometimes called Holy Communion or the Mass. In a ceremony that is kept hidden from the congregation, the priest changes the properties of bread and wine into those of the body and blood of Christ. The people then eat and drink this, as Christ instructed the apostles to remember Him, and through this process the faithful are joined with Christ and made one.

When a Christian consumes this miraculous gift, she gains a Faith Point to represent her Communion with God. The character must be in a state of grace — meaning without mortal sin — to receive this blessing.

Ordination

Ordination is the name given to the set of ceremonies by which a person joins the holy orders, and is considered a sacrament for becoming a deacon, priest, or bishop. Like Confirmation, above, the ordained character receives a Faith Point. Characters who begin play in holy orders are assumed to have already used this Faith Point.

Characters can participate in this ceremony more than once, moving up in status within the Church, but doing so does not impart additional Faith Points. The sacrament also gives the character spiritual authority over an aura, allowing him to exert his holy influence upon the inhabitants and temper the Dominion, and creates a holy connection between the ordained character and the bishop performing the ceremony.

Extreme Unction

Sometimes called the Last Rites, Extreme Unction is performed when a person is about to die, or sometimes just after. It absolves him of all mortal sins, like penance does, and once cleansed it gives him a Faith Point, as with the Eucharist.

The sacrament speeds the person's soul and spirit on the journey to the afterlife. Thus, after death, a person for whom Extreme Unction has been said cannot be affected by other supernatural powers for three days, which is usually enough time to see the body buried in consecrated ground. The spirit of a person given a Christian burial can never be affected by any kind of necromancy or magic, though the body can be if it is physically removed from the churchyard.

The Church teaches that every human person is destined for eternal life after death, and that earthly existence prepares you for this eternal life by teaching you to serve God and accept the means of your salvation. Should you fall from grace by your own free will, you can expect punishment: a temporary state called Purgatory if you are penitent, or a permanent place in Hell if you reject God completely.

The Church has two potent weapons it can bring to bear against those who defy it. Anathema, or **excommunication**, severs an individual from the Church, effectively removing him from society. No pious Christian may have anything further to do with an excommunicate. A burial service is read for him as though he is dead, his wife may leave him, his children and vassals may disobey him, and he is refused justice by the courts. These extraordinary measures are intended to convince the transgressors of their terrible wrongdoing and cause them to seek the Church's pardon, thereby being restored to grace. The consequences of not doing so are dire, for without absolution, the excommunicant will surely suffer eternal punishment for his mortal sins when he dies.

If this does not bring repentance, more-drastic measures are called for: the **interdict** excludes Christians from participation in the sacraments, as a community or even as an entire nation. Churches are closed, crosses reversed, marriages and burials refused, bells are silent, and Sunday sermons are conducted outside the doors of the church. Children are baptized in their homes. Interdiction punishes not only the excommunicate, but also his friends, followers, fellow men and women, and those who owe him fealty, in hopes that they will prevail upon him to make peace with God.

Story Hook

A magus has greatly upset members of the Church by speaking out in public against the Crusades, and the local bishop excommunicates him. Because of this, other magi bring charges against him at Tribunal, alleging that his meddling in mundane affairs endangers the Order, and a Christian maga who opposes him suggests that since he has been excommunicated they are no longer bound by his oaths, and so registers her claim to his apprentice.

"Before his generation he was not," and "He came to be from nothing," or those who pretend that the Son of God is "Of other hypostasis or substance," or "created" or "alterable" or "mutable," the Catholic and Apostolic Church anathematizes.

— an early version of the Nicene Creed (325 A.D.)

Medieval Christianity embraces inhabitants in virtually every part of Mythic Europe; in fact, it could be said that for the most part, Mythic Europe *is* Christendom. The common people are generally defined by their faith, and as a result there is a clear and inseparable association of religious and everyday thought. The Christian Church is pervasive, and influences all aspects of medieval society.

Its primary purpose is the solemn public worship of God, of giving due respect that people owe their Creator. This is seen as wise and appropriate to medieval folk; God is the ultimate authority and their true sovereign, and it is the humble duty of peasant and king alike to bend their knee to their highest Lord. This is why monks renounce the world for a life of prayer, and why the Church administers the ceremonial services of Christian worship. Simply put, God requires the people to worship Him.

The Church's secondary objective is the sanctification of individual souls, the process whereby Christians can grow spiritually, developing their piety just as exercise develops their bodies. Medieval theologians who established the terminology of Christianity spoke of man's "supernatural life, the life of the soul above the life of the body." To that end, there are specific ceremonies called the **sacraments** that make this possible. By 1220, the accepted number was seven: baptism, the Eucharist, penance, confirmation, holy orders, marriage, and extreme unction.

An important point of medieval doctrine is the fact that the sacraments do not require that the celebrant (the person performing the ceremony) be himself without sin. That is, a sacrament is still holy, even when performed by the most evil, vile, or sinful person alive. It is the act of a Christian accepting the sacrament that powers the blessing, though the priest facilitates this by helping him decide to seek it out. To tempt Christians to sin, one must encourage them to avoid the sacraments, or (worse) teach them that they do not have any effect. A Christian who receives the sacraments but does not accept them is doomed in the hereafter.

Every Christian remains a sinner, even in a state of grace. In fact, they believe people are born sinful because of the Fall of Adam and Eve, which is called **original sin**. This is why infants should be baptized soon after birth, and stillborn babies are sometimes taken to sanctuaries where they miraculously return to life long enough for baptism. Most Christians commit **venial sin** daily: sins that are light in their matter, or which are done without full consent or full knowledge of their sinfulness. These essentially add to the time a soul must spend in Purgatory. Examples might include having a jealous thought, lying to a friend, or inadvertently taking God's name in vain. However, **mortal sin** removes a person from the state of grace. Mortal sins require penance and absolution to avoid damnation. Examples include murder, theft, adultery, and idolatry. The "seven deadly sins" are good examples of the kinds of behavior that lead to mortal sins.

When a person confesses his sins, he is assigned penance by the priest. This is to help him atone for his evil impulses, and the punishment serves to remind him, should he be tempted again in the future. Acts of penance generally involve **fasting**, which usually means that the person eats only one meal a day and abstains from meat and wine. For most spiritual crimes, the punishment is forty days of fasting. Greater sins entail longer fasts, some on only bread and water, and prescriptions are generally more severe for churchmen. Repeated offenses also require harsher measures, and a confessor might need to get creative with the acts of penance he assigns, in order to make the sinner's punishment fit his crimes. Some appropriate acts might include a pilgrimage, wearing a hair-shirt (animal skins worn inside-out to make the sinner itchy and uncomfortable), or giving to charity. Making restitu-

Interdiction

Interdict is a kind of excommunication in which an entire area is punished for crimes against God, usually because a Christian ruler has refused to respect the dictates of the Church. This is a terrible curse, as England discovered in 1208 when Pope Innocent III placed an interdict on the country, forbidding them the sacraments until King John repented his crimes against the Church. John's rebellion lasted several years, during which time the Dominion waned and the people suffered under the weight of their sins, many of them denied proper marriages and burials as a result of the king's actions. Infernal activity also increased, and several diabolical plots developed unchecked and were hatched upon the populace while the arrogant monarch flouted the Church.

An interdiction reduces the level of the Dominion throughout the realm by 1 each year until it is lifted. The aura surrounding cities and villages recedes as the bells go silent, and church auras may decrease to almost nothing for as long as they remain empty.

Seven Deadly Sins

These seven evil appetites or desires (Pride, Wrath, Envy, Sloth, Lust, Gluttony, and Avarice) are thought by medieval philosophers to lead to mortal sin, but are not mortal sins in and of themselves. Thus, the term "deadly sin" is perhaps a misnomer. Rather, they are thought to be immoral facets of one's personality. They certainly inspire venial sins, in that thinking too much about them is sinful, but they are only "deadly" in that if you encourage these thoughts or act upon them you will probably commit mortally sinful acts. St. Gregory referred to them as the "capital vices" (capital meaning important) and that perhaps describes them more accurately in that they are extremely serious examples of dubious behavior.

There are also seven capital virtues, which offset the vices but do not really correspond to them directly. They consist of four "cardinal" virtues (Wisdom, Temperance, Courage, and Justice) and three "theological" virtues (Faith, Hope, and Charity). The theological virtues come from the Bible, where St. Paul uses them to describe how Christians should do God's work on earth, while the cardinal virtues come from the philosophy of the ancient world, where Plato uses them to describe how an ideal society lives a good life. Together, they form seven habits that broadly describe how to avoid or atone for sin. Just as the vices are not sins, they do not describe virtuous actions, so much as virtuous traits that when nurtured will lead to virtuous behavior.

Prescriptions Against Magic

The Church has no unified opinion of the Order of Hermes or Hermetic magi, most churchmen are not aware of their existence, and those who do discover them disagree on how to deal with them. Some within the Church believe that magic is beneficial — a kind of natural philosophy that is only evil if used for evil purposes. Others consider magic diabolic or heretical — a form of idolatry or sacrilege.

Whether or not practicing magic is a sin is also unclear. May of the sins described in the penitentials (reference books for confessors listing appropriate penances for sinful acts) concern magic and the supernatural; Hermetic magi and their servants must perform many of these acts daily.

These prescriptions from Halitgar's *Roman Penitential* concern magic generally.

31. If one by his magic causes the death of anyone, he shall do penance for seven years, three years on bread and water.
32. If anyone acts as a magician for the sake of love but does not cause anybody's death, if he is a layman he shall do penance for half a year; if a cleric, he shall do penance for a year on bread and water; if a deacon, for three years, one year on bread and water. But if by this means anyone deceives a woman with respect to the birth of a child, each one shall add to the above six forty-day periods, lest he be accused of homicide.
33. If anyone is a conjurer-up of storms he shall do penance for seven years, three years on bread and water.

Magic used for sacrilege is more severely punished, and these acts are commonly practiced by magi. Amulets, for example, might refer to any sort of enchanted device, and there are prescriptions against eating and drinking in magic or faerie auras, or taking a vow anywhere except in a church.

34. If anyone commits sacrilege — (that is, those who are called augurs, who pay respect to omens), if he has taken auguries or [does it] by any evil device, he shall do penance for three years on bread and water.
35. If anyone is a soothsayer (those whom they call diviners) and makes divinations of any kind, since this is a demonic thing he shall do penance for five years, three years on bread and water.
36. If on the Kalends of January [the day of a pagan festival], anyone does as many do [dresses as a stag and dances], calling it "in a stag," or goes about in [the guise of] a calf, he shall do penance for three years.
37. If anyone has the oracles which against reason they call "Sortes Sanctorum," or any other "sortes," or with evil device draws lots from anything else, or practices divination he shall do penance for three years, one year on bread and water.
38. If anyone makes, or releases from, a vow beside trees or springs or by a lattice, or anywhere except in a church, he shall do penance for three years on bread and water, since this is sacrilege or a demonic thing. Whoever eats or drinks in such a place, shall do penance for one year on bread and water.
39. If anyone is a wizard, that is, if he takes away the mind of a man by the invocation of demons, he shall do penance for five years, one year on bread and water.
40. If anyone makes amulets, which is a detestable thing, he shall do penance for three years, one year on bread and water.
41. It is ordered that persons who both eat of a feast in the abominable places of the pagans and carry food back [to their homes] and eat it subject themselves to a penance of two years, and so undertake what they must carry out; and [it is ordered] to try the spirit after each oblation [the bread and wine of the Eucharist] and to examine the life of everyone.
42. If anyone eats or drinks beside a [pagan] sacred place, if it is through ignorance, he shall thereupon promise that he will never repeat it, and he shall do penance for forty days on bread and water. But if he does this through contempt, that is, after the priest has warned him that it is sacrilege, he has communicated at the table of demons, if he did this only through the vice of gluttony, he shall do penance for the three forty-day periods on bread and water. If he did this really for the worship of demons and in honor of an image, he shall do penance for three years.
43. If anyone has sacrificed under compulsion [in pagan worship] a second or third time, he shall be in subjection for three years, and for two years he shall partake of the communion without the oblation, in the third year he shall be received to full [communion].

These restrictions may make it very difficult for a character to live as a Hermetic magus and remain free from sin, and though Christian magi may have True Faith, it is a singular challenge for them to belong to the Order of Hermes and practice magic without having their faith constantly tested.

tion to those the sinner has wronged is also an important part of penance.

Homicide: Killing another human being, or attempting to kill another human being, is punished with seven to twelve years of fasting, three on bread and water.

Fornication and Adultery: Sexual perversions and adulterous acts are punished seven to twelve years, up to five on bread and water. Sex with people of the Church is considered adultery.

Perjury: Perjury, unknowingly or knowingly, is prescribed three to twelve years of fasting.

Theft: Stealing is punished with as little as forty days if the sinner returns what he stole or makes restitution, or as much as twelve years if a bishop should break into a house or steal an animal.

Church Vows: Clergy must not shed the blood of another (forty days to a year), hunt (one to three years), or neglect their duties to the Church (seven years, three on bread and water).

Other Sins: Usury, abortion, slavery, and arson are typically punished for three years, one on bread and water. Those who eat certain animals such as dogs, foxes, or hawks, or meat from an animal that another animal has eaten, or food that has been polluted by death or sin, should fast from four days to six weeks.

The Realm of Purgatory

There are stories of Christians traveling to Purgatory before death, through gateways that lead beyond the mortal world. Such places are strange and frightening, often filled with visions of people enduring great suffering for their sins, overseen by devils and angels alike. These torments are just, usually associated with the actions that the sinner committed in life; the proud carry heavy weights, the slothful must run to exhaustion, and the gluttonous are starved and left exposed to the elements.

Most theologians in Mythic Europe would probably associate Purgatory with the Divine Realm, for though it is very like Hell, it is said to border the gates of Heaven. Purgatory helps sinners earn a place with God, and even if it seems an unholy place, it has a holy purpose. Then again, the same could be said of the Infernal Realm, and so perhaps Purgatory is only a lesser circle of Hell after all.

Trial by Ordeal

Christians believe that God protects the good and punishes the wicked, and one way that this may be demonstrated is by a defendant in a court trial undergoing an ordeal to prove his innocence. This was common in cases where guilt and execution seemed certain, for it gave the accused a chance to call upon God's intervention. In the last two centuries the popes have begun to oppose ordeals, perhaps because they are so susceptible to supernatural powers, and in 1215 it was decreed that no churchmen should participate in them.

Yet many lords and judges still sanction these acts, and trust God to see that justice is served. Their confidence could bring about a Just temper before the trial, perhaps giving this belief additional validity, as this would improve the chances of the innocent succeeding in the tests, while hindering the dishonest and guilty. Inspirational and influential characters can invoke such a temper without the Church's sanction, so it is not impossible for these conditions to be in effect.

There are many types of ordeal accepted in Mythic Europe, and several of them are described below. Each ceremony requires that the accused perform a ritual act in full view of the assembled court, and the effects of this act are examined. The rituals assume that God will intervene to save the innocent, and so guilt is assumed and execution carried out if He does not.

Test of the Cold Water: In this, the most common ordeal, the accused is tied up and thrown into a body of water. If he is innocent, he will float. If he is guilty, he will drown.

Judgment of the Glowing Iron: The accused must carry a red-hot piece of iron a specified distance. His hands are then bandaged. If his wounds have not become infected after three days, he is freed.

Test of the Boiling Water: The accused must remove a stone from a boiling cauldron. Again, his burns are examined after three days, and if they are clean, he is innocent.

Ordeal of the Bier: Used in cases of suspected murder, the accused must stand beside or touch the body of the victim. If he is guilty, blood will begin to flow from the fatal wound. This fact is commonly known, and so a murderer might be reluctant to approach the body of his victim.

Trial by Combat: The two opposing parties fight, accused and accuser, and God is believed to assist the right side to victory. If the loser survives, he is charged with a false claim. Because wealthy men can hire champions to fight on their behalf, monarchs often place strict limitations on when and how this ordeal may be used; in 1220 it is rarely used, only ever seen in special circumstances in lands with Saxon heritage.

Ordeal of the Cross: Both parties, accused and accuser, stand before the cross with their arms outstretched. The one who first let his arms drop is defeated. This test originated as a means of resolving disputes between churchmen, and eventually replaced trial by combat.

Characters who have been falsely accused of a crime and who cannot make their case otherwise might agree to one of these ordeals to exonerate them, and pray to God for their innocence to be miraculously demonstrated.

Only the most saintly of Christians ever ascends immediately to heaven upon his death, as it requires great faith and sacrifice to atone for all of his transgressions in life. Most Christians expect to go to Purgatory when they die. By behaving virtuously, however, Christians can "pay off" the time they would otherwise spend there. Giving to charity, praying, tithing, and teaching others are ways to invest in one's spiritual future.

Christians can also pay the Church to behave virtuously on their behalf. It doesn't matter who does the good deeds, so long as they are done in someone's name. To speed their journey into paradise, Christians often bequeath their land to the Church, build chapels or shrines, or establish benefices in their own memory. Churches might also perform the Mass in the name of someone who has given a sizable donation. In this way, the Church provides a valuable commodity that is in great demand during the Middle Ages.

Thus it may be seen that Christianity is more interested in individual souls than social reform; it seeks to improve each Christian for his or her own sake, not to affect the structure of society as a whole. Charity is for the giver, not the recipient, and a person's spiritual value is measured by the extent to which he is dedicated to God, not his position or spiritual authority in the world. Characters seeking to become good Christians should perform good works and openly worship God; judging or rebuking others is not necessarily pious behavior.

This is not to say that the Church is entirely removed from mundane affairs. It does seek to reform the most heinous forms of misconduct among the people and within the Church, and often persecutes outsiders, heretics, and infidels, not because they do not conform to Christian doctrine, but because they can confuse and mislead other Christians. Since the Church is concerned with saving individuals and assisting them with their Christian duty to God, those who do not follow the Church might as well not exist, but those who teach that the Church is wrong or ineffective, or who otherwise sow doubt among the people, are considered not merely misguided, but dangerous. This is why it might not discourage isolating and mistreating Jews, forgives crusaders for killing the infidel in advance, and authorizes the secular authorities to punish heretics for their crimes against the Church.

Variations on Christianity

Throughout the years, many great thinkers and pious believers have developed alternative ideas concerning different aspects of Christianity. When this conflicts with established teachings of the Church, it is discouraged whenever possible to prevent confusion among the followers of the faith. Generally the error is corrected gently, then more forcefully, and if the heretic continues to believe and act otherwise — or worse, teaches his mistake to others — the Church must take more drastic measures. The goal is to bring them back into the fold, but those who resist or who continue their heresy after recanting could be burned at the stake.

Heresy was very common in the early days of Christianity, when there were many points of theology that the Church fathers had never considered, but by 1220 most of these points have already been settled and codified into official doctrine. While doubters occasionally surface to question this dogma, they usually remain isolated in their beliefs; such educated disputes serve to help the Church grow and develop, rather than threaten its authority. However, there have been two major heresies in the last hundred years that attracted significant numbers of followers — enough that the Church was forced to act against them.

The **Waldensians** were made up of the followers of Peter Waldo, a wealthy merchant from Lyon who experienced a religious epiphany in the late 1100s. He gave away all his earthly possessions and began ministering to the poor and needy, gathering a number of devoted followers, many of them women. In 1179 he and his brethren traveled to Rome and petitioned the pope for the right to preach in public. Permission was reluctantly granted to them on the condition that the clergy invite them to speak, but they were soon declared heretics in 1184 for teaching that the sacraments were not valid when performed by unworthy priests (this is an ancient heresy called Donatism). They also discouraged the veneration of saints and relics and objected to all forms of killing, either in war or as criminal punishment.

Despite sanctions, the movement spread into southern France and parts of Italy and Spain. In 1192, the Bishop of Toul ordered all Waldensians to be placed in chains and tried by the Episcopal tribunal. In 1194 the King of Aragon banished all of them from his lands, forbidding his subjects to from giving them food

The Holy Lance

Now it was the day of getting ready for the Passover, and so that the bodies might not be on the cross on the Sabbath (because the day of that Sabbath was a great day), the Jews made a request to Pilate that their legs might be broken, and that they might be taken away. So the men of the army came, and the legs of the first were broken and then of the other who was put to death on the cross with Jesus: But when they came to Jesus, they saw that he was dead by this time, and so his legs were not broken; But one of the men made a wound in his side with a spear, and straight away there came out blood and water. And he who saw it has given witness (and his witness is true; he is certain that what he says is true) so that you may have belief. These things came about so that the Writings might be true, "No bone of his body will be broken." And again another verse says, "They will see him who was wounded by their spears."

John 19: 31-37

Christian Relics

Finger Bones and Fragments of the True Cross

Possibly the most common of relics, numerous finger bones of saints and fragments of the True Cross may be found throughout Europe. These relics are the ones most commonly conferred by the Minor General Virtue Relic. They each contain 1 Faith point, giving them a Divine Might of 10, and possess the other powers common to all relics (see Relics: The Powers of Relics).

The Bones of St Martin

Many Christian relics have miraculous healing powers. One example of such relics is the bones of St Martin, kept in the Church of St Martin at Tours in France. Many people travel to this church to pray for healing, some staying there for years until their prayers are answered.

The bones of St Martin have a Faith score of 4, giving them 4 Faith Points and a Divine Might of 40. A truly pious character (storyguide's decision) who prays for healing at the church of St Martin will receive the benefits of one or more of the Saint Powers *Cure Blindness*, *Straighten the Crippled*, and *The Faithful Made Whole*, depending on the character's afflictions. Once the Might of the relics is exhausted, no more healing miracles will take place until the following dawn, regardless of the piety of those who pray for them.

The Mantle of Nerius

It is said that the Hermetic magus, Nerius, reconciled his power with God and sought to persuade others to do the same. His mission led him to travel far and wide, and in his wanderings he was aided by a mantle given to him by his amicus, a Verditius magus named Ceylan. The mantle gave him the stamina to walk for days without eating. After Nerius' death the mantle passed to Nerius' disciple, Valoran, but both he and the mantle disappeared soon after. Its current location is unknown.

Through its use by the divinely favored Nerius, the mantle has acquired divine power, and it now has a Faith score of 3, giving it 3 Faith points and a Divine Might of 30. It also enables the wearer to survive without food for as long as he or she wears it, a power that costs 4 Might points to activate.

The Holy Lance

Before Christ's body was removed from the cross, a Roman soldier named Longinus pierced his side with a spear. The spear was subsequently lost, but was found again by the forces of the First Crusade in 1098. The crusaders continued to carry the Lance (actually a Roman *pilum*, or short spear) into battle until it was lost in Asia Minor in 1101.

The Lance is a powerful relic in the hands of a Christian. Not only does it have a Faith score of 7, giving it 7 Faith points and a Divine Might of 70, but it also has protective powers. The Lance may be used to invoke the Saint Power *Celestial Immunity* upon the nearest 10 people, at an increased cost of 15 Might.

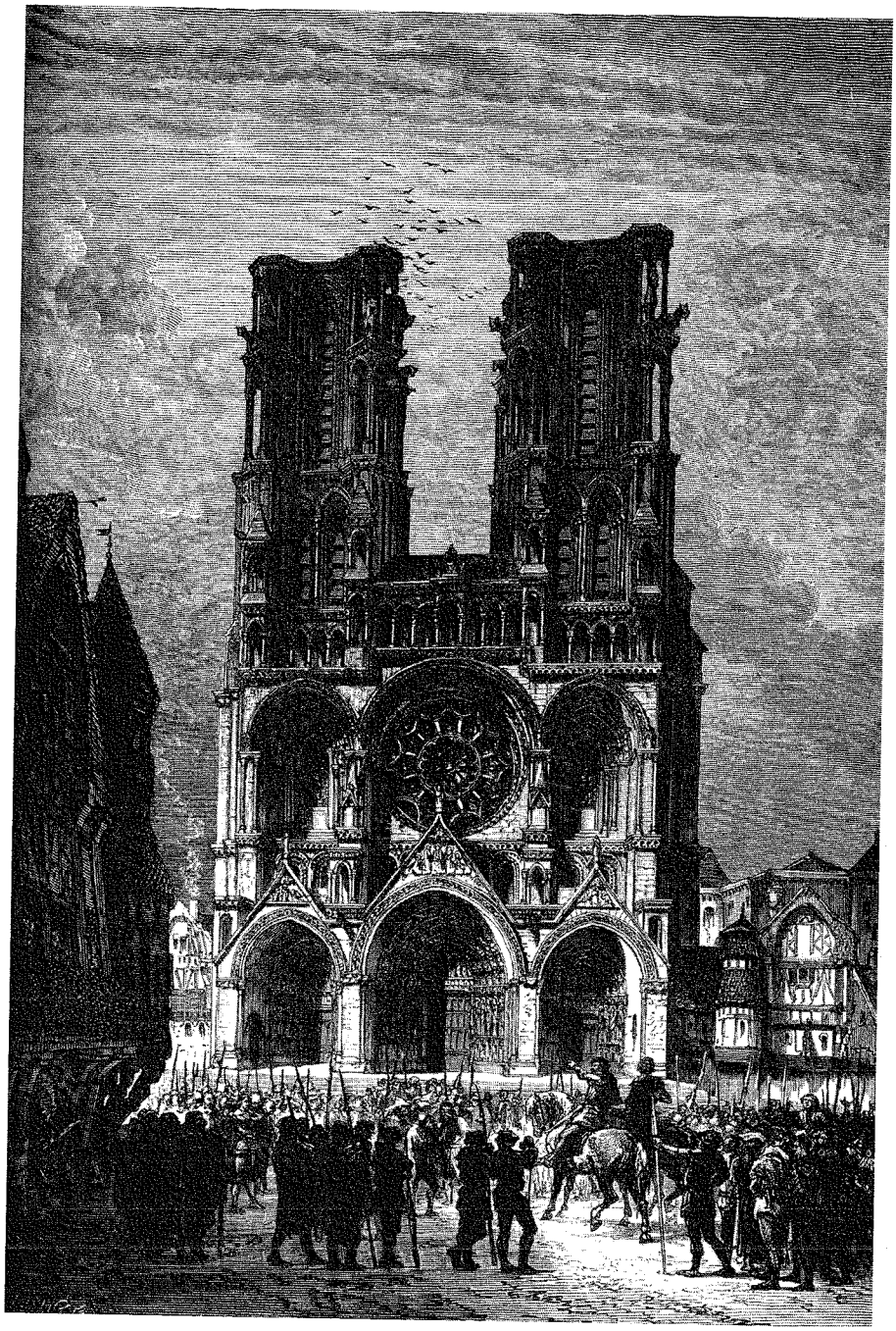
or shelter, and later authorized death by burning for the heretics. Seven Waldensians suffered the death penalty in Maurillac in 1214.

Southern France was also the center of another popular heresy, Catharism. **Cathars** (or Albigensians) appeared in Western Europe in the twelfth century, probably originating in the Balkans. They came to be localized in the Languedoc region, though they also developed a strong following in Piedmont and other parts of the world, and grew to be such a terrible threat to the Latin Church that Pope Innocent III declared a Crusade against them in 1209.

Catharist beliefs resemble an older heresy called Manichaeism. They teach that there are two spiritual powers in the world, good and evil, and that all matter is part of the evil power's realm, while goodness is entirely spiritual. The Cathars distinguish their ranks between the *perfecti* —men and women who strove to overcome their physical bodies and become perfect spiritual beings — and mere followers, who are held to lesser standards. Because they regard the material world as evil, they shun material possessions, consider sex and marriage to be unsuitable for *perfecti*, and do not eat meat. Cathars reject many of the sacraments, including baptism and the Eucharist, and substitute a ritual laying on of hands called the *consolamentum* for these rites. They also teach that Christ did not have a genuine human body, because that would have been evil, and so he only seemed to suffer as a lesson for those who follow him. Cathars recite the *Pater noster* and accept the New Testament, though they interpret the latter as critical of the ecclesiastical hierarchy.

> Our Father, who art in heaven, hallowed be thy name, thy Kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. Amen.
>
> — The *Pater Noster* ("Our Father"), later called the Lord's Prayer

In the rest of Europe, most medieval Christians believe in the doctrines of Christianity, and those without holy powers desperately desire to experience for themselves the great events they hear about in the liturgy. Crusaders want to see the places where Christ and the apostles lived. Pilgrims travel to the sites of famous relics in hope that a saint will bless them with a vision or a miracle. Parishioners attend Mass to witness the spectacle of mysterious and supernatural ceremonies that bring them closer to heaven. Christians want to touch the divine, they want to see with their own eyes the glory of God and feel the power of the Dominion, and the Church in all its forms makes these pious dreams come true.



Practices

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoev-

er thou shalt loose on earth shall be loosed in heaven.

Matthew 16:18-19

And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

Luke 22:38

In many ways the Christian Church resembles the earthly Christ incarnate, in that the same body has two separate and distinct natures, at the same time representing both Man and God. Christ was fully human, but also fully God. Likewise, the medieval Church occupies positions on both sides of many contemporary issues that divide religious thought in medieval Europe.

Church and Cloister

One of the greatest differences among members of the Church is the separation between the secular clergy and the regular clergy, divided into orders. The former administers to human society from within human society, while the latter adopts a lifestyle that is holy because it is more removed and bound by a set of regulations (hence "regular"). Both organizations conform to a similar structure, though their daily lives are very different.

The Church originally developed out of primitive communities in the days of the apostles, where the first disciples shared communal lives of complete Christian devotion. Every community was subject to a leader who would see to its spiritual needs, as Christ's representative on earth. As these communities grew, these leaders gained more influence, and as Christianity spread, more leaders were created to oversee them. Today, this is the role of the bishop — a clergyman with spiritual authority over a wide area, which is called his diocese. A bishop's principal church, the cathedral, supports an administrative staff, called canons, who elect a new bishop whenever the position becomes vacant. At his consecration a bishop receives the symbols of office: the pastoral staff (which resembles a shepherd's crook), the ring, and the mitre (a bishop's headdress). Bishops of very important cities are called archbishops, and oversee all the other bishops in their region.

In order to effectively supervise all of the churches and monasteries within his diocese, a bishop is required to visit each establishment for which he is responsible once every three years. He is also obliged to make periodic trips to Rome to report on his stewardship. The rest of the time bishops baptize, preach, hear confessions, aid the poor, act as mediators in feudal disputes, attend Church councils, engage in correspondence, advise monarchs, and occasionally write holy treatises. Many of them hold land and must also perform feudal services like collecting taxes and leading their knights into battle.

Story Hook: The bishop of a city near the player characters' covenant also has feudal rank, and interprets his military obligation in a literal manner, though to defer to the canonical rule that forbids any cleric to shed blood, he wields a heavy mace, just like the Bishop of Bayeux at the Battle of Hastings. He has become very popular within his see, and is perceived as a heroic figure comparable to Archbishop Turpin in *The Song of Roland*. He is also quite outspoken against the infidel, and as he has little tolerance for sorcery, he takes an unpleasant interest in the magi.

By the thirteenth century, the primacy of the bishop of Rome, the pope, is nearly indisputable. The basis for this claim is Christ's declaration that Peter was the rock upon which His church would be built, and since Peter is considered to have been the first bishop of Rome, the assumption is that he passed on this authority to his successors. Thus, the pope is the final voice on matters of dogma and discipline. To rebel against him is tantamount to rebellion against God, for he has spiritual authority over all of Christendom. His advisers are called cardinals, and are appointed by him, elect his successor, and make up the papal court. He also sends personal representatives, legates, throughout Europe to oversee the affairs of the Church, and stations papal ambassadors in the courts of leading monarchs.

The smallest unit of a bishop's diocese is called a parish. This is often about the same size as a manor, and is overseen by a parish priest, who is often locally born. He administers to the people of the parish and is authorized by his bishop to perform the necessary sacraments that affect their daily life. His church is typically a small building, surrounded by consecrated ground, upon which acts of violence are forbidden. Inside, there are no chairs or benches; people sit on straw in the winter and on fresh grass in the summer, and stand for the liturgy. It serves as a social center for the community: people meet and discuss business, dances are held in the churchyard, children play inside and out, and during wartime people take refuge within, sometimes with their furniture and cattle. Parish people are very familiar with God, and often consider His house a kind of second home.

Beneath the priest in the Church hierarchy are the deacons — the clerics who look after Church funds, care for the poor and elderly, and assist the priest in the celebration of the Eucharist. The office serves a preparatory role for those who intend to become priests, but also allows for married men to serve. In large churches the deacon is sometimes assisted by a subdeacon, who sees to the implements of the Mass. Then there are the minor orders, who are the clerks who see

Exorcism

Possession by devils was known to occur in Mythic Europe, and the Church has established prayers and rituals to help the victims to escape their evil control. While the Adjuration effects of the holy traditions achieve more immediate results, the Christian exorcism ceremony is also effective in that it can help the person break free from infernal influence on his own. Mechanically, the rite does one of two things: either it allows the possessed character to make a roll to shake off the demonic power, if it is an effect that can be resisted in some way, or else it is a prayer for a miracle on the afflicted character's behalf.

The rite costs the exorcist a Confidence (or Faith) point to perform properly. According to the Roman Ritual instructions, the exorcist must make sure the person is truly possessed, not simply sick, and should himself be absolved of all sin before beginning. The rite should be performed in the church or some other sacred place, with witnesses if possible. All questioning of the demon is to be avoided, and the prayers should be uttered with great faith, humility, and fervor. Holy water and crucifix may be employed, and if used for these purposes each gives a +1 to the possessed character's total. Any additional Faith points the exorcist spends during the rite also count toward the subject's roll.

to other duties about the church: the porters (door-guards), lectors (readers), exorcists, and acolytes. This last is responsible for the candles and the altar, and assists the subdeacon. Since they are not involved with the holy sacrament, they need not be ordained by the bishop.

Monasteries

Like parishes, monasteries began as organizations run by a holy man nominally under the authority of a bishop, as it was when Benedict established the Rule that governed how his followers would live and worship. Until approximately 1100, Europe was primarily a society composed of distinct cells in which the estate, village, and manor were individual units. The monastery was an ecclesiastical expression of this decentralization; each one contained everything necessary for the maintenance of life: fields, cattle, barns, craftsmen's workshops, winepresses, dormitories, library, refectory, infirmary, and herb garden, and, dominating the complex, the abbey church.

The monks' day was spent performing three main duties. The *opus Dei* ("work of God") was foremost; this involved worship in the church seven times throughout the day, for a total of three and a half hours, receiving the Eucharist daily. Four and a half hours of the *lectio divina* ("spiritual reading") were directed toward the spiritual growth of the monks, and later developed into celebrated intellectual pursuits. Finally, Benedict required about six and a half hours of *opus manuum* ("manual labor"), as hard work was believed to be a virtue.

Story Hook: The characters stay overnight in an aging Benedictine monastery, but are troubled by frightening dreams and visions during the night. They are awakened by the Matins bell, but it sounds very wrong to them, and when they make their way to the church they find that the monks are not there. They

The Offices

The monks' schedule varied according to the season, since it was regulated by the sun and influenced by fast days and the Church year. They had only one meal in winter, and longer services. In summer, they ate twice a day and had more work and reading. A typical monastic day might look something like this:

2:00 rise for Matins
2:15 spiritual reading
5:00 Lauds, followed by a short nap
5:30 Prime ("first hour"), followed by chapter
6:00 spiritual reading
8:00 Terce ("third hour") and Mass
9:30 manual labor
11:30 Sext ("sixth hour"), followed by High Mass
12:00 dinner (in summer), followed by a nap (in summer)
14:00 Nones ("ninth hour"), followed by dinner (in winter)
14:30 manual labor
17:00 Vespers
18:00 supper (in summer)
18:30 Compline, followed by retirement

The Rule required every monk to take a two-fold vow: that of *stabilitas loci* ("stability"), meaning permanent residence at the monastery of his entrance to the order, and *conversatio morum* ("conversion of life"). In addition, it was understood that he would follow the three "evangelical counsels" of **poverty**, **celibacy**, and **obedience** to the abbot. The **chapter** of monks (all the monks gathered for official business) elected the abbot for life, who was then solely responsible for the welfare of his house. He in turn chose a **prior** to be his chief assistant, in addition to a **cellarer** who was in charge of the temporal affairs of the house, and **deans**, each of whom was in charge of ten monks.

At first the chapter had a negative function; it could veto a suggestion by the abbot, but it could not initiate actions that the abbot opposed. By the twelfth century this had changed, however, and most chapters possessed considerable powers of legislation. One reason for this was that very few abbots lived in the monastic cloister any more; instead they had their own house within the compound. The bishops can usually interfere in these elections and decisions, however, and many monasteries have petitioned the head of the Church for special dispensation, and are granted a sort of autonomy whereby they answer only to the pope himself. Thus, abbots are often considered to have social status similar to bishops, and there is disagreement in the Church whether bishops have control over their houses.

Benedictine houses exist for both men and women; a convent follows the same Rule as a monastery, and is overseen by an abbess. The male and female orders are kept separate and distinct, to avoid temptation between the sexes (though there were cases of abbeys with both monks and nuns living under one roof with different wings, and these unusual houses were usually led by women), but since women may not be ordained in the Church, nuns are not completely isolated as they depend upon priests to administer the sacraments and give spiritual guidance.

Two of the most significant developments in Benedictine monasticism were the establishment of Cluny in 910 and Citeaux in 1098. Cluny sought to emphasize worship to the virtual exclusion of reading and labor, organize monasteries into a coherent system, and free the Church from the control of the nobility. During the tenth and eleventh centuries the Cluniac Order represented everything that was vital and progressive in Christianity. Then, in the twelfth century, the Cistercian Order came into being as a reaction to the secularization of the Church and widespread corruption among monks. The Cistercians sought to return to the simplicity of Benedict's Rule and the ideals of poverty and isolation. (The Cistercian Order is discussed in more detail in *The Broken Covenant of Calebais*.)

have slept through the night office, and because of their laxity the Dominion has been reduced to almost nothing, while an Infernal aura has settled upon the grounds. Outside, they are confronted by three demonic spirits dressed in monks' habits: Decadence, a fat, golden demon with heavy chains and a giant mouth; Sodomy, a wiry, clawed fiend that is part human and part wolf; and Apathy, a cold and insubstantial shadow with no face.

Because so many monks and churchmen have titles, lands, and wealth, it is often difficult to separate them from the nobility. The situations where powerful bishops and the leaders of the kingdom come into conflict can make for interesting events in the political landscape of Mythic Europe. Yet greater still than the conflict between Church and State is the rift between Western and Eastern Christendom. This tear in the fabric of the Holy Church has divided Mythic Europe since the earliest days of Christianity, and many fear this damage can never be mended.

East and West

Christian worship in the East is very ceremonial, conducted in churches decorated with beautiful mosaics and frescoes representing Christ and the saints. The celebrants carry the bread and wine around the church while the choirs sing, and the consecration of the Eucharist is hidden from the worshipers by a screen, making it more mysterious and miraculous. It is sometimes called the Orthodox faith, denoting those who perform the same liturgy as that practiced by the Eastern patriarch, to distinguish it from the Western or Latin Church.

Eastern theologians tend to look upon dogma as a fixed body of teaching that is passed on, but not subject to change or progress. St. John of Damascus (670s - 760s), the greatest Eastern theologian to date, clearly outlined Orthodox Christianity with special reference to the two natures of Christ and refutation of heresy, and advocated Aristotelian philosophy. He taught the divine maternity of Mary, her exemption from original sin, and her bodily assumption into heaven. He also emphasized the real presence of the body and blood of Christ in the Eucharist, almost to the exclusion of the bread and wine.

In line with this theology, Orthodox Christians tend to distrust the everyday aspects of religion, and their liturgy and art is designed to transport the believer out of the material world and into the Divine. Inherent in their worship are the mysteries surrounding Christ's two natures, man and God, with an emphasis on his divinity. Because Christ is viewed more as God than man, the Byzantines need intermediaries to bridge this gap between them and Him. The Virgin Mary functions most prominently in this role, as do the saints.

A violent religious and political quarrel called the Iconoclastic Controversy erupted in the early 700s in Byzantium and continued into the ninth century. Images (called "icons" in the east) of Christ, the Virgin Mary, other saints and angels used as devotional aids had become quite common in the East, but some began to protest against excesses in the veneration of these images, even going so far as to denounce it as idolatry. The monks fiercely defended the practice, and were persecuted and punished. Many thousands of priceless works of religious art were destroyed when the monasteries were seized.

Story Hook: A player character inherits a strange object from his parens — a large wooden screen with a door in the center, surrounded by two-dimensional paintings depicting three men with golden circles behind their heads. It is supposedly very old, more than six hundred years, but it does not seem to have aged at all. His cursory experiments have revealed that it is protected by some sort of magical resistance, and he suspects it is a holy relic. He does not know what to do with it, and has decided to ask his sodales if they have any interest.

Otherwise, monasticism has always been extremely popular in the East, and attracts many to its ranks. The ascetic life in a religious community is generally considered to be superior to everyday Christianity, isolated for the most part from the institutional Church. Ecclesiastics are almost always drawn from the ranks of monks, as most parish priests are married and celibacy is required of bishops. The Byzantine monasteries never divided into orders, but remain unified under the single Rule of St. Basil of Caesarea, and are governed in much the same way as their Western counterparts.

The structure of the secular clergy also remains fairly consistent in Byzantium, though for large parts of medieval history the East and West have considered themselves entirely separate Churches. The most dramatic split occurred in 1054, when the Eastern patriarch published accusations against the West, citing four theological errors that included using unleavened bread in the Eucharist and fasting on Saturdays, the enforcement of celibacy on the priesthood, and their practice of adding "and the Son" ("*filioque*") to the Nicene Creed, suggesting that the Holy Spirit proceeds from Christ in addition to the Father. The emperor closed the Western churches in Constantinople and ordered the Latin monasteries to conform to the Eastern practices. The pope protested that the Roman Church allowed the Greeks their strange ways only by sufferance, and sent three legates to argue the matter, who were insolently received. They excommunicated the emperor, and in turn the patriarch excommunicated the legates. After this final volley, the theological dust settled and the separation of the two Churches seemed complete.

Two Churches

Both the Eastern patriarch and the pope have had spiritual authority over Byzantium in the past, which means that if both of them exerted their holy influence over the same aura and tempered it (most likely by delegating spiritual authority to an intermediary in the case of the pope; see Blessed by God, Holy Influence), the Dominion would become conflicted and great confusion would reign in the East. Perhaps this the source of much of the conflict in the East between the two Churches.

The divide between Eastern and Western Churches is also evident in the different feel of the Dominion; characters familiar with one will recognize that something has changed when they experience the other. The Eastern Divine is slightly more traditional, more mystical, and the services feel like a strange dream or holy vision. To Easterners, the West seems more real, vibrant, and awe-inspiring; it is definite, modern, and authoritative.

Militant Orders

The Church encouraged the knights and soldiers of Europe to join the fight against the Muslims through holy crusades, and several organizations of warrior monks were established to aid these efforts. They followed a version of the Rule in which they swore vows of poverty, celibacy, and obedience, but unlike other monks they were allowed and even encouraged to bear arms and fight for the Church. In 1220, there are four major crusading orders established in Mythic Europe.

The **Hospitallers**, or more properly The Knights Hospitaller of St. John in Jerusalem, arose to serve the hospital provided for Christian pilgrims, and first achieved the status of a religious order in the aftermath of the conquest of Jerusalem. They follow the Rule of St. Augustine, and were approved in 1113. Exactly when they developed military capabilities is uncertain, but they were certainly well established as warriors of the Church by the 1180s. They wear a cross with forked edges as their symbol.

The **Templars**, the Order of Poor Knights of the Temple of Solomon, was founded in Jerusalem in about 1119, and received its Rule at the Council of Troyes in 1128. In addition to their crusading activities, the Knights Templar acted as bankers for many important personages, including popes and the kings of France and England, and had a reputation for great wealth. It is also said that they learned strange powers in the Holy Land, and practice secret mysteries that are only taught to initiates of the order. Their symbol is the red flared cross.

The **Order of Santiago** was founded in 1170 by Ferdinand II of Leon in Iberia as a confraternity of knights. The following year they were named "vassals and knights" of St. James the Apostle, and their rule was formally approved by the pope in 1175. The knights are heavily involved in the Reconquista — the re-conquering of the Iberian peninsula from the Muslim invaders — which has succeeded in taking back half of the land so far, and many believe this is a sign that God is on their side.

The **Teutonic Knights** (the Order of the Hospital of Saint Mary of the Teutons of Jerusalem) were founded in 1190 as a Hospitaller order serving near Acre. In 1198, however, they became a military order under the influence of German crusaders in the Holy Land, approved by the pope in 1199, and in 1230 they are invited back to the north to fight against the pagan Prussians, in return for lordship over the subjugated region. They wear a simple black cross as the symbol of their order.

Crusaders

Then, in 1055, Baghdad was occupied by the militant Seljuk Turks, who were determined to conquer as much of the west as they could. They routed the Byzantine army at Manzikert in 1071 and seized Jerusalem. The Emperor humbly appealed for aid from the pope, who was too busy with political matters at home to provide assistance. Over the next quarter century the Turks pushed through to Nicea, threatening the very gates of Constantinople, and again the East sent a plea to the West for help. Pope Urban II responded with his famous call for the First Crusade.

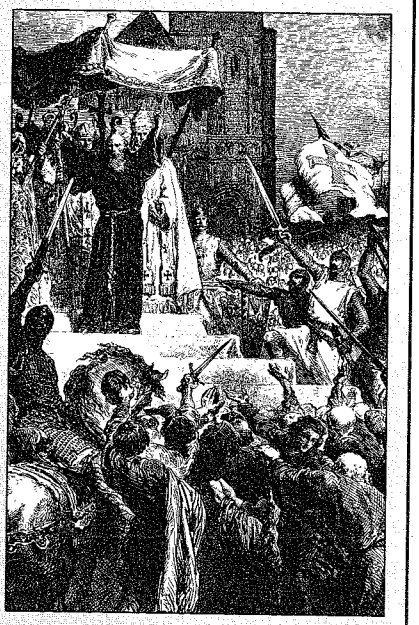
The response was enthusiastic and instantaneous, and 50,000 peasants charged off without waiting for the campaign to organize. Many tore the shape of the cross in their clothing — the badge of the crusader — and they proceeded through Germany, inquiring at each town whether it might be Jerusalem, ravaging the countryside, and massacring thousands of Jews in misguided zeal against the infidel. They were mercilessly attacked in Bulgaria, and those who survived were exterminated by the Turks. Then the van arrived in Constantinople under the leadership of several French princes, recaptured Nicea, and pushed on towards Antioch. They eventually conquered the city, and there they discovered the holy lance that had pierced Christ's side. This great relic gave them the courage to press on to Jerusalem, and they took the great city amid massive carnage and destruction. On Christmas Day 1100, the new Latin Kingdom of Jerusalem came into being.

Once the crusaders had settled down in the East, the inevitable process of cultural assimilation began. They were attracted to the more leisurely life of the "infidels," adopting their flowing silk robes, steam baths, turbans, and taking wives. When Edessa fell in 1144, Europe was again galvanized into a Crusade, and the new arrivals were shocked by the indifference the earlier campaigners dis-

Call to Crusade

You must carry succor to your brethren dwelling in the East, and needing your aid, which they have so often demanded. For the Turks, a Persian people, have attacked them as many of you know ... and occupying more and more the lands of those Christians, have already seven times conquered them in battle, have killed and captured many, have destroyed the churches and devastated the kingdom of God ... Wherefore I pray and exhort you to hasten to exterminate this vile race from the lands of our brethren and to bear timely aid to the worshipers of Christ ... Moreover, the sins of those who set out thither, if they lose their lives on the journey, by land or sea, or in fighting against the heathen, shall be remitted in that hour.

Pope Urban II, Council of Clermont, 1095



Story Hook: A troupe of traveling jongleurs recreates the pope's passionate speech in an emotionally-charged play about the Crusades. The performance is so powerful that it inspires Righteous Personality traits in all the audience, who start a riot in the surrounding community. The mob eventually marches against any prominent heretics or infidels in the area, which might include the player characters' covenant.

played toward the Turk. More often than once, the first-generation warriors sided with the Muslims against their zealous cousins. The Second Crusade accomplished nothing except the capture of Lisbon in Portugal by some German sailors who seized the opportunity to fight infidels closer to home.

A powerful Saracen leader (Saladin) recaptured Jerusalem in 1187, and Europe's three strongest monarchs were moved to lead the Third Crusade in counterstrike. Frederick Barbarossa drowned en route to the Holy Land, Philip II of France became ill and returned home, and Richard I of England managed to negotiate a truce that allowed pilgrims to visit the holy city unmolested. Yet neither these nor later crusades ever equaled the popular support or results achieved by the First Crusade, and Byzantium itself gained little from them except for a brief respite from Turkish attack. The behavior of the Westerners in Asia Minor led many Byzantines to wonder whether the Turks might not be better neighbors, and the crusaders also began to complain of the duplicity of the people in the East.

In 1204, another army gathered in Europe for a Fourth Crusade to recapture the holy places of Palestine, but the Venetians upon whose ships they sailed convinced the Latins to divert their course to Constantinople, which the misguided army attacked and pillaged for three terrible days. The treasures of the city, the books and works of art preserved from distant centuries, were all dispersed and most of them destroyed. This heinous act utterly and irrevocably sealed the division between East and West, although it also brought about an artificial reunion of sorts: the crusading army forced the Byzantines to accept a Western patriarch and observe the Latin rites, bringing them back under the spiritual authority of the pope. This is only a temporary measure, as the city will eventually drive out the invaders and return to its own practices, but for now Byzantium is reluctantly a part of a single Holy Church of Christendom.

Dissent and Reform

Wherever it is based and whatever its practices, Christianity has always carried with it the ideal of reform, and in the thirteenth century, two great movements have created another powerful dichotomy in Church practice. These are the growth of universities and the spread of the friars, both of which are bringing all of Christendom into a new age of enlightenment and religious thought.

Learning depends upon students and teachers, and the rapidly increasing number of these in Mythic Europe has led to the development of institutions called *studia generalia*, or universities. These grew out of existing schools in larger towns, usually church schools. In effect, a university is an organization made up of masters and students, organized like a trade guild. Studies are often divided into four faculties, each under the jurisdiction of a dean: theology, law, medicine, and arts. Instructors teach through lecture on a text, commentary on the text, and finally discussion among those present. The students' progress is followed closely by a master, and a college of students often provides room and board. The bachelor's degree entitles a student to teach without abandoning his own studies, while the master's degree grants him the authority to open his own school.

Prominent universities in 1220 include Paris, which is well known for theology and the liberal arts, and Bologna in northern Italy, known for its emphasis on the law and just beginning to be recognized for achievements in medicine. Oxford, in England, is also gaining notoriety for mathematics, and is starting to compete with Paris for scholastic authority in other subjects. Other universities are forming throughout Italy and France, and a new university has just been established in Salamanca, Spain. These places of learning have decisively replaced monasteries as centers of intellectual growth in Europe.

Yet with all the eagerness and excitement that surrounds the universities' efforts, scholars and teachers suffer from many uncertainties. Students have to look to their friends and family to support them while they study, and the masters in turn have to rely on the students for their livelihood. Both parties accumulate debt while they seek a career, usually as a clerk to a wealthy patron if they are lucky enough to find a position. Unfortunately, part of the nature of universities is that they tend to attract more people than they can employ, and it is in these circumstances that the friars, with their call to poverty in service to the Church, can flourish.

Friars

The two founding orders of friars, the Dominican and the Franciscan, grew up almost together. Dominic founded his order to combat heresy, and believed that to convert common people the Church must eschew the pomp of ecclesiastical dignitaries and adopt a simpler life like that of the apostles. His order was small but extremely well organized, and they quickly spread to the centers of academic learning, so that by 1220 he has chapters established at Paris, Bologna, Rome, and other great cities. Meanwhile, Francis, the affluent son of an Italian cloth merchant, gave up everything he had to serve God, and petitioned the pope in 1210 for permission to start a new order dedicated to reforming the decadence of the Church. He called for Christians to give up every form of worldly glory, wealth, and comfort to live according to the holy Gospels and follow the example set by Christ. Francis was a reluctant leader, but the movement was so popular that hundreds of Franciscans soon spread across the continent, especially to the great cities of Europe.

Unlike the cloistered orders, Franciscans preach poverty more than obedience. They truly live by the charity of others. A community of beggars cannot survive in the wilderness, so they tend to gravitate to towns. However, the poverty that is so essential to the Franciscans is merely a channel of communication for Dominicans. Over the course of the next century their ranks are swelled by other idealists, churchmen, and even university students and masters who abandon the search for a benefice and instead devote their lives to teaching in poverty.

Throughout the history of the Church and throughout the middle ages, there is a startling sense of duality — of two religious essences that co-exist in one being. Perhaps this is because the Holy Spirit of Christendom is the manifestation of both the Father and the Son, and their two distinct natures are evident to all who feel it. In Mythic Europe, anyone associated with the Church must recognize that he represents only one part of a great organization, and that the organization is constantly changing while maintaining its great sense of tradition and history. To be a Christian, one must focus upon God, but also have a care for humanity, for it is ultimately the people who make up the faith.

Saints

> Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

A Christian Library

All Christian texts are in Latin (or Greek in the East), and are easily found in most cathedral schools, universities, and monasteries.

The Bible

Summa, Theology (Level 10, Quality 3); Summa, Church Lore (Level 3, Quality 3)

Author: The New Testament is a collection of books by different authors, including the four Gospels of Matthew, Mark, Luke, John, and the writings of St. Paul.

Description: The Bible has two parts, the first being a translation of the Jewish Torah and other holy writings, called the Old Testament. The second part, the New Testament, tells of the life and teachings of Jesus Christ through the four Gospels, and describes the spread of his worship throughout the ancient world. It ends with the Revelation of John, a prophetic vision of the end of the world when Christ comes again to judge the living and the dead.

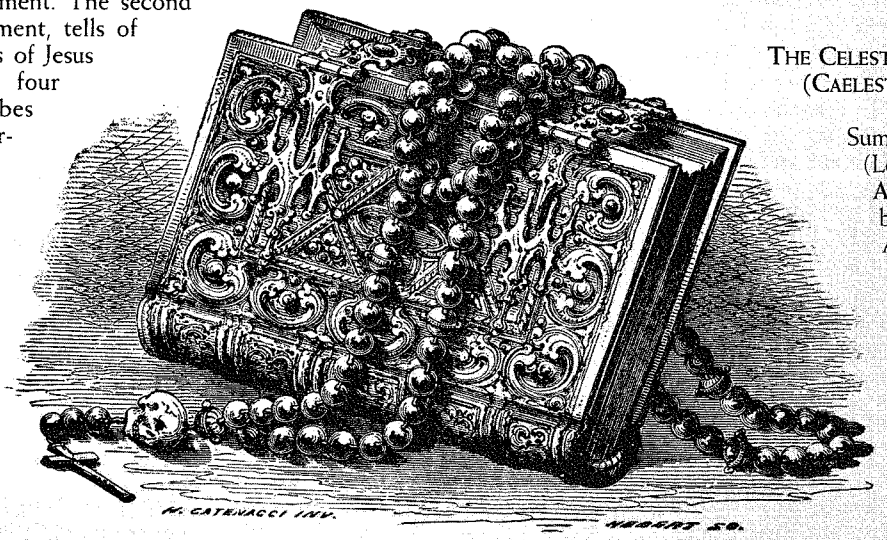
Since the Bible contains the true Word of God, it has a much higher Level than should be possible to write. Yet it has a low Quality, not because it is badly written, but because it is not designed as a textbook. It is inspirational more than educational, though it may be studied throughout a Christian's lifetime, and will always yield new insights.

Sentences (Quatuor libri Sententiarum)

Four tractatus, Theology (Quality 9)

Author: Peter the Lombard (approximately 1100-1160)

Description: The *Sentences* is a collection of the opinions of Church fathers, primarily intended for study. It is four books in one; the first deals with God and the concept of God, the second addresses the creation and sin, the third describes redemption and the incarnation, and the fourth tells of the sacraments, death and judgment. It is immensely popular as the textbook for theology of the day, and has inspired hundreds of commentaries.



The City of God

Tractatus, Church Lore (Quality 12)

Author: St. Augustine of Hippo (354-430)

Description: This is considered the greatest work of one of Christianity's most brilliant writers. It is a book of inspirational and philosophical history, primarily addressing the fall of Rome and answering the pagans who attributed this to the abolition of their worship.

Consolations of Philosophy

Tractatus, Philosophiae (Quality 9)

Author: Boethius (480-525), written while imprisoned and awaiting execution for disloyalty to the king

Description: This is a dialogue between Philosophy and Boethius that emphasizes the superiority of the sciences over the transitory nature of worldly glory. It is highly regarded by the Church, but it is also an unusual example of Christian literature in that Boethius does not ever refer to his faith, and does not seek comfort in God.

The Celestial Hierarchy (Caelestis hierarchia)

Summa, Dominion Lore (Level 4, Quality 6)

Author: believed to be Dionysius the Areopagite, a Greek converted by St Paul, though there is some question. Some churchmen theorize that it was written by an angel, and the followers of Deus Sol Invictus (see Holy Magic in the Blessed By God, chapter) privately hold that the author belonged to their cult.

Description: This is a guide to the highly organized structure of the Divine, describing the nine angelic choirs, their powers and hierarchy, and God's purpose in establishing them. It is an important work cited by famous authors throughout the Middle Ages, though it only began to receive wide circulation in the 800s, when it was translated into Latin.

> Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?
>
> *1 Corinthians 6:1-2*

Saints are holy men and women who have died and been accepted into God's kingdom in heaven. Theologically, there are four types of saints: saints of the Old Testament, saints of the New Testament, martyrs who died for their religion, and confessors who lived exemplary Christian lives and died of natural causes. Because these saints were once mortal, the medieval laity feels more connected to them than God and His Son, who are seen as removed from life and its daily toil. People have developed a special relationship with the saints, offering them respect and love in exchange for spiritual protec-

tion and intercession with God. Saints intermediate between God and His flock.

This phenomenon of people adoring the holy dead is called the cult of saints, from the Latin "cultus" meaning "worship, reverence, splendor". Popular veneration of the saints is widespread and common, and is enthusiastically supported by literature, parades, pilgrimages, and celebratory feasts. Saints' tombs draw large crowds, feast days are great celebrations, and saints' miracles are collected into literary compilations that occupy a significant place in popular vernacular literature. Saints' individual remains are separated and disseminated throughout Mythic Europe (see Relics). All of this heightens the intensity of devotion the laity have for saints, whom they have made patrons of countries, towns, particular enterprises, guilds of merchants, chivalric orders of men, religious groups, and even individuals. Magi are not exceptions and have made St Nerius their patron saint.

There is a theological distinction between the veneration of saints and the worship of God. Only God is worshiped, His saints are venerated — adored and praised. Saints may not forgive anyone their sins. Saints by themselves cannot grant miracles, but do so through the holy power invested in them by God. They are conduits between God and man, intermediaries who petition God for the sake of their beloved followers. Saints are not "minor gods" or "demigods", and by themselves they have no power whatsoever. They are part of God's celestial host.

"Canonization" is the process by which the Church declares that a person has been accepted by God as a saint. In antiquity, local bishops and their flocks decided who was considered a saint, often raising local men and women to this holy rank. The canonization process is being formalized in the thirteenth century, and now the decision is almost always made by the pope.

The authoritative text in the Middle Ages for saints' lives, Jacobus de Voragine's *The Golden Legend*, does not yet exist in 1220. Written around 1260, this book can still serve players and storyguides as an excellent resource for their saga. All of the legends and stories in Jacobus's compilation would be historically accurate for a saga set in the beginning of the thirteenth century.

Invocation Modifiers

Situation	Modifier
At saint's tomb	+1
In a Divine Aura	+ Divine Aura
During the saint's feast day	+3
Pilgrimage in honor of the saint within a year	+2
Touching saint's relic	+1
Making a monetary donation	+1 to +3
Imminent peril	+2
True Faith	+1 per point of Faith Score
Unchristian act in the last month	−1 to −3
No donation within a year	−3
Received a miracle within a month	−20
Invoking a saint other than a patron saint	−15

Invoking a Saint

Saints serve as intercessors for those who venerate them and they are often called upon by their devoted followers to perform miracles. Saints are also commonly invoked for intercession on behalf of the dead. In the most general terms, however, saints aid the living by curing the sick, raising the dead, protecting the laity from invasion and natural disasters, protecting the poor from oppression, warding off temptation, and driving off demons. Miracles aren't always grandiose, and many followers ask their saint for the smallest of favors, including finding lost property, healing a sick family member, and protecting a child. Miracles in Mythic Europe are relatively common, and nearly everyone has seen a miracle or knows someone who has.

Once a day you may ask a saint for aid, hoping the saint will respond with a miracle. This invocation is not an exact ritual or ceremony, but is merely a heartfelt request for supernatural succor. Everyone has a saint that is most familiar to them, and it is usually to this saint that the petition is addressed. This is a person's **patron saint**. During the Middle Ages, people, organization, towns, cities, occupations, and even kingdoms all had patron saints — special protectors and intercessors for the individual, group, or area. Individuals are commonly given the name of their patron saint at their baptism. While many people in Mythic Europe have patron saints, it is not universal. Many magi, for example, never adopt a patron saint.

You are not summoning a saint. In the medieval viewpoint, the saints hover invisibly over their tombs and their faithful. Invoking a saint is asking an already present divine spirit for specific assistance. Characters typically invoke their patron saint or the patron saint of the area they are in. If your request is sincere enough for the saint, he will respond with a miracle. Every Christian person can petition a saint for aid; there is no required Ability or special Virtue. The miracles of the saints are available to the entire Christian community.

To invoke a saint you make a Communication + Charm + modifiers + a simple die roll against an Ease Factor of 15 + a simple die. The simple die added to the Ease Factor represents the ineffable mind of God and the inability of humanity to understand God's Divine Plan. It is added to retain the wonder and mystery of medieval saints. The storyguide should roll this die in secret, keeping the result hidden from the players.

INVOKING A SAINT:
Communication + Charm + modifiers + a simple die vs. 15 + a simple die

If the roll is successful the saint will use one of his divine powers to aid you. Characters are generally familiar with the powers of their patron saints and will ask for and receive the specific aid requested. If the roll fails, you receive no aid, but may petition the saint again the next day. You may also threaten a saint who has failed to aid you (see below), but this is a drastic measure with potentially dire consequences.

Threatening a Saint

Saints can seem temperamental and reluctant to grant a petitioner's wishes, even in the most troublesome of circumstances. During the Middle Ages it was quite common for a saint to be threatened into compliance, often by the very monks who were charged with overseeing the saint's relics and tomb. This practice was referred to as "the humiliation of a saint." This could have severe consequences, and several legends relate how a saint punished a threatening petitioner. In the direst instances, a saint has actually struck down a petitioner, killing him with a curse or other malediction.

To threaten a saint you must have first failed at invoking him. If you wish to press the saint after he has denied your invocation, you may threaten him, forcing him to grant you a specific miracle. You

Threat Modifiers

Situation	Modifier
Exposing the saint's bones	+1
Whipping or defiling the saint's relics	+2
Berating the saint in front of others	+1
Barring others from venerating the saint	+3
Imminent peril	+1
Received a miracle within the past month	–20
Threatening an unfamiliar saint.	–15

make a Presence + Leadership + modifiers + stress die roll against an Ease Factor of 9 + one fifth of the saint's Divine Might. You may use Confidence points on this roll, but not Faith Points.

THREATENING A SAINT:
Presence + Leadership + modifiers + stress die vs. 9 + Saint's Divine Might/5

If you succeed with your roll the saint immediately grants you the miracle you seek. The miracle must be within the saint's repertoire of powers.

If you fail the saint is annoyed with you. He will not respond to any of your petitions for a month. If your roll is ten or more points beneath the Ease Factor the saint punishes you by inflicting a minor curse, typically one that only costs the saint 1 point of its Might to use, and refuses to grant you any aid for a whole season. If you botch your roll the saint inflicts his curse upon you.

Saints' Miracles

Miracles are the supernatural deeds that the saints can perform for their followers. The power necessary for these miracles comes from God, who has allowed the saints to perform these miracles at their discretion, channeling His power through them to the laity. Miracles can be amazing events with spectacular displays, including blinding light, sweet music, and aromatic smells, or they can be apparently mundane events that just happen to fulfill the petitioner's request.

Saints' miracles are expressed in the game as powers. Many of the saints have similar powers, and the following list, culled from the saints' lives, contains many appropriate powers. Greater saints have most of the powers, area saints have many of the powers, and lesser saints have only the lowest-costing powers.

POWERS

Acknowledgment of Evil, 1 point, Init +10, Vim. This power forces any demon within voice range of the petitioner to declare his Infernal nature, loudly stating that he is a demon. The Penetration of this miracle (Divine Might – (5 x Might Point cost of power)) must equal or exceed the demon's Infernal Might to be effective.

Apparition, 0 points, Init +20, Imaginem. This power allows the saint to create a physical manifestation of himself. He is still immune from physical harm; weapons and items will pass through the saint without effect.

Celestial Immunity, 5 points, Init +15, Corpus. This power makes the recipient completely immune to physical damage, whether from torture, combat, the elements, or natural injury. The protection lasts as long as the threat persists, but dissipates once the imminent danger has passed.

Cure Blindness, 2 points, Init +3, Corpus. Permanently restores sight, regardless of the cause of the affliction. This power can restore sight lost due to aging. It does not prevent future damage.

Expel Demons, 1 point, Init +15, Vim. By using this power the saint can expel a demon from a person or area, forcing the fiend to return to Hell. This power works the same way as does the Hermetic spell, *Demon's Eternal Oblivion*. The storyguide compares the saint's Might + a stress die (no botch) against the demon's Might.

Grant of Serenity, 1 point, Init –10, Mentem. This power calms an agitated or worried petitioner, soothing her fears and calming her anxiety, and is very similar to the Hermetic spell *Enchantment of Detachment*. Unlike the spell, this power will also nullify any malign Mentem spell currently affecting the target.

Mass Healing, 5 points, Init +0, Corpus. This power heals a crowd of people from all their diseases. It will heal blindness, lameness, deafness, any affliction caused by age or disease, and all wounds an individual might have. It will not remove Decrepitude points or repair Characteristics lowered by aging.

Raise the Dead, 7 points, Init +0, Corpus. This power restores life to a corpse, provided that the soul hasn't been accepted into heaven. It can raise those who souls are in Purgatory, or even Hell.

Resist Temptation, 1 point, Init +5, Mentem. This power bestows Magic Resistance equal to the Divine Might of the saint to the petitioner to help resist the Infernal powers of demonic temptation.

Sanctuary of Virginity, 4 points, Init +10, Corpus. With this power the saint can protect the virginity of one of her followers in some miraculous fashion. Good examples are momentarily blinding the assailant, growing the recipient's hair to cover her body in an impenetrable mass, or making the assailant believe a collection of kitchen pots is his intended victim.

Scourging of Snakes, 4 points, Init +13, Animal. This power expels all snakes and crawling reptiles from an island up to the size of Ireland. Furthermore, once this miracle has been performed, natural snakes will not return to the island, and magical snakes must beat the saint's Magic Resistance to be created.

Straighten the Crippled, 3 points, Init +10, Corpus. This power heals the lame and physically deformed. This will repair physical damage received from spells, but will not remove Decrepitude or Warping Points.

The Dutiful Shepherd, 4 points, Init +10, Imaginem. This power causes an image of the saint to appear before a lost petitioner and lead them to safety. While under the protection of the saint, the petitioner receives a +10 soak against damage and a Magic Resistance of 10 (which does not stack with other forms of Magic Resistance).

The Faithful Made Whole, 4 points, Init +15, Corpus. This power cures the recipient of all disease and heals all physical wounds.

The Incombustible Shroud, 3 points, Init +20, Ignem. This powers renders the target immune to damage from fire, regardless of its size and potency.

The Laborer's Boon, 1 point, Init +10, Terram. This power allows the saint to mend a broken tool or instantly replace a lost one. Sieves, hoes, and axes are common examples of tools broken during use and repaired by a saint.

The Leap of the Faithful, 5 points, Init +5, Corpus. This potent power instantly transports a single person from one location to another, regardless of distance, condition, or situation. This is often used by a saint to retrieve a petitioner's loved one from distant imprisonment.

Tomorrow's Bounty, 2 points, Init +0, Herbam. This power allows the saint to instantly create food enough to feed a

large crowd — often sacks of grain or baked loaves of bread.

Curses

As well as miraculous powers, saints also have the capability to curse those who threaten their followers. These curses range in scale from minor annoyances to fatal maledictions. Most saints have some form of curse and many share similar curses.

Blindness, 1 point, Init +8, Corpus. This curse blinds the target, removing her power of sight. This is permanent unless repaired by magic or miracle.

Blisters of Humility, 1 point, Init +12, Corpus. This curse covers the target with boils and sores that last for a week. The target suffers a –6 penalty on all physical actions.

Dysenteric Infliction, 5 points, Init +9, Corpus. This curse destroys the target in the most wretched way, by giving him such a severe attack of dysentery that all his intestines spill out.

Flabbergast the Impertinent, 2 points, Init +3, Mentem. This curse causes the target to fall into a deep sleep, lasting the night, and accompanied by loud snores. The sleeper will wake in the morning exhausted from his snoring, down two long-term Fatigue levels. No magic can prematurely wake the sleeper.

Humility of Caesar, 1 point, Init +12, Animal or Corpus. This subtle curse causes a rider's horse to throw him to the ground. If the target is already afoot, he ignobly falls flat on his face.

Ignis Domini, 4 points, Init +18, Ignem. "The Fire of God" is a pillar of fire that falls from heaven and engulfs the target, doing +30 points of damage.

Rebuke the Unfaithful, 4 points, Init +13, Mentem. This curse attempts to return the fallen to the fold by threatening him with death unless he mend his ways. The saint appears in a vision and tells the target that he will die within thirty days unless he ceases performing some specific unchristian behavior. If the target does not amend her ways, she will die.

Smiting of the Lord, 4 points, Init +13, Auram. A lightning bolt flashes from the saint's hands and inflicts +35 points of damage to the target, which is usually indicated by the petitioner in her invocation.

Swallowed Alive and Sent to Hell, 5 points, Init +3, Terram. This self-explanatory curse forces a chasm to open up underneath the target's feet, creating a direct chute to Hell in which the target falls. The chasm instantly reseals itself afterwards.

Terrify the Unbeliever, 2 points, Init +18, Mentem. This curse causes fear in the target, making her terrified of the saint and his power and forcing her to flee to the nearest place of safety. A Brave or other appropriate Personality Trait roll of 12+ is need to overcome this terror, which lasts until the next dawn.

The Earth's Riches, 3 points, Init +10, Terram. This power permanently changes sticks and stones into gold and precious stones, with an overall value similar to the Hermetic spell *Touch of Midas*. Typically a saint uses this power to threaten a follower into a more righteous lifestyle, reminding him that he is sacrificing his heavenly reward for riches in the here and now.

The Feast of Worms, 3 points, Init +5, Corpus. This curse causes the target's body to become invested with maggots, doing +10 damage initially. The target must make a Stamina stress roll against an Ease Factor of 12 or permanently lose a point of Presence.

Designing Saints

The list of saints venerated by the medieval Church is huge. So many holy men and women have been honored with sainthood that the Church has declared 1 November as All Saint's Day, a feast day commemorating the hundreds of local saints that populate Mythic Europe. Since it is impossible to list even just the important saints in a book this size, this section will detail rules useful for creating a saint.

The Blessed Virgin Mary, the mother of Christ, is the most venerated saint of all. She is the most powerful saint and has a Divine Might of 100. Beneath her in power are three categories of saints: greater saints, area saints, and local saints. Greater saints have a Divine Might score of 75 and are typically apostles, Old Testament saints, or very influential Church fathers. Greater saints are venerated throughout Mythic Europe. Area saints have a Divine Might of approximately 50 and are venerated in large areas: England, the Holy Roman Empire, and continental European kingdoms. Local saints are venerated by the population of a town or two and have a Divine Might of 25. Several towns or villages may venerate the same local saint.

Greater Saint:
Divine Might 75

Area Saint:
Divine Might 50

Local Saint:
Divine Might 25

Saints in the same category frequently have similar powers. Often the only distinctions between saints are the details of their lives and legends, not the miracles they performed. The easiest way for a storyguide to create a saint is to simply change the name of one of the supplied sample saints, making it appropriate for the location of the saga.

Saints are Divine creatures, as detailed in the Realms chapter of **Ars Magica** 5th Edition. Saints do not have corporeal forms and can not be harmed by physical means. They have many of the same Characteristics and stats, differing only in powers and Divine Might. Generally, a saint should be given powers whose total point cost to use is less than or equal to one fifth of their Divine Might. However, this is just a rule of thumb, and storyguides are encouraged to give saints whatever powers they deem appropriate.

Sample Saint

Divine Might: variable, see below
Characteristics: Int +5, Per +5, Pre +5, Com +5, Str n/a, Stm n/a, Dex n/a, Qik n/a
Size: 0
Age: n/a
Confidence Score: 2 (10)
Virtues and Flaws: None
Personality Traits: Pious +3, Attentive +2, Benevolent +2
Reputations: Saint (variable dependent on type of saint)
Combat: n/a
Soak: n/a
Fatigue Levels: n/a
Wound Penalties: n/a
Abilities: None
Powers: variable
Equipment: white robes or other religious vestments
Encumbrance: 0 (0)
Vis: None
Appearance: Saints appear as immaculately dressed men and women, bathed in brilliant light and surrounded by sweet perfumes.

This template serves as a basic foundation for the specific saints on the following pages.

Blessed Virgin Mary

Patron saint of the laity in general, also, clothworkers, cooks, fishermen, nuns, protection against epidemics and natural disasters, silversmiths, Teutonic knights, virgins, and women

Divine Might: 100

Area of Veneration: Throughout Mythic Europe

Powers: *Apparition, Celestial Immunity, Cure Blindness, Grant of Serenity, Incombustible Shroud, Leap of the Faithful, Rebuke the Unfaithful, Resist Temptation, Straighten the Crippled, The Dutiful Shepherd*

The Blessed Virgin Mary is the mother of Jesus Christ. She is the most powerful saint in Mythic Europe, enjoying a higher form of adoration than other saints receive, and her cult is the most popular of all the saints. She receives many petitions for aid because she is seen as being more compassionate and merciful than Christ, since she can use her motherly influence to help soften His judgments.

Her birth was preordained to her parents by angels, as was her role as the mother of the Son of God. She spent the first fourteen years of her life secluded in the Lord's Temple, before being bequeathed to St Joseph, an elder man and widower. The angel Gabriel visited Mary and told her that she was blessed and would conceive the Son of God. Mary left her hometown of Nazareth with her husband and went to Bethlehem, where she delivered Jesus in a secluded grotto. To escape the persecution of Herod, Mary and her family fled to Egypt. She was not directly involved with Christ's ministry, but was present at the Passion. St Ambrose writes that Mary was the first to see the Lord's Resurrection. Leaving Jerusalem, Mary moved to Ephesus, living there until the end of her life, when she was raised by angels to heaven. The Blessed Virgin Mary's tomb is in Ephesus, as is the house she spent her final days living in.

Saint Peter, Apostle

Patron saint of the Church, popes, and fisherman

Divine Might: 75

Area of Veneration: Rome, throughout Mythic Europe

Powers: *Acknowledgment of Evil, Apparition, Celestial Immunity, Cure Blindness, Expel Demons, Mass Healing, Raise the Dead, Sanctuary of Virginity, Terrify the Unbeliever, The Laborer's Boon, Tomorrow's Bounty*

St Peter was the chief of the apostles, revered by Christ for his religious conviction and witness to most of Christ's miracles. Peter was the first apostle chosen by Christ, performed countless miracles himself, and received from Christ's hand the keys to Heaven, the rock on which the Church was to be built. Peter preached in many cities and converted thousands of pagans to the Christian faith. In Rome Peter defended the faith against Simon Magus, a sorcerer in Emperor Nero's employ. Peter repeatedly dispelled the demons the sorcerer used to work his magic, which turned fatal when the demons giving the sorcerer the power of flight were expelled. Nero remained unconvinced and crucified Peter, who asked his cross to be placed upside down in a final act of humility. He was buried in Rome.

Saint Martin of Tours

Patron saint of soldiers, horses, horse riders, and beggars

Divine Might: 50

Area of Veneration: Poitiers, Tours, Paris, Normandy, other areas of France and Italy

Powers: *Acknowledgment of Evil, Apparition, Celestial Immunity, Expel Demons, Grant of Serenity, Terrify the Unbeliever, The Labor's Boon*

St Martin was a professional soldier, born in Hungary and trained in Italy. Entering the city of Amiens, Martin gave his cloak to a beggar and was rewarded that night with a vision of Christ wearing the same cloak. Martin left his military career and became a soldier of God, traveling Europe to preach the Word of God, combat the Arian heresy, and convert pagans. As the bishop of Tours, he continued performing miracles and resisting the temptations of Satan. Martin was a

simple and pious man, who made many pilgrimages to Rome and other holy sites. He died in 800 at Candes, at the age of 81. His body was moved to Tours and entombed in a stone sarcophagus, above which a basilica was built. St Martin is one of France's greatest saints.

Saint Guinefort

Patron saint of protecting local children
Divine Might: 25
Area of Veneration: a diocese In Lyon
Powers: *Blisters of Humility, Grant of Serenity, Resist Temptation, Straighten the Crippled, The Faithful Made Whole*

St Guinefort was not man, but rather a greyhound. The local lord and lady had left the dog in charge of their newborn baby. During their absence, a snake entered the nursery. In the process of slaying the snake, the dog overturned the baby's crib and inadvertently splattered snake's blood on the baby. Returning to the castle, the lord saw his unmoving child covered in blood and, thinking the dog had attacked the baby, killed the dog. When his mistake was made clear, he felt great sadness for his rash action. He buried his beloved greyhound in a well and had it covered with stones. The local population, hearing of the dog's noble deed, began venerating it as if it were a martyr. The people's devotion was so great that God took pity on them and allowed the dog to be accepted into the ranks of the holy, allowing St Guinefort to grant miracles similar to a regular local saint.

Saint Nerius

Patron saint of Christian magi
Divine Might: 50
Areas of Veneration: Individual covenants within the Order of Hermes
Powers: *Apparition, Celestial Immunity, Ignis Domini, The Incombustible Shroud, The Leap of the Faithful*

Tales of St Nerius circulate throughout the Order, especially among Christian magi who hope to promote his cult. The most common tale is that St Nerius was a Criamon magus born in the Provencal Tribunal and active throughout Mythic Europe. A seeker of the Enigma, St Nerius discovered it in a secret well hidden in an Alpine ravine. Instead of succumbing to the mesmerizing vision in the well, St Nerius resisted by asking the angel Michael for assistance. Bathed in the powerful Light of the Lord, St Nerius's prayer was answered, and he emerged from the mountains a newly made saint and miracle-worker.

The various stories of his travels are miraculous and many magi find them hard to completely believe. It is told that through the Divine gifts he received from God, St Nerius was able to surpass many of the limits of Hermetic magic. He could cure the sick without vis, travel instantaneously from location to location, and change the essential nature of things. He never lost a Certamen match, nor could his Divine protection be pierced by spells. Some tales say that St Nerius is one of the protectors of Arcadia, and other legends tell of his incredible adventures in Purgatory.

The usual story of St Nerius's martyrdom is that other magi were envious of his powers, especially a group from House Tremere, who eventually succeeded in declaring a Wizard's March against St Nerius. During the Normandy Tribunal of 1039, St Nerius was martyred at Fudarus, Domus Magnus of House Tytalus, by a collection of Tremere, Tytalus, and Flambeau wizards. His Divine protection having withstood every attack, St Nerius proclaimed God's Will stronger than the petty cravings of his fellow magi, then stepped from the circle of *Celestial Immunity* and died. However, the records of Tribunal meetings at Fudarus never mention this event. However his life ended, St Nerius was accepted by God to be venerated as a saint.

An autobiographical account of some of St Nerius's travels does exist, this collection of twelve scrolls is in the Great Library in Durenmar.

More Saints

Here is an incomplete list of saints popular in the Middle Ages.

Greater Saints

St Paul, apostle, patron saint of Greece
St Andrew, apostle, patron saint of Scotland, fishermen, and sailors

St James the Great of Compostela, apostle, patron saint of Spain, pilgrims, and laborers
St John the Evangelist, apostle, patron saint of Asia Minor, friendship, and writers
St Matthew, apostle, patron saint of tax collectors, bookkeepers and bankers
St Thomas, apostle, patron saint of India, architects, and surveyors
St Jude, apostle, patron saint of lost causes
St Ambrose, patron saint of bishops, learning, and bees
St Jerome, patron saint of scholars

Area Saints

St Edward the Confessor, patron saint of England
St Patrick, patron saint of Ireland
St Benedict of Nursia, patron saint of Europe, monks, and farm workers
St Thomas a Becket, patron saint of Canterbury
St Denis, patron saint of Paris
St Boniface, patron saint of Germany, brewers, and tailors
St Wenceslaus, patron saint of Bohemia

Local Saints:

St Finnbarr, patron saint of Cork
St Gilbert, patron saint of Sempringham
St Godric, patron saint of Durham and Finchale
St David of Thessalonike, patron saint of Thessalonike
St Kevin, patron saint of Dublin
St Eulogius, patron saint of Cordoba
St Irene, patron saint of Thessalonica
St Gotthard, patron saint of Hildesheim
St Adalbert, patron saint of Prague

Characters

> The house of God is thought to be one, but it is divided into three: some pray, some fight and others toil. These three parts which co-exist do not suffer from being disjunct: the services rendered by the one are the condition of the work of the two others: each in turn is charged with providing relief for the whole. Thus, this threefold assembly is no less one; and so it is that the law has been able to triumph and the world to enjoy peace.
>
> — Adalbero, Bishop of Laon, *Poem to King Robert*, c. 1025 A.D.

Most of the characters in **Ars Magica** are probably Christians, or at least were baptized Christian. However, you may wish to play characters who are more directly involved with the Church and Christian faith, and the different types of characters these might include are described below. The character templates that follow may help make this easier, or inspire your own ideas, as they can be modified as appropriate.

Virtues and Flaws

There are several new Virtues and Flaws presented below, and players should be able to adapt many existing Flaws to the material in this chapter. For example, heretics (or suspected heretics) might take Enemies, Infamous, or Dark Secret, and magi who wish to live a Christian life might have a Vow not to use magic sinfully.

Virtues

Ars Notoria

Major, Hermetic, Supernatural Ability

By studying one of the copies of the Book of Solomon, you have learned the Notory Art and may recite the different orations possible through those secrets, called the Rings of Solomon. You gain the Supernatural Ability Ars Notoria 1. You must have a score of 4 in Artes Liberales, Latin, Greek, Hebrew, and Chaldean, and if you are taking this Virtue during character creation, you must have The Gift and be a Hermetic magus or have the Social Status of Magister in Artibus, Clerk, or Priest. You receive 50 experience points to help you achieve the language requirements, reflecting various teachers' help you received during your apprenticeship or student days.

See Ars Notoria, later in this chapter, for more information about this ancient art.

Brother Chaplain

Minor, Social Status

You are a priest of a crusading order, which is like other priests except that your required Vow should include obedience and poverty, in addition to chastity. Outside of your order you are answerable only to the pope. You may purchase Academic Abilities during character generation. You wear the distinctive symbol of your order on your surcoat, which is usually colored green.

Brother Knight

Minor, Social Status

You are a knight in a holy crusading order, and it is your duty to be ready to fight the infidel at any time. You have sworn a lifelong vow of obedience, poverty, and chastity, and are answerable only to your superiors and the pope. Unless you are Poor, you may have high-quality weapons and armor, and two horses. You may take Academic and Martial Abilities during character generation. You wear the symbol of your order on your distinctive surcoat, which is usually pure white (Templars, Hospitallers) or golden (Teutonic knights).

Brother Sergeant

Minor, Social Status

You are a member of a crusading order, but not a knight or a nobleman. You have sworn a lifelong vow of obedience, poverty, and chastity, but this may not be enforced as strictly for you as it would be for a brother knight. You are answerable only to your superiors in the order and the pope. Unless you are Poor, you may have high-quality weapons and armor, and two horses. You may also take Martial Abilities during character generation. You wear the distinctive symbol of your order on your surcoat, which is usually colored black or gray.

Eastern Priest

Minor, Status

This Virtue is the same as Priest in **Ars Magica** 5th Edition, except that the

New Christian Virtues

Major, Hermetic
- Ars Notoria

Major, Supernatural Abilities
- Ars Notoria

Major, Supernatural Method
- Holy Music

Major, Social Status
- Senior Clergy

Minor, Social Status
- Brother Chaplain
- Brother Knight
- Brother Sergeant
- Eastern Priest

New Christian Flaws

Major, Hermetic
- Monastic Vows (Hermetic)

Major, Story
- Excommunicate
- Pagan
- Unbaptised

Major, Supernatural
- Pagan

Minor, Social Status
- Failed Monk

New Christian Abilities

Academic
- Ars Notoria*

Arcane
- Ars Notoria*

Supernatural
- Ars Notoria*
- Holy Music*

Vow of celibacy is not necessarily required. Eastern priests are not supposed to marry after they have been ordained, but those who are already married may still oversee the sacraments.

Holy Music

Major, Supernatural Method

This Virtue gives you Holy Music 1, a Supernatural Ability that works like Meditation, allowing you to gain divine insight through music. You must perform a song using your Presence + Music, and then use your Perception to interpret the feelings you experience. This Ability is primarily taught by the Choristers (see Instruments of God, Holy Methods and Traditions).

Flaws

Excommunicate

Major, Story

For your crimes against God and the Church, you have been cast out your faith, undoing your baptism and driving you from your religious community. You have a bad reputation at level 3 within the Church, and cannot benefit from the sacraments.

Failed Monk

Minor, Status

You were once a member of a cloistered order, but were cast out for some great sin or gross incompetence, or perhaps you ran away and your abbot might allow you to come back after a suitable punishment. Because of this, you have a poor reputation at level 2 in the local area and within the Church. You no longer need to observe your monastic vows of poverty, chastity, and obedience, though you may still practice them as they might be ingrained in your nature. You may take Academic Abilities during character creation.

Female characters may take this Flaw as Failed Nun.

Monastic Vows (Hermetic)

Major, Hermetic

You have taken vows of poverty, chastity, and obedience to a religious superior, which means that you cannot own vis and must only possess functional magic devices. You cannot marry, and many magi might interpret that as prohibiting binding a familiar. You must do what your master commands in service of your order, though in return you can expect aid and assistance when needed.

Pagan

Major, Supernatural, Story

You do not follow the teachings of the Church, and have never been baptized. This tends to upset those in authority in Mythic Europe and frighten common people who learn of it. You do not observe Christian holidays, and you try to avoid churchmen and the Dominion. For whatever reason, you cannot pretend to go along with society — you might suffer grave supernatural consequences if you take Communion or appear to worship Christ. You may begin with either Magic or Faerie Lore, depending on the specifics of your faith.

Senior Clergy

Major, Social Status

You are the presbyter, archpriest, or bishop of a diocese, or the abbot of a monastery. You have considerable prestige, as well as a great deal of spiritual authority.

Because of your influence, you are a vital figure in the local community, with both direct authority over the priests in the diocese or monastery, and sway over secular figures such as powerful aristocrats or wealthy merchants.

As bishop, you can ordain priests, consecrate altars and churches, excommunicate those who break with the Church, and pronounce interdict within your see.

You have a Reputation, good or bad, of level 4 in the community and within the church. You also have access to considerable resources, servants, and assistance, although no extra time, unless you also purchase the Wealthy Major Virtue (in which case, you are among the wealthiest people in Mythic Europe). You likely have a network of followers and supporters, although you must purchase separate Virtues or Flaws to represent this. Combined with Temporal Influence, this virtue means you control a particularly influential diocese or abbey, such as a major city.

You must take the Priest Minor Virtue or Monastic Vows Major Flaw before taking the Senior Clergy Virtue.

Unbaptized

Major, Story

You are a Christian who has never been baptized for whatever reason, perhaps because you have some kind of supernatural background that might be undone by the ceremony — many magi believe that baptism impairs The Gift. Your faith is important enough to you that you still strive to be virtuous and attend Mass, though you do not benefit from the sacraments. Most common people who discover this fear and avoid you.

Abilities

Ars Notoria*

You have memorized divine orations and rituals handed down from King Solomon that allow you to perform a kind of divine magic. **Specialties:** during a particular season, a specific ring. (Academic, Arcane, Supernatural)

Holy Music*

This Ability is associated with the Holy Method of Meditation, and allows you to achieve a supernatural state of mind by giving praises to God in music. You must sing a devotional song, rolling your Presence + Music vs. an ease factor based on the circumstances. If you succeed, use your Presence to determine the effect. If you are distracted during the ritual, you must make a Concentration roll to keep your focus.

Specialties: with a certain effect, singing for an audience, affecting a specific person. (Holy Method)

Traditions

Holy Tradition: The Cantores

Favored Abilities: Blessing, Holy Music, Intervention, Sense Holiness and Unholiness

One of the most moving and spiritual aspects of Christian ceremonies is the music. On High Holy Days, the church is filled with voices raised in devotion to God, and the event becomes a spectacle of sound. Prayer through hymns is one practice that is widespread throughout every part of the faith in Europe, especially in abbeys and cathedrals where the residents sing the offices every few hours, and many Christians contemplate the beauty and grace of God in song in private, through gentle and pious melodies that lull the listener into a blessed state.

The Cantores are a primarily Christian tradition dedicated to worshiping God through music, and through music spreading his mercy and love to others. It is said that a true Cantor's songs are captivating, similar to Enchanting Music in power. Like all good Christians,

they strive to practice faith, hope, and charity at all times, and to embody the cardinal virtues as a pious example to others. They tend to gather in large cities or within great abbeys and are inseparably involved with the Church.

Because music is such a holy thing for them, Cantores are generally opposed to the bawdy and raucous songs sung by the common people and entertainers of the day. They believe it is wrong to use God's gifts in such a way; music should be sacred, giving thanks to God and praising His goodness, not encouraging wickedness, deceit, and mockery. As their holy music causes miraculous divine effects, they fear that base music would invoke the powers of the Devil. Thus, Cantores often avoid singers from outside their tradition, and do not usually perform spontaneously without good cause.

Holy Societas: The Priory of Saint Nerius

Favored Abilities: Holy Magic, Intervention, Premonitions, Purity

Nerius was a French magus of House Criamon who many believe became a saint upon his death, and although he has not been canonized, he is often considered the "patron saint" of the Order of Hermes. There are many tales and myths of his deeds in Hermetic lore: of his reputation as a stormcrow who could predict where trouble would strike, or his rebellious attitude towards the Church and unorthodox opinions of the liturgy, or his magical mantle that allowed him to walk for days without need for food. His memoirs are still circulated among magi who question the morality of magic and consider embarking upon the journey to God, and there are several magical items throughout Europe that seem to be his relics.

The followers of the Priory of Saint Nerius (the Neriusians, for short) seek to convince the Latin Church to recognize their namesake's sainthood, while keeping their membership in the Order of Hermes secret and avoiding persecution for their unusual beliefs. These include religious tolerance for magical beasts and faeries, which they maintain have rational souls, and that the Garden of Eden is Arcadia, where all humanity was created. They are a monastic order, following a modified version of the Benedictine Rule that allows time for study and lab work, and have recently begun adapting to the Franciscan movement, which allows them to travel and live among other magi. All Neriusians take the Monastic Vows (Hermetic) Flaw.

The Neriusians retain copies of several holy spells that their patron invented or discovered, and they teach these spells to other members of their tradition. Many of these spells have roots in early Christianity, and one of them, *The Neriusian Portal*, is believed to have been taught to Nerius by the angel Samuil. The Priory keeps the book containing the original copy of this singular ritual in their central house, somewhere in the mountains of northern Italy, and it is said to be a potent relic.

The Neriusian Portal (CrVi65)

R: Touch, D: Sun, T: Circle, Ritual

This holy rite creates a minor level 1 single-layer terrestrial regio around the holy character who performs it, effectively hiding him from the mundane world. It "lifts" the area inscribed by a circle out of the mundane realm for the duration of the spell. The area within the circle can only be accessed using the rules for regiones (**Ars Magica** 5th Edition, p.189-190), although the character who uses this power may enter or leave at will. In the mundane realm, only the inscribed circle is visible, but it otherwise appears empty.

This spell uses Purity and Intervention for ceremonial casting. Legends tell of the effect being used during the Diocletian persecutions in the third century to hide Christians from Roman soldiers, and it is said that Nerius developed a greater variation on this spell that allowed him to travel through his regio into the Empyreal realm and return to earth in a different place.

(Base 50, +1 Touch, +2 Sun)

Mythic Companions: Perfecti

The *Perfecti* and their followers, the Cathars, are a group of holy men and women that developed in Southern France in the twelfth and thirteenth centuries. They consider themselves Christians, but profess dualist doctrine that is contrary to Roman practices. They believe the physical world and the body are wicked and evil, while the immaterial, spiritual world of God and the soul is good and holy. They deny the incarnation of Christ and condemn marriage, maintaining their physical purity by extinguishing all of their sexual desires and subsisting on a primarily vegetarian diet.

Required Virtues and Flaws: *Perfecti* must begin with Enemies (the Church) as a Major Story Flaw. They also begin with the following Virtues:

Perfectus (Mythic Companion Virtue)
Purity
Second Sight
Transcendence

This leaves them with seven points of Flaws remaining, which may be spent to allow a total of fourteen more points of Virtues.

Minimum Ability Scores: *Perfecti* characters must spend 50 of their starting experience points to achieve these scores in the following Abilities:

Church Lore 1
Concentration 1
Dominion Lore 1
Purity 2
Theology 2
Transcendence 2

While these include Arcane and Academic Abilities, the character must buy appropriate Virtues to take other Abilities of these types. The character's remaining experience points may be spent as the player sees fit.

Grog Templates

Christian grogs probably attend church services regularly, as often as is permitted by their Hermetic masters. This is perhaps because they were born in a religious parish and have family who expect them to come home, or because they are pious and care for their immortal souls. Fighting for magi may be a difficult vocation to explain to their confessors, and this may be a source of interesting stories should the covenant come into conflict with the Church.

Church Deacon

Characteristics: Int +2, Per –2, Pre +2, Com +2, Str 0, Sta 0, Dex 0, Qik +1
Size: 0
Age: 30 (30)
Decrepitude: 0
Warping Score: 0 (0)
Virtues and Flaws: Clerk; Student of Dominion; Proud, Higher Purpose
Personality Traits: Loyal +3, Proud +3, Pious +1
Reputations: None
Combat:
Dodge: Init +1, Attack n/a, Defense +4, Damage n/a

Fist: Init +1, Attack +2, Defense +3, Damage 0
Kick: Init 0, Attack +2, Defense +2, Damage +3
Soak: 0 (Stamina)
Fatigue Levels: OK, 0, –1, –3, –5, Unconscious
Wound Penalties: –1 (1-5), –3 (6-10), –5 (11-15), Incapacitated (16-20)
Abilities: [Area] Lore 4 (people), Artes Liberales 2 (rhetoric), Awareness 2 (noticing disorder), Brawl 2 (dodging), Charm 3 (make friends), Church Lore 3 (famous churches), Concentration 3 (prayer), Dominion Lore 2+2* (miracles), Etiquette 3 (Church officials), Folk Ken 3 (laypersons), Latin 3 (reading), Leadership 4 (large groups), Music 4 (singing), Native Language 5 (reading aloud), Profession: Scribe 3 (inspirational texts), Theology 3 (the gospels)
* Bonus for Student of Dominion Virtue
Equipment: None
Encumbrance: 0 (0)
Notes: The church deacon assists the parish priest by preparing the altar, seeing that the congregation is orderly, and bringing him the necessary implements for the sacraments. He reads aloud from the Bible when instructed, and if the priest is ill he takes over the sermon by reading a homily by one of the Church fathers. He holds a position of special favor within the congregation, and as a result he has become rather conceited.

Curious Nun

Characteristics: Int +2, Per +1, Pre 0, Com +2, Str 0, Sta +1, Dex –1, Qik 0
Size: 0
Age: 30 (30)
Decrepitude: 0
Warping Score: 0 (0)
Virtues and Flaws: Failed Monk (Nun); Magic Sensitivity; Arcane Lore, Intuition; Busybody; Incomprehensible
Personality Traits: Curious +3, Willful +1, Hard-working +1
Reputations: Lost 2 (convent)
Combat:
Dodge: Init 0, Atk n/a, Def 0, Dam n/a
Soak: +1 (Stamina)
Fatigue Levels: OK, 0, –1, –3, –5, Unconscious
Wound Penalties: –1 (1-5), –3 (6-10), –5 (11-15), Incapacitated (16-20)
Abilities: [Area] Lore 5 (villages), Artes Liberales 1 (logic), Athletics 3 (hiking), Awareness 3 (searching), Chirurgy 2 (broken bones), Church Lore 3 (the Rule), Etiquette 1 (nuns), Folk Ken 4 (women), Guile 2 (quick explanations), Infernal Lore 2 (evil places), Latin 3 (Church terms), Magic Lore 3 (plants), Magic Sensitivity 4 (auras), Medicine 3 (herbs), Native Language 5 (conversation), Profession: Gardener 2 (drying herbs), Ride 1 (mules), Survival 4 (locating herbs)
Equipment: None
Encumbrance: 0 (0)
Notes: The Curious Nun once belonged to a local convent, but was often given permission by the abbess to travel the surrounding lands in search of herbs and to care for the sick and injured. She has an uncanny knack for finding plants of particular virtue, and steering clear of foul things. She also cannot resist investigating the strange and arcane. The wonders of a Hermetic covenant have forever charmed her away from the Church, and she has broken her vows of obedience and will never return. She helps the magi by practicing her craft and meddling in the affairs of the other grogs.

Pious Warrior

Characteristics: Int 0, Per –1, Pre 0, Com 0, Str +1, Sta +1, Dex +2, Qik +2
Size: 0
Age: 25 (25)
Decrepitude: 0
Warping Score: 0 (0)
Virtues and Flaws: Covenfolk; Relic, Warrior; Dutybound, Pious
Personality Traits: Brave +2, Loyal +3, Charitable +1
Reputations: None
Combat:
Mace & Heater Shield: Init 0, Attack +11, Defense +11, Damage +9
Fist: Init –1, Attack +7, Defense +7, Damage +1
Short Bow: Init –2, Atk +10, Dfn +7, Dam +7
Pole Axe: Init 0, Atk +12, Dfn +7, Dam +12
Soak: +5 (partial metal scale armor, Sta)
Fatigue Levels: OK, 0, –1, –3, –5, Unconscious
Wound Penalties: –1 (1-5), –3 (6-10), –5 (11-15), Incapacitated (16-20)
Abilities: [Area] Lore 3 (churches), Athletics 3 (running), Awareness 3 (in combat), Bows 4 (short bow), Brawl 4 (punching), Concentration 3 (praying), Church Lore 2 (people), Etiquette 2 (magi), Great Weapon 4 (pole axe), Guile 2 (careful confessions), Music 1 (singing), Native Language 5 (Biblical passages), Single Weapon 5 (mace and heater shield)
Equipment: Mace, Heater Shield, Full metal scale armor, pack containing gear to care for weapons and armor and establish camps when traveling, holy relic in necklace.
Encumbrance: 3 (5)
Notes: The pious warrior fights when ordered to do so, but his sense of duty prevents him from behaving without honor on the battlefield, and because he prefers not to shed blood he fights with a mace. He wears a cross-shaped necklace, which is a saintly relic that protects him from harm. He attends church at least once a year, more often if he is allowed, and he may try to convince the other grogs to correct their sinful ways.

Companion Templates

Companion characters might live at the covenant, but are more likely outsiders with strong connections to the magi. Thus characters associated in some way with the Church have two masters, for they often deal with the Order, but they are also tied to their Church institution. Maintaining this balance between their piety and their society is probably their most difficult challenge.

Byzantine Priest

Characteristics: Int 0, Per +1, Pre +1, Com +2, Str 0, Sta +2, Dex –1, Qik 0
Size: 0
Age: 31 (31)
Decrepitude: 0
Warping Score: 0 (0)
Confidence Score: 1 (3)
Virtues and Flaws: Eastern Priest; Intervention, Purity, Student of the Divine; Favors, Generous (Major); Fear (fire), No Sense of Direction
Personality Traits: Generous +3, Helpful +2, Pessimistic +1
Reputations: None
Combat:
Dodge: Init 0, Atk n/a, Def 0, Dam n/a
Soak: +2 (Stamina)
Fatigue Levels: OK, 0, –1, –3, –5, Unconscious
Wound Penalties: –1 (1-5), –3 (6-10), –5 (11-15), Incapacitated (16-20)

Abilities: [Area] Lore 5 (people), Artes Liberales 2 (rhetoric), Charm 2 (faithful), Concentration 2 (ignoring pain), Dominion Lore 2+2* (Eastern saints), Etiquette 3 (Church), Folk Ken 4 (people he knows very well), Greek 5 (preaching), Intervention 4 (healing burns), Latin 3 (correspondence), Leadership 3 (preaching), Orthodox Church Lore 3 (practices), Purity 5 (vigils), Theology 2 (heresy)
* Bonus for Student of the Divine
Equipment: Eastern priest's clothes.
Encumbrance: 0 (0)
Notes: The Byzantine Priest can take two more points of Virtues and Flaws. He was born in Constantinople, and found his calling in the Church at a very early age. At 15 he had begun studying for the priesthood when the city was invaded. He was barely able to flee the flames and looting. Today he is ordained and married, as the Eastern Church allows married men to become priests, but he owes many favors to those who have seen him through the intervening years, particularly his wife's family.

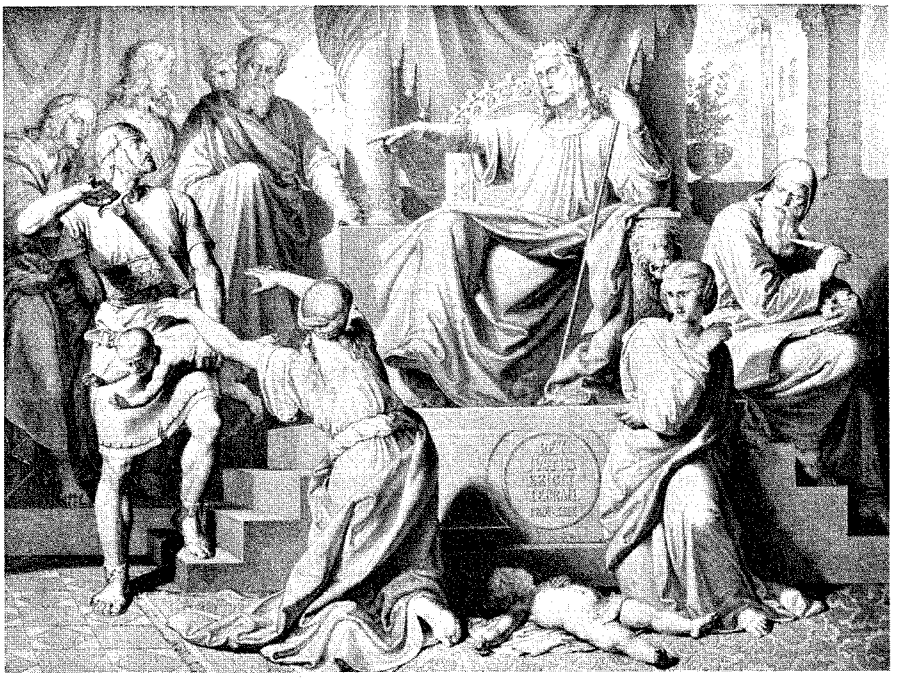
Knight Templar

Characteristics: Int 0, Per 0, Pre +1, Com +1, Str +1, Sta +1, Dex +2, Qik +2
Size: 0
Age: 25 (25)
Decrepitude: 0
Warping Score: 0 (0)
Confidence Score: 1 (3)
Virtues and Flaws: Brother Knight; Ceremony; Improved Characteristics, Puissant Single Weapon, Student of the Divine; Black Sheep, Greedy; Disfigured
Personality Traits: Brave +3, Indulgent +3, Proud –2
Reputations: None.
Combat:
Lance and shield (mounted): Init +2, Atk +12, Def +8, Dam +6
Long sword and shield (mounted): Init +2, Atk +15, Def +15, Dam +7
Long sword and shield (on foot): Init +2, Atk +12, Def +12, Dam +7
Lance (on foot): Init +3, Atk +8, Def +4, Dam +8
Fist: Init +0, Atk +5, Def +5, Dam +1
Soak: +10 (chain mail, Stamina)
Fatigue Levels: OK, 0, –1, –3, –5, Unconscious
Wound Penalties: –1 (1-5), –3 (6-10), –5 (11-15), Incapacitated (16-20)
Abilities: Arabic 2 (formal), Animal Handling 2 (horses), Athletics 2 (running), Awareness 3 (battle), Brawl 2 (punching), Chirurgy 1 (sword wounds), Church Lore 2 (military orders), Dominion Lore 1+2* (holy places), Etiquette (Muslims) 2, Great Weapon 3 (lance and shield), Greek 2 (trade), Holy Land Lore 4 (crusaders), Leadership 4 (soldiers), Music 1 (singing), Native Language 5 (giving orders), Ride 5 (in combat), Single Weapon 5+2 (sword and heater shield), Survival 2 (desert)
* Bonus for Student of the Divine
Equipment: Full chain mail, long sword, heater shield, great sword
Encumbrance: 2 (3)
Notes: The Templar Knight has sworn to have no property of his own. He has a frightening scar running down the side of his face, the result of an unfortunate skirmish in the Holy Land. He has returned to help look after the order's European interests instead, though he estranged himself from his family by joining the Church. He loves to fight and engages in battle whenever he has the opportunity. He also cannot resist fine living, and he encourages his wealthy neighbors to support his vice by supporting their endeavors with his skill at arms. He has room for three more Virtues and Flaws.

Franciscan Teacher

Characteristics: Int +2, Per 0, Pre 0, Com +2, Str 0, Sta +1, Dex 0, Qik 0
Age: 25 (25)
Decrepitude: 0
Warping Score: 0 (0)
Confidence Score: 1 (3)
Virtues and Flaws: Mendicant Friar, Magister in Artibus; Puissant Teaching, Good Teacher, Inspirational; Ambitious, Monastic Vows; Higher Purpose
Personality Traits: Ambitious +3, Dedicated +2, Tolerant +2
Reputations: Zealous 2 (university)
Combat:
Dodge: Init 0, Atk n/a, Def 0, Dam n/a
Soak: +1 (Stamina)
Fatigue Levels: OK, 0, –1, –3, –5, Unconscious
Wound Penalties: –1 (1-5), –3 (6-10), –5 (11-15), Incapacitated (16-20)
Abilities: Artes Liberales 5 (rhetoric), Charm 3 (begging), Church Lore 1 (friars), Civil and Canon Law 3 (mendicant orders), Folk Ken 2 (city folk), Greek 3 (religious writings), Leadership 4 (preaching), Local Area Lore 3 (the wealthy), Latin 5 (lectures), Native Language 5 (preaching), Philosophiae 3 (moral philosophy), Survival 2 (cities), Teaching 5+2 (Artes Liberales), Theology 5 (St. Paul's writings), University Lore 4 (students)
Equipment: Franciscan robes
Encumbrance: 0 (0)
Notes: The Franciscan Teacher attended university and graduated as a Magister in Artibus, but he was very poor and during that time he accumulated more debt than he could ever possibly pay off. Thus, he joined the Franciscan order, swearing to live a life of obedience, celibacy, and especially poverty. This allows him to continue teaching, though he has greater plans: he has heard rumors of men and women in Mythic Europe who still practice ancient pagan rituals. He believes he can convert anyone to Christianity if he can spend enough time with them. Once he discovers the Order of Hermes, his true purpose will be realized and he will do his best to show them the error of their ways.

Ars Notoria



> God answered Solomon, "Because this was in your heart, and you have not asked possessions, wealth, honor, or the life of those who hate you, and have not even asked long life, but have asked wisdom and knowledge for yourself that you may rule my people over whom I have made you king, wisdom and knowledge are granted to you ..."
>
> *2 Chronicles 1:11-12*

Long before Bonisagus, King Solomon was the most powerful magician of ancient times. To augment the magic already at his disposal, Solomon asked God for knowledge and wisdom, rather than requesting magic bolts of lighting or the power to unleash swarms of vermin upon his enemies. God answered Solomon's prayers and sent the angel Michael to grant Solomon instantaneous knowledge and Divine wisdom.

Apollonius, Solomon's most ardent student, recorded the exact procedures that grant this divine knowledge — a combination of arcane figures and magical prayers, called **Ars Notoria** or the Notory Art. It combines magical recitations and complex geometric figures with devotional prayers. Individual formulas are called **notae** (notes) and the prayers are called **orations**. Combined, they form **rings**, or levels of wisdom. Reciting these orations bestows expertise in academic skills and divinely granted virtues.

Copies of Apollonius's text exist. Gifted readers who master the complex rings can achieve Divine wisdom. Ars Notoria has its detractors, especially clerics who claim it is no more than witchcraft. But the Notory Art is a more elevated art, concerned with more than the mere expulsion of household vermin or summoning jets of wind to sail the enchanter through the air. Because of its lofty aim, the Church views Ars Notoria as operating within God's will, unlike the Hermetic Arts whose status is debated by theologians. At the beginning of the thirteenth century, Ars Notoria is deemed holy and not in violation of the Church's understanding of magic.

Ars Notoria is part of a mystical Christian tradition and is only available for Christian believers. While both Judaism and Islam honor Solomon, Apollonius firmly linked the Notary Art with Christian beliefs, and specifically asks the God of the Christians for these magical boons.

Finding a Text

The Ars Notoria is written in books titled *The Book of Solomon* and *The Keys of Solomon*. While copies exist, they are rare. Copies are suspected to exist in the University of Paris, the Jewish ghetto of Jerusalem, and in the bishop of Armagh's library in Ireland — a bastion of Christianity since the fifth century. no one knows how many total copies of the texts there are. The first step in learning the Notory Art is finding one of the copies.

An interested player should ask her storyguide to create an adventure centering around a search for a copy of the text. The suspected locations are a good place to start. The text is difficult to copy and you will have to deal with the current owners to view their copy. None of the owners are interested in relinquishing ownership of this valuable tome, and this conflict would make an excellent story.

Less entertainingly, you may devote a single season in search of a copy of Ars Notoria. You may make a Intelligence + Divine Lore + a stress die roll against an Ease Factor of 21. If you succeed you find a copy of the book. If you botch you travel to a distant location and discover a different book, whose subject matter is up to your storyguide. Perhaps it is a lesser religious manuscript that will further a current religious heresy, or maybe an insidious demonic ruse hidden within a seemingly benign manuscript.

FINDING A COPY OF ARS NOTORIA:
Intelligence + Divine Lore + stress die vs. an Ease Factor of 21

Studying the Text

Book in hand, the study of Ars Notoria is complicated because it is written in four languages — Latin, Greek, Hebrew, and Chaldean, an ancient Aramaic language. The reader needs a 4 in each Language to accurately read the book. Furthermore, each language uses a different alphabet, so the reader must also have an Artes Liberales score of at least 4. Speaking these four languages is vital; translating the orations and notae into a single language will alter the tome's nature and destroy its magic.

To the unGifted, the book contains magical prayers and strange geometric figures consisting of Roman numerals, weird animal heads, distorted images of men, representations of the Tree of Life, and several patterns of interlocking circles and knots. The various passages praise God, Solomon, the different faculties of an edu-

cated mind, and the liberal and the mechanical arts. It appears to be an odd breviary, slightly unorthodox but hardly heretical.

Gifted readers grasp the true intent of the book by realizing that the various formulas can be memorized and recited. The orations of Ars Notoria are much more structured than regular Hermetic rituals and must be recited at specific times of the year. The Divine benefits of Ars Notoria are available for both Hermetic and non-Hermetic Gifted people. The Ars Notoria text is treated as a tractatus with a Quality of 20. This high Quality score is due to Apollonius's authorial talents and God's Divine inspiration. To an unGifted reader, the subject of the text is Divine Lore. A Gifted reader, however, may read it for what it is — the secrets of Solomon — and they may attempt to learn the Supernatural Ability of Ars Notoria, following the regular rules for learning a Supernatural Ability (**Ars Magica** 5th Edition, page 166). If successful, the reader gains the supernatural Virtue, Ars Notoria, and an Ars Notoria score of 1. If The Gifted reader's study total is too small to learn Ars Notoria, she has failed at her attempt and wasted her season.

The only way to initially learn Ars Notoria is from a copy of this text. This makes it difficult for advanced Hermetic magi to learn Ars Notoria. Magi wishing to learn the Notory Art often make that decision early in their career. Some few are lucky enough to study the text during their apprenticeship, although this is rare. In most sagas, the most typical practitioner of Ars Notoria will be a Gifted academic or cleric who has somehow achieved his career despite the social problems of his Gift.

Players wishing their characters to start the game with Ars Notoria must take it as a Major Supernatural Virtue. The character must be Gifted, and only magi, academics, and clerics are eligible to begin the game with this Virtue (see Virtues and Flaws, above).

Future Study

Ars Notoria is an Ability and may be increased through study as normal. Glosses of the basic text exist, both summa and tractatus, written by practitioners for use by their fellows. Generally, these texts do not contain new rings of Solomon, but are personal observations and commentaries on the existing rituals. While these glosses are useful in increasing the understanding of the Notory Art, they are inadequate for learning the Ability initially.

The Rings of Solomon

The Notory Art combines orations and notae into **rings**. Orations must be recited in their original combination of languages and at specific times of the year. The anticipating practitioner must fast and live devoutly, following every Christian practice, prior to reciting any of the rings. The Notory Art has seven overall rings of wisdom, ranked in levels from 1 to 7.

Rings are based on a person's *recitation score:*

Recitation Score:
Intelligence + Ars Notoria + Modifier

Your recitation score is modified by several factors. Living chastely and devoutly and trusting in God increases your recitation score, while distrusting in God and behaving selfishly decreases your recitation score. Modifiers are based on your behavior during the season prior to beginning your orations for the desired ring. You receive bonuses or penalties associated with your Personality Traits dependent upon if you acted accordingly to them. Your Storyguide will be the final arbitrator in deciding which bonuses and penalties apply.

When reciting a ring, success is determined by a person's *recitation total*, which is a person's recitation score plus a stress die. The Ease Factor necessary for success depends on the level of the ring and the desired length of its benefit. If your recitation total equals or exceeds the Ease Factor, your recitations have been successful and you receive the effects of the ring. If you fail, you may make an attempt next season. If you botch, you have been deemed unworthy. The storyguide is allowed great latitude in assigning the consequences of an Ars Notoria botch, which may include the loss of experience points in the Ars Notoria Ability equal to the targeted Ease Factor, a Minor Flaw that must be atoned for before it disappears, loss of existing Ars Notoria benefits, or a period of time during which you are unable to perform further orations.

The Ease Factor necessary for success varies according to the oration and its desired length, and previous successes. It is more difficult to recite an oration for

Ars Notoria Modifiers

Fasting	+1/season
Chastity	+1
Honorable Minor Personality Flaw	+1
Honorable Major Personality Flaw	+3
Dishonorable Minor Personality Flaw	–1
Dishonorable Major Virtue or Flaw	–3
Performing a Venial Sin	–3
Performing a Mortal Sin	–9
Supernatural Ability	– score in ability
True Faith	+Faith Score
Variable	(–3 to +3)

Explanations:

Fasting is maintaining a strict diet of bread and water. Characters wishing to fast for a season must make a Stamina + stress die roll against an Ease Factor of 6 to succeed. For each consecutive season of the fast, the Ease Factor increases by 1. Failing this roll ends the fast, as the character can no longer maintain this rigorous diet. Botching this roll means the character permanently damaged his constitution. He gains enough Aging Points to drop his Stamina by one point.

Chastity means refraining from any sexual acts or behaviors, and is relatively easy to do in game. A character may need to make appropriate Personality rolls to remain chaste depending upon his Personality.

An Honorable Personality Flaw is one that the storyguide decides contributes to the God's benevolence. Examples are: compassionate, optimistic, and pious.

A Dishonorable Personality Flaw is one that the storyguide decides is counter to God's benevolence. Examples are: ambitious, envious, lecherous, and wraithful.

Divine Supernatural Abilities, like Sense Holiness and Unholiness, are an exception and their score is not subtracted from the recitation total.

Storyguides may reward or penalize petitioners depending upon specific instances. Ars Notoria is a form of Holy magic, so actions done in the name of the Divine may increase the modifier.

the first time than successive recitations of the same oration. Once you have successfully recited a ring, you have fully comprehended the mystical notae and orations involved, and have learned how to recite that ring. This makes subsequent recitations of that ring easier and less time consuming to perform.

First Recitation of an Ars Notoria Ring:
Ease Factor = 6 + 3 times level of ring + 1 per season of desired duration

Subsequent Recitations of a Known Ars Notoria Ring:
Ease Factor = 3 + 3 times level of ring + 1 per season of desired duration

It takes an entire season to complete the first recitation of a group of orations that comprise a ring of Solomon, which includes the necessary meditative requirements and the days of rest required after such a demanding endeavor. Some of the recitations must be performed during specific seasons, while others may be performed at any season. Future recitations of a known ring do not take as long; it takes 10 days minus your Ars Notoria score to perform an oration you have previously recited. Regardless of your Ars Notoria score, it takes at least a full day to recite an oration.

The rings of Solomon must be learned in consecutive order. You must recite the first ring before reciting the second, continuing in order until you have recited successfully all of the orations. However, it is very likely that the benefits of a lesser level ring will dissipate before you learn the next higher level. This is all right and progression in the Ars Notoria may continue. Thus, to recite the third ring of Solomon for the first time you must have already learned the first and second rings, but their benefits no longer need to be in effect.

Once you have learned a ring, you may perform the accompanying orations again to receive the ring's benefit anytime you wish. After the initial consecutive order of learning, the rings can be recited in any order you like. For example, if you have learned up to the sixth ring in order, you may recite any of the lesser rings' in any order and for any length duration you wish. You may not "stack" benefits; if a ring that grants 100 experience points is in effect, a second season spent reciting it will only lengthen the duration of the ring, not double the experience point gain.

In play, many of the benefits of the Ars Notoria are experience points gained in Academic Abilities. Since these experience point benefits are not permanent, your score will grow and shrink. You will need to keep a diligent record on your character sheet of the number of experience points gained through this method.

For example, you may already have 15 experience points in the Ability Philosophiae (score of 2). Successfully reciting the first oration of Ars Notoria will award you 100 experience points, raising your Philosophiae Ability to 6 (115 experience points). You may later gain 25 experience points through study and raise your Philosophiae to 7 (140 experience points). When you lose the benefit of your orations you lose 100 experience points, leaving you 40 experience points and a Philosophiae score of 3.

The First Ring of Solomon

This is the first level of the Ars Notoria. This oration must be performed during the Spring or Autumn season. The first ring grants the recipient complete knowledge of the philosophical art, making him an expert in the Aristotelian sciences. It also grants a marvelous boon of eloquence and rhetoric, which is necessary for the sharing of the recipient's new knowledge.

Successfully reciting this oration gives you 100 experience points in the Academic Ability: Philosophiae. It also increases your Communication Characteristic by 3 points, to a maximum total of +5. These 3 points are added directly to your Communication, as per Creo Mentem spells, and are not used like points spent to buy initial Characteristics (**Ars Magica** 5th Edition, page 30).

The Second Ring of Solomon

The next set of orations are the second level of Ars Notoria and signify a greater step toward divine knowledge. A successful recitation bestows theological knowledge as well as the acumen to understand God's work on earth.

With a successful recitation of the second ring, you gain 100 experience points in the Academic Ability: Theology. Your Intelligence characteristic also increases by 3 points, to a maximum total of +5.

This second level of Ars Notoria must be recited during the Winter season.

The Third Ring of Solomon

The third level of Ars Notoria grants a person mastery of the so-called "Physical Arts," the curing of illness and disease. A person gains 100 experience points in the Academic Ability: Medicine, and also receives for free the Supernatural Major Virtue: Greater Purifying Touch. These orations may be recited during any season.

Like the regular major general virtue, you must select a specific disease that you can cure when you receive this boon. The disease may be mundane in nature or caused by disease spirits or minor demons. **Ars Magica** 5th Edition lists some example diseases. Others example diseases are: dysentery, ergotism, leprosy, plague, and smallpox.

The chosen disease stays the same throughout the duration of this ring. You may choose a different disease the next time you recite the third ring.

The Fourth Ring of Solomon

Ars Notoria's fourth ring prepares the recipient for the greater mysteries that will be revealed by introducing his angelic guide. The archangel Michael originally conveyed the secrets of God's divine art to Solomon. Reciting this ring summons a lesser angel as guide and confidante.

Successfully reciting the fourth ring grants you the Major General Virtue: Patron Angel. This angel has all the powers of a Guardian Angel (**Ars Magica** 5th Edition, page 43). It also is an excellent teacher with the following statistics: Communication +3, Artes Liberales 7, Civil and Canon Law 7, Medicine 7, Philosophiae 7, Teach 7, and Theology 7. The angel is willing to teach you the academic abilities it knows. It will not teach anyone else. Depending on the length of this ring's duration, you could have an excellent teacher available for some time.

The angel summoned is your personal angel. Once summoned, it is forever spiritually linked to you, even after it leaves you when the ring's duration ends. Each time this ring is invoked the same angel appears. It knows you, and your past and actions. If it ever thinks you are acting impiously or deliberately against God's will, it will vanish, prematurely ending the length of the fourth ring. It can also cancel any of the effects of the other rings of the Notory Art, and will do so to guide you back to the path of righteousness.

The Fifth Ring of Solomon

The fifth level of Ars Notoria offers knowledge of the nature of beings and the realm with which they are associated. This ring allows you to use your Ars Notoria Ability to sense the realm that a particular being or creature may be affiliated to, acting very much like the supernatural Virtue: Sense Holiness and Unholiness. Unlike Sense Holiness and Unholiness, which allows you to feel the presence of good and evil only, this ring allows you to exactly determine a being's affiliated realm.

This power works on beings or creatures that both belong to a realm or are aligned with a realm. To determine to which realm a creature is attached, you must exceed its Magic Resistance with a Perception + Ars Notoria + a stress die roll. You do not need to penetrate a target's Magic Resistance and only need to beat it by 1 point to successfully determine its nature.

Sense Realm Affiliation:
Perception + Ars Notoria vs. 6 + Target's Magic Resistance/5

If you roll is five or more above the target's Magic Resistance (not the Ease Factor calculated above), you may also glean insight about that creature's otherworldly powers. The storyguide will tell you the creature's weakest power. For each additional five points above the target's Magic Resistance, you may learn another of its powers. If you botch this roll, you receive incorrect information about the creature.

The fifth ring's orations must be recited during the Summer season.

Demons are unable to hide their true nature if this roll is successful.

The Sixth Ring of Solomon

This sixth level of Ars Notoria must be recited during the Spring season. Successfully reciting this ring allows you to foresee the future through holy divination, bestowing the ability to peer at God's Divine plan. Unlike the variety of other divinatory methods used in the Middle Ages, the divinations achieved through Ars Notoria mostly concern people's actions and their alignment with God's Will. You may successfully predict tomorrow's weather, but you may more importantly see if an immediate action is appropriate in God's eyes. Whether your actions adhere to this vision or not is up to you.

Before asking a question, you must meditate and fast for a day, quietly contemplating your understanding of the Divine Will. You then make a stress roll adding Perception and Ars Notoria; the result must equal the level of difficulty for the action in question.

Divination:
Perception + Ars Notoria vs. variable Ease Factor

Examples of sample inquiries with their levels of difficulty are listed below.

Roll	Nature of Question
9+	Determine tomorrow's weather
9+	Answer one question about the short-term results of an immediate personal action
12+	Answer one question about the long-term results of an immediate personal action
12+	Determine an auspicious time for performing a magical ritual or formulaic casting*
12+	Answer one question about the short-term results of another's actions
15+	Answer one question about the long-term results of another's actions
18+	Determine some important piece of information about the possible future of an individual

* If successful, you may add your Ars Notoria score to your casting total.

The Seventh Ring of Solomon

The acme of the Notory Art is complete comprehension of the knowledge you have received thus far. Rather than installing new knowledge, the seventh ring grants perfect understanding of everything you know. Your understanding of God and your place in His divine plan gives you a flawless understanding of your learned abilities. You know the things you know perfectly; you have achieved a perfect union between your understanding of God and yourself.

Because of your perfect knowledge you lose the chance to spectacularly fail at any endeavor while still retaining the capacity to succeed brilliantly. This includes both intellectual skills and nonverbal, physical activities. In game terms, you replace all your simple die rolls with stress die rolls. Furthermore, you can not botch your stress die rolls. You are immune from many of the dire consequences of botching, including Twilight points and disastrous combat results.

Bear in mind that the greatest Christian sin is Pride, and recipients of the seventh ring's boon must avoid this sin at all costs. Your patron angel will keep a careful watch on your actions, whether the fourth ring is in effect or not. If it ever feels that you are abusing your perfect knowledge, it will end the effects of the seventh ring.

Beneficial Side-effects

There are other benefits of Ars Notoria besides the direct blessings available through the rings. Learning the Notory Art means that you are attempting to understand and operate within the Divine realm. The more you learn, the closer your magic allies with the Divine realm, and the fewer penalties you incur when practicing magic in a Divine aura.

You may deduct your Ars Notoria score from the penalty imposed on casting other types of magic in a Divine realm. For each point of Ars Notoria you have, you may reduce the Divine penalty received from the Realm Interaction Chart by 3. A Hermetic magus skilled in the Notory Art could conceivable erase the penalty for casting Hermetic spells in a Divine Aura.

The actual powers of Ars Notoria are considered Divine for determining how they interact with the other realms.

If you have an active ring in operation, you receive no Warping Points from a Divine aura.

Writing Books

It is fairly common for practitioners of the Notory Art to increase their Academic Abilities and Characteristics in order to write books. Often this is the primary goal of a practitioner. Nothing stops them from this activity, bearing in mind a few caveats. The beneficial effects of the particular ring must be in operation during the seasons spent writing. An author may not stop writing to recite a ring to extend its length, so the initial desired length of the ring's effect must cover the period spent writing. Remember too that no author may learn from his own texts. If an author writes a truly stupendous book while under the effects of a ring, he many not then study that book once the ring has ceased operating.

Chapter Five

Mythic Islam

Read: In the name of thy Lord
Who createth,
Createth man from a clot.
Read: And thy Lord is the Most
Bounteous,
Who teacheth by the pen,
Teacheth man that which he
knew not.

Qur'an 96:1-5

Islam traces its origins back to the Arabian peninsula at the beginning of the 7th century CE. At this time the northern end of the peninsula was the approximate location of the frontier between the empires of the Byzantines, ruling from Constantinople, and the Persians, ruling from Ctesiphon in Iraq. The Arabian Peninsula itself was inhabited by a mixture of settled cultivators living in or near oases and nomadic pastoralists wandering the desert. The inhabitants of the area followed a wide range of religions, including Christianity, Judaism and a number of local cults based around the worship of divinities related to particular locations or objects, or to the stars.

Muhammad

Muhammad was born at Mecca in about 570. He was a member of the Quraysh — the dominant tribe of the city. The main livelihood of the tribe was drawn from trade, particularly as they were the guardians of the sanctuary around the **Ka'ba** (KA'ba, shrine of the Black Stone) and some idols at Mecca, an area known in Arabic as the **haram** (HA-ram). Early on in his childhood, Muhammad lost both his parents and his grandfather, after which he was brought up in the house of his uncle. Muhammad became a merchant and was soon taken on as business manager for a wealthy widow named Khadija, whom he married shortly afterwards.

Muhammad's life changed completely in 610 when he began to receive Divine revelation. These Words of God, as Muslims believe them to be, would eventually be compiled into the Muslim holy book, the **Qur'an** (qur-'EHN), which contains the basic Islamic teachings on theology and law. Islam was described as a continuation of the relations between man and God embodied in Judaism and Christianity, confirming and clarifying the previous revelations. Muhammad began to preach his message at Mecca the following year. Initially he was unopposed, but as his teaching began to challenge the society of the city, including the position of the *haram* and its idols, his words began to be greeted with increasing hostility. By 622 the situation had become intolerable, and so Muhammad and his followers slipped away from Mecca to the nearby oasis of Yathrib, which soon became known as **al-Madina** (al-ma-DEE-na, Medina, the city) or **Madinat al-Nabi** (ma-DEE-nat-un-NA-bee, the city of the Prophet). This emigration is known in Arabic as the **hijra** (HIJ-ra), and it is from this event that Muslims date their calendar.

At Medina, Muhammad was able to communicate openly the revelations he received. However, he soon found himself embroiled in a struggle for supremacy with Mecca. After eight years of conflict, he was finally able to take over the city of his birth. The *haram*, which had been confirmed as a place of vital importance to the Muslims, being both a shrine built by Abraham and the direction of prayer, was cleansed of idols, and Muhammad made a point of demonstrating its continued importance to Islam. The last two years of the Prophet's life were spent increasing Islam's influence over the Arabian Peninsula, mostly through diplomacy. Christian and Jewish tribes were generally allowed to retain their own faith, but were required to accept inferior status to the Muslims and pay a head tax. Paganism was fiercely opposed.

For the rest of his life Muhammad lived in Medina, but in spring of 632 he made the **hajj** (HAJJ, greater pilgrimage) to Mecca. His behavior on this pilgrimage defined the correct procedure for this ritual, which every Muslim must perform

Arabic Words and Pronunciation

While Arabic grammar has its own rules for pluralizing nouns, it is a common convention in western writing to indicate the plurals of many Arabic words by simply adding s (e.g. Sufis). That is the convention that has been used (with a couple of exceptions) throughout this book.

On the (very approximate) pronunciation guide: ah is pronounced approximately as in "far," aw as in "dawn," eh as in "air," u as in "push," oo as in "ooze," ow as in "ouch," th as in "think," h either as normal (indicated as "h") or with a strong, sustained expulsion of breath (indicated as "h"), kh as in Scottish "loch," dh as in "the," sh as in "sheet," s is an emphatic s pronounced with the teeth slightly apart, the tip of the tongue pressing against the lower teeth, and the rest pressed against the upper teeth and palate, z is an emphatic z with the tongue in the same position, d is an emphatic d pronounced with the tongue pressing against the upper edge of the teeth with the tip protruding, t is an emphatic t pronounced with the tongue in the same position as the d, ' is a throat constriction, gh is the sound made while gargling, q is a gutteral k at the back of the throat, ' is a glottal stop. Other pronunciations are pretty much as given. Stress on particular syllables is indicated by CAPITALIZATION.

once during his or her life. Shortly after his return he fell ill, and on the 8th June 632 he died at the house of 'A'isha, who was probably his favorite wife. He was about sixty years old.

The Caliphates

The death of the Prophet left the Muslim community in crisis, for the Qur'an made no provision for who was to lead the community after him. After some indecision, rule passed to a succession of figures known as **caliphs** (Ar. **khalifas** [kha-LEE-faz], successors to the Prophet), both religious and secular leaders of the Muslim state who did not, however, claim to be prophets themselves. While the earliest caliphs were chosen by consensus of the community, caliphal dynasties were later set up by the **Umayyads** (u-MAY-yadz, r. 660-750) and the **'Abbasids** ('ab-BEH-sidz, r. 750-the present). Not all Muslims were happy with this arrangement, and it is from disputes over the succession to caliphate, along with doctrinal disputes, that many of the sectarian divisions within Islam have arisen.

Despite the internal conflicts, a mixture of military campaigns and conversions led Islam to expand rapidly across most of the Middle East and into parts of Europe. At their greatest extent in the 8th century, Muslim lands stretched from southern France and Spain in the west to the borders of India and China in the east. Even in 1220, Islam is the dominant faith in lands as far afield as southern Spain, North Africa, the Middle East, and western India. Yet after a cultural and religious efflorescence in the eighth and ninth centuries, caliphal control of the Muslim world began to weaken. By the mid-tenth century the caliphs had become largely tools of their subordinates, ruling in name only, while the Muslim world itself gradually fragmented as various gubernatorial dynasties asserted their independence, becoming only nominal vassals of the caliphs. This situation largely persists in 1220, though the current 'Abbasid caliph, al-Nasir (acceded in 1180), who rules in Baghdad, is a particularly vigorous ruler who has managed to assert personal control of Iraq and much of Arabia. However, he is not unopposed; there are rival claimants to the Muslim leadership in various parts of the Islamic world (see below).

Beliefs and Practices

In the name of Allah, the Beneficent, the Merciful.
Praise be to Allah, Lord of the Worlds,
The Beneficent, the Merciful.
Master of the Day of Judgment,
Thee (alone) we worship; Thee (alone) we ask for help.
Show us the straight path,
The path of those whom Thou hast favoured; Not the (path) of those who earn Thine anger nor of those who go astray.

Qur'an 1:1-7

Theology

There are certain basic elements of theology defining Islam, common to all Muslims. God is unique, eternal, omniscient, and omnipotent, with no partners or associates. He gave certain prophets the task of transmitting his commands to mankind, of whom Muhammad was the last and Seal. Finally, human history will eventually be brought to its end by the Resurrection and Last Judgment, which is awaited by the dead in their tombs, with the exception of the prophets and martyrs who go directly to Paradise. This end will

The Mu'tazilis

At times the theological debate in Islam has become decidedly acrimonious. In the early ninth century a group of Muslim thinkers known as the **Mu'tazilis** (mu'-TA-zi-LEEZ) gained caliphal favour and took the opportunity to suppress those who opposed their beliefs in what was effectively an inquisition. However, the Mu'tazili victory was short-lived, and when their opponents, who came to constitute the mainstream of Muslim theological thought, returned to favour, it was the Mu'tazilis who found themselves being suppressed. The caliphs officially banned Mu'tazili belief in 1017 and again in 1041, though it cannot be denied that by then their thought had in fact had some influence on that of the mainstream. There are some who still secretly profess the doctrine in 1220.

The main differences between Mu'tazili theology and that of the mainstream are as follows: Humans have free will and are entirely responsible for their actions; the Qur'an was created by God and is not eternal; and any references to God in anthropomorphic terms must be understood as being purely metaphorical, as to claim otherwise would be to imply limits on His power. In general, Mu'tazilis place less value on religious texts and greater value on the use of personal reason in their theological thought.

The Jinn

Say: I seek refuge in the Lord
of mankind,
The King of mankind,
The God of mankind,
From the evil of the sneaking
whisperer,
Who whispereth in the
hearts of mankind,
Of the *jinn* and of mankind.

Qur'an 114: 1-6

It is said among Muslims that angels were made of light, humans were made of clay, and a third intelligent race, the **jinn**, were made of smokeless flame. Angels are God's direct servants at His side, while both humans and *jinn* were used to populate the earth. Muhammad was commissioned by God to bring both humans and *jinn* to salvation, and there are indeed many *jinn* who have adopted Islam. That said, there are also *jinn* who, like some humans, have rejected the faith and instead devoted themselves to tempting others away from the path of piety; indeed, according to some, **Iblis** (the devil) was a **jinni** (JIN-nee) who refused God's command to bow down to Adam.

Many *jinn* live unseen among humankind, but they are also said to have two homelands: the **Mountains of Qaf**, which are thought to surround the world, and **Jinnistan**, a land deep beneath the earth that was conquered many centuries ago by Iblis. Some *jinn* still dream of returning from exile to Jinnistan, ousting its infernal ruler and re-establishing their homes there.

In **Ars Magica** Fifth Edition the *jinn* are faerie creatures. While they are most common in the Middle East and Muslim Spain, it is entirely possible that small *jinn* communities might be found elsewhere, and it is likely that both the Mountains of Qaf and Jinnistan are located within Arcadia.

be signaled by a terrible upheaval, after which the **mahdi** (MAH-dee, messiah) will appear. Meanwhile, Jesus will slay Dajjal, the Antichrist, which will have appeared between Iraq and Syria. On the Day of Judgment the angel Israfil will blow a trumpet twice. The first blast will kill all living beings, with some exceptions, while the second will bring all the dead who have ever lived to life. Each individual will appear before God, where a book recording their good and bad actions will be produced. They will be judged, and then will pass over a bridge finer than a hair, either reaching the blissful gardens of **Janna** (JAN-na, or **Firdaws** [fir-DOWS], Paradise), or falling into the burning circles of hell. Muhammad will intercede on the behalf of the Muslims, but the outer of the seven circles of hell, named **Jahannam** (ja-HAN-nam, Gehenna), is a purgatory for guilty Muslims.

Several teachings of Islamic theology have been hotly debated throughout the centuries. There has been particular debate over free will and predestination, the nature of the Qur'an, and how far it is accurate to anthropomorphize God. Space will not allow a full discussion of these debates, but currently the dominant mainstream **Sunni** (SUN-nee) doctrines on these subjects are those evolved by al-Ash'ari (d. 935) and al-Maturidi (d. 944) and are as follows. Firstly, although God has pre-ordained everything in creation, individuals still have free will. God creates the power for individuals to act in any given situation, but it is the individuals who choose to act and are responsible for their actions. Secondly, the Qur'an is the eternal and uncreated word of God. Finally, it is correct to speak of God in anthropomorphic terms, but how He can have human attributes and remain infinite, omnipotent, and omniscient, is beyond human understanding.

Holy Forbears

The veneration of saints (see Mythic Christianity, Saints) is by no means officially condoned in Islam. However, at the popular level, Muslims respect and remember a number of individuals in a way that might be said to be similar to that in which Christians venerate saints, although there is no expectation that they will intercede for mortals with God; rather, Muslims remember them in the hope of benefiting from their piety and good example. These individuals include prophets, followers and relations of Muhammad, martyrs and famous sultans, jurists, and holy men. Many of these enjoy only local influence, but some, particularly prophets, are respected by all Muslims. Some of the prophets are the same as those of the Christians and Jews, though naturally the most important Muslim holy figure is Muhammad. This respect normally expresses itself through the visitation of the tombs of the individuals concerned in an attempt to gain a blessing (**baraka** [BA-ra-ka]). Sometimes celebrations take place at these tombs, either on a seasonal basis or on the individuals' birthdays, and recently groups of **Sufis** (SOOF-eez, Muslim mystics, see below) have begun to establish dwellings at the tombs of some of their illustrious forbears.

Muslim characters may attempt to invoke *baraka* from holy forbears using the same mechanics as those given above for invoking Christian saints, with some important differences.

1. In order to invoke the *baraka*, the Muslim **must** be at a shrine dedicated to the holy figure concerned. In most cases this is the individual's tomb, but benefits from some individuals may be gained in more than one place; Muhammad, in particular, may be invoked in a number of different places in and around Mecca and Medina. Attempts by Muslims to invoke *baraka* should be modified by the Muslim Invocation Modifiers Table.
2. Although they are geographically limited with regard to where they may invoke specific individuals,

Muslim Invocation Modifiers Table

Situation	Modifier
Highest Muslim Personality Trait	+ value of the Trait
In a Divine Aura	+1/aura*
During the forbear's feast day (normally birthday)	+3
Pilgrimage made specifically to the forbear's tomb/shrine	+2
Touching forbear's relic	+1
Owning a forbear's relic	+2
Making a donation	+1 to +3
Imminent peril	+2
Recent sinful act	–1 to –3
No *zakat* paid within a year	–3
Received a miracle within a month	–5
Invoking an unfamiliar forbear	–10
Invoking a specific miracle of a forbear rather than general aid	–5

* Remember that the aura may be temporarily raised if it is a Muslim holiday and/or the *salat* is taking place at the time.

Sample Muslim Holy Figures

The following represents a selection of Muslim holy figures, at whose shrines *baraka* might be sought.

Khawass al-Qur'an

Divine Might: 100
Places where baraka may be invoked: Anywhere
Powers: *Acknowledgment of Evil, Expel Demons, Resist Temptation, Grant of Serenity, The Incombustible Shroud, Straighten the Crippled, The Faithful Made Whole, Celestial Immunity*

As implied above, in addition to venerating illustrious forbears, Muslims also hold the Qur'an itself in the highest regard. The Qur'an is not merely a holy book telling Muslims how to live piously — it is a recitation from God, and as such it has power. Recitation of parts of the Qur'an is regarded not only as being meritorious but also giving benefits in this life. Recitation of the first *sura*, for example, is said to be effective as a cure for a scorpion's sting, whereas the last two verses of the second *sura* are said to give protection from Satan for the night. These beliefs are known as **khawass al-Qur'an** (special properties of the Qur'an [kha-WAWSS ul-qur-EHN]). In game terms, the Qur'an itself may be invoked in the same way as a forbear, in an attempt to gain earthly benefits.

Muhammad

Divine Might: 100
Places where baraka may be invoked: Various sites in and around Mecca and Medina, plus the Dome of the Rock in Jerusalem
Powers: *Apparition, Acknowledgement of Evil, Expel Demons, Resist Temptation, Grant of Serenity, Cure Blindness, Tomorrow's Bounty, The Incombustible Shroud, Straighten the Crippled, The Dutiful Shepherd, Sanctuary of Virginity, The Faithful Made Whole, Celestial Immunity, The Leap of the Faithful, Mass Healing, Raise the Dead, Humility of Caesar, Terrify the Unbeliever, Ignem Domini, Rebuke the Unfaithful*

Much has already been said of Muhammad. As the Seal of the Prophets and the bearer of God's final revelation to humanity, he is the most highly-regarded holy forbear in Islam and is venerated in various holy sites in and around Mecca and Medina. He is buried in the Mosque of the Prophet in Medina.

Abraham

Divine Might: 75
Places where baraka may be invoked: Tomb at Hebron and the *haram* in Mecca
Powers: *Apparition, Resist Temptation, Grant of Serenity, The Incombustible Shroud, The Dutiful Shepherd, The Faithful Made Whole, Celestial Immunity, Mass Healing, Raise the Dead*

In the eyes of the Muslims, Abraham is not only one of the earliest prophets (the earliest was Adam), he is also one of five prophets to whom scriptures were given, the others being Moses, David, Jesus and, of course, Muhammad. He truly demonstrated his faith when he was prepared to sacrifice his only son, Isma'il, at God's request. He is buried at the Cave of the Patriarchs in Hebron in the Holy Land, also said to be the resting place of his son and grandson, Isaac and Jacob, as well as the wives of all three prophets. His footprints may be seen in the *haram* in Mecca.

Muslims may **always** invoke the power of the Qur'an, no matter where they are. For more on the power of the Qur'an, see below.

3. Muslims **never** threaten their holy forbears. To do so would be nothing short of blasphemous.

Social Structure in Muslim States

While most **Ars Magica** sagas take place in Christian states, at least two of the Hermetic tribunals (Iberia and the Levant) include large areas of territory that are under Muslim rule, so a brief discussion of Muslim social structures is not inappropriate here. The nominal head of the Muslim world, at least for Sunnis, is the **caliph** in Baghdad. Serving him (at least theoretically) are the governors of various territories known as **sultans** (sul-TAWNZ). Both the caliph and these rulers are served by viziers, who run their civil and military administration for them. Beneath the caliph, sultans, and viziers are three main classes involved in running society: the military elite, the civil elite, and the religious elite (also called the **'ulama'** ['u-la-MEH', the erudite, sing. **'alim** ['EH-lim]), each of which are arranged in approximate hierarchies, though not in such a rigid fashion as in Europe. There are several other groups in Islamic society. The peasants (**fallahun** [fal-leh-HOON]) work the land, much like European peasants. They are free subjects of the ruler, not bound to the land in the way that some European peasants are. Merchants ply their trade in cities. Finally, there are the followers of other faiths living under Muslim rule. The Muslim world is home to many who follow a number of other faiths, including Christians and Jews. These people are designated in Islamic law as **ahl al-kitab** (AHL-ul-ki-TEHB, the people of the book, as their religions are based on earlier versions of the revelation that was given to Muhammad), and are permitted to live in Muslim lands as long as they accept the status of **dhimmis** (DHIM-meez, or **ahl al-dhimma** [AHL-udh-DHIM-ma], "the people of the pact"). The pact mentioned is said to have been made during the reign of the Umayyad caliph 'Umar ibn 'Abd al-'Aziz (r. 717-20), although its origins pre-date this. The subject peoples are required to pay a special poll tax (**jizya** [JIZ-ya]) and to abide by a number of restrictions in society, including refraining from bearing arms, riding animals with saddles, building new places of worship, or attempting to convert others to their faith. Their ability to testify in court is restricted, and the value of their testimony is less than that of Muslim men. Sometimes they are also required to wear distinctive dress. How far these restrictions are actually enforced varies. In early Islamic times this usage was also extended to Zoroastrians and a star-worshipping cult in Harran, Syria, known as the **Sabeans**. Currently this usage is also being extended in the East to the Hindus, as the Muslim invasion of India proceeds.

Of the prophets other than Muhammad to whom scriptures were given, only Abraham and David (who is buried in Jerusalem) may be invoked; the location of the grave of Moses is unknown, while Jesus has not yet died but instead has been taken directly to heaven by God, where he waits to take part in the events of the last days. In game terms, both Abraham and David are Greater Saints.

Al-Husayn

Divine Might: 75
Places where baraka may be invoked: Tombs at Karbala' and Cairo
Powers: *Apparition, Acknowledgment of Evil, Expel Demons, Resist Temptation, Grant of Serenity, Straighten the Crippled, The Faithful Made Whole, Celestial Immunity, Mass Healing, Humility of Caesar, Terrify the Unbeliever*

The grandson of Muhammad, al-Husayn, was killed by forces of the Umayyad caliph in 680 — an event that sent a shock wave through the Muslim world, particularly among the supporters of the family of the Prophet, as descended through 'Ali. Al-Husayn is particularly revered by the **Shi'is** (SHEE-'eez, see below), as he is one of their *imams*. His body is buried at Karbala', while his head is interred in Cairo.

Rabi'a al-'Adawiyya

Divine Might: 50
Places where baraka may be invoked: Various sites in Basra and tomb in Jerusalem
Powers: *Acknowledgment of Evil, Resist Temptation, Grant of Serenity, The Laborer's Boon, Tomorrow's Bounty, The Faithful Made Whole, Humility of Caesar, The Earth's Riches*

Rabi'a was an early Muslim mystic and preacher, regarded by many as a model for Sufis and particularly female Sufis. She was a particularly strong advocate of the belief that one must truly love God, and it is said that she was once seen running through the streets of her home town of Basra with a torch and a pitcher of water, intending to burn Heaven and douse Hell so that people would love God for Himself alone and not from any desire for the first or fear of the second. While she lived much of her life in Basra, after she died (in 752 or 801) she was buried on the Mount of Olives outside Jerusalem.

Al-Shafi'i

Divine Might: 25
Places where baraka may be invoked: Tomb in Cairo
Powers: *Acknowledgment of Evil, Resist Temptation, Grant of Serenity, The Dutiful Shepherd, Humility of Caesar*

The founder of one of the four major schools of mainstream Islamic law, Muhammad ibn Idris al-Shafi'i studied and taught in Arabia, Egypt and Iraq. He died and was buried in Cairo in 820.

Nur al-Din

Divine Might: 25
Places where baraka may be invoked: Tomb in Damascus
Powers: *Apparition, Expel Demons, The Laborer's Boon, The Leap of the Faithful, Terrify the Unbeliever, Ignem Domini*

One of the most famous Muslim counter-crusaders (and actually more famous in the Middle Ages than his vassal, Saladin), Nur al-Din is said by some to have been taught wondrous powers by the prophet **Khidr**. Nur al-Din died in 1174. His tomb is in Damascus.

Islamic Law

Islam is both a religion and a social contract, and so the law humans should use to regulate their lives is contained in its teachings. There are a number of sources the Muslims use for this law, which is called in Arabic **al-shari'a** (ash-sha-REE-'a). These sources are known in Arabic as **usul al-fiqh** (u-SOOL-ul-FIQH, the principles of jurisprudence), and are as follows:

1. The **Qur'an**: The first source for all things in Islam is the Qur'an, the textual form of the Word of God.

2. The **Sunna**: This is the collective term used to describe the actions and sayings of the Prophet and his companions, which are regarded as examples of good behavior for all Muslims. Each of these narratives is known as a **hadith** (ha-DEETH, report). The latter term is also used collectively to refer to this narrative literature as a whole.

3. **Ijma'** (ij-MEH', consensus): In the case of debate on a legal matter, it is expected that the community should come to an agreement on it. In practice, it is the legal scholars who determine such matters.

4. **Qiyas** (qi-YEHS, analogy): If a problem arises that is not addressed in the Qur'an or the Sunna, a legal scholar may take a parallel case and use it to deduce a solution. For example, the Islamic prohibition on alcohol is derived from the use of *qiyas*. The Qur'an forbids the drinking of wine on the basis of its intoxicating effect. Thus, other alcoholic drinks are forbidden because they have the same effect. Some schools of law dispute the validity of *qiyas*.

These are the major ways Muslim lawyers deal with legal cases. Some use of other forms of reasoning is also allowed, and different areas also have their own customary laws, so the way in which Islamic law is practiced varies from place to place.

As implied above, after the death of Muhammad, there emerged a number of schools (**madhhabs**) of law, devoted to formalizing Islamic teachings on legal matters. Of the various schools that emerged, four predominated, known as the **Hanafis** (HA-na-feez), the **Malikis** (MEH-li-keez), the **Shafi'is** (SHEH-fi-'eez), and the **Hanbalis** (HAN-ba-leez), taking their names, respectively, from their founders Abu Hanifa (d. 767), Malik ibn Anas (d. 795), Muhammad al-Shafi'i (d. 820), and Ahmad ibn Hanbal (d. 855). Each school developed a slightly different interpretation of the Qur'an and *hadith*, with the result that their teachings on certain legal matters differ slightly.

Crime and Punishment

The *shari'a* divides crimes into categories:

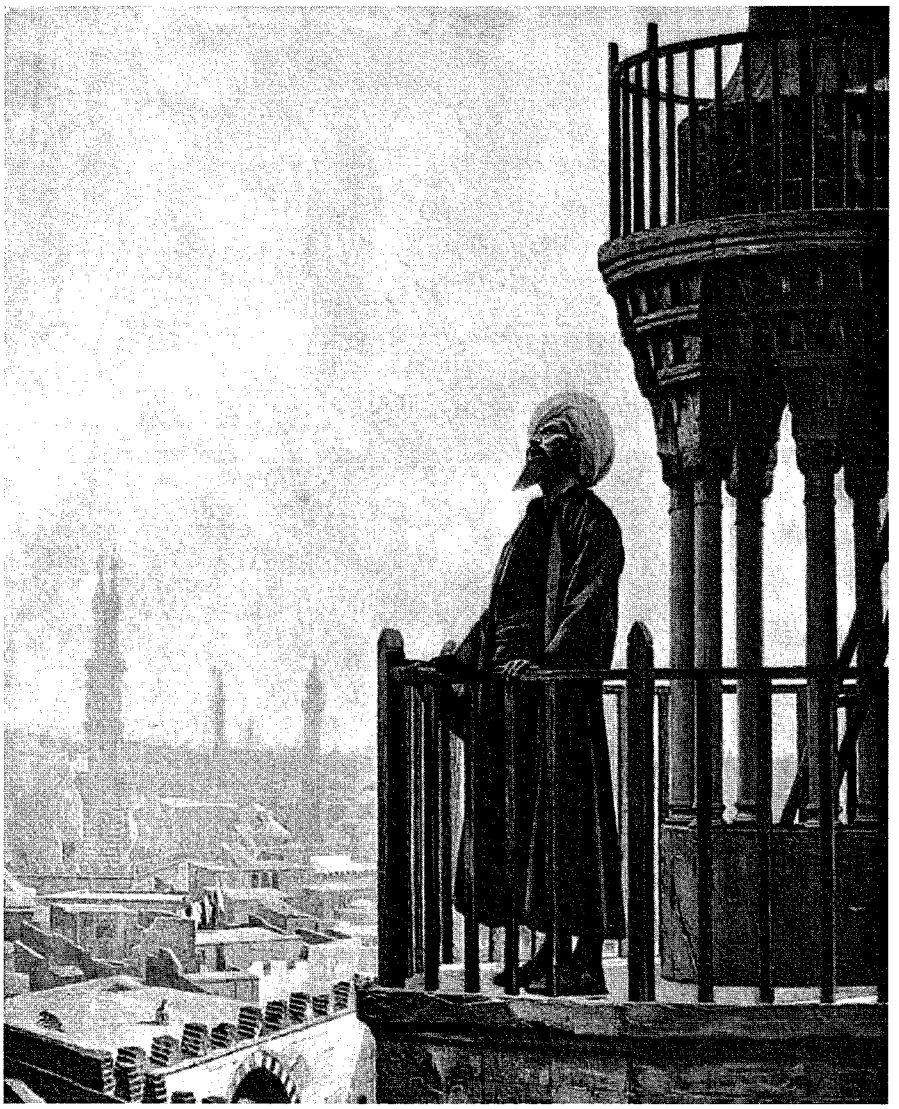
a) Deliberate killing or wounding, giving the victim or his family the right to exact vengeance, under the control of the authorities. In some cases vengeance can be replaced by a ransom.
b) Accidental killing or wounding, dealt with by financial settlement.
c) Five major crimes, dealt with using canonical penalties (**hudud** [hu-DOOD]):

Theft.....Cutting off the right hand
Brigandage.....Death, if a murder is involved, otherwise as theft
Adultery.....Stoning or flogging
False accusation of adultery.....Flogging
Use of alcohol.....Flogging

Some other crimes also incur severe penalties. For example, apostasy is punished by death. Less serious offenses are punished with a verbal reprimand. Islamic law often requires a number of witnesses to a crime, making it difficult to impose penalties without adequate proof and moderating the more severe penalties somewhat.

Holy War

The Muslim holy war doctrine has roots in the life of Muhammad but was not officially formulated until the 8th century. The Arabic word, **jihad** (ji-HEHD), means a struggle, and encompasses both the struggle one wages against one's own inner sinfulness (the "greater *jihad*") and the external struggle one wages against evil (the "lesser *jihad*"), which in the medieval period mostly takes the form of warfare against non-Muslims. For most Muslims the *jihad* should be led by the political authorities of the Muslim world, but individual Muslims are also under obligation to ensure its success, particularly when it is waged defensively. Numerous rules, drawn from the *hadith*, regulate the conduct of the *jihad*, including rules regarding who may fight and against whom one may fight, prohibitions on the killing of women, children, and monks, and the destruction of trees and crops, treatment of prisoners and distribution of plunder.



Saladin's *Jihad*

Saladin was very diligent in and zealous for the *jihad*. If anyone were to swear that, since his embarking on the *jihad*, he had not expended a single *dinar* or *dirham* on anything but the *jihad* or support for it, he would be telling the truth and true in his oath. The *jihad*, his love and passion for it, had taken a mighty hold on his heart and all his being, so much so that he talked of nothing else, thought of nothing but the means to pursue it, was concerned only with its manpower and had a fondness only for those who spoke of it and encouraged it. In his love for the *jihad* on the path of God he shunned his womenfolk, his children, his homeland, his home and all his pleasures, and for this world he was content to dwell in the shade of his tent with the winds blowing through it left and right.

A description of Saladin's enthusiasm for the jihad, *according to his friend and biographer, Baha' al-Din ibn Shaddad (d. 1234)*

Magic

Magic is permitted in Islam, as long as it is used for good purposes. Use of magic for evil purposes, on the other hand, is punishable by beheading. Thus, while Dominion auras generated by Muslims affect magic as normal, the attitude of the Muslim inhabitants of these auras towards practitioners of magic is likely to be more nuanced. In particular, an accusation of use of evil magic is likely to be subject to the same legal processes as any other alleged crime.

The Pillars of Islam

The Muslim life is encapsulated in five basic duties, known as **arkan al-islam** (ar-KEHN-ul-is-LEHM, the pillars of Islam). These are as follows:

1. **Shahada** (sha-HEH-da, testimony): Muslims witness to their faith through two statements, which signify conversion to the faith. These are "**la ilaha illa Allah**" (there is no god except God) and "**Muhammadun rasul Allah**" (Muhammad is the messenger of God). These are repeated regularly as part of the ritual prayers.

The *shahada* is a public declaration of divine supremacy, and as such is unwelcome to the ears of agents of the Inferno. Any creature belonging to the Infernal realm who hears someone say the *shahada* out loud suffers momentary discomfort. Some, rare Infernal creatures are more vulnerable to the *shahada*, in that it causes them actual pain. Needless to say, these creatures do not publish their vulnerability, but research can reveal this weakness.

2. **Salat** (sa-LAWT, prayer): Muslims must perform ritual prayer five times every day, at fixed times. These are **fajr** (FAJR, dawn), **zuhr** (ZUHR, midday), **'asr** ('ASR, mid-afternoon), **maghrib** (MAGH-rib, sunset) and **'isha'** ('i-SHEH', evening). Before performing ritual prayer, Muslims must be in a state of ritual purity, achieved through either the greater ablution of complete immersion in water (**ghusl** [GHUSL]) or the lesser ablution of washing the face, hands, feet, and head (**wudu'** [wu-DOO']), depending on how impure the individual is (in other words, what they have done since the last prayer). In some situations, when water is in short supply, sand may be used to perform the ablutions. The time of prayer is announced by the **mu'adhdhin** (mu-'ADH-dhin, caller) who pronounces the call to prayer (**adhan** [a-DHEHN]) from the minaret of the nearest mosque. Although the actual prayer may be performed anywhere, the nearest mosque is recommended. Prayer is always conducted facing Mecca. It is led by a Muslim who is known as the **imam** (i-MEHM). Although any sufficiently knowledgeable Muslim may be the *imam*, it is usually an employee of the mosque. The actual prayer consists of a number of **raka'as** (RA-ka-'az, cycles), which include a number of changes in posture accompanied by the recitation of certain **ayas** (EH-yaz, verses) of the Qur'an. The number of *raka'as* varies according to the time of prayer. Again, some dispensation is made for those who might experience difficulties in the performance of the prayer. In particular, travelers may perform an abridged version of the prayer from the saddle.

The noon prayer on Friday is special. All able-bodied men should attend the nearest mosque, where a **khutba** (KHUT-ba, sermon) is given as part of the proceedings. Muslims may also perform a personal prayer (**du'a'** [du-'EH']) at any time, in order to pray for God's intercession in a matter. This is not considered a part of this pillar of Islam.

Any Islamic Dominion aura in which ritual prayer (*salat*, not *du'a'*) is taking place has its score raised by one for the duration of the prayer. When the prayer is complete, the score returns to normal.

3. **Zakat** (za-KEHT, alms-tax): All Muslims who are able are required to give a portion of their wealth as charity. The amount to be paid varies between 10 and 2.5 percent, depending on what the income is drawn from. *Zakat* is gathered for a number of causes, including support of the poor, tax-collectors, those who need to be reconciled to the one paying the tax, travelers and those striving for the faith, and for ransom of captives and debtors. Exactly where it is actually directed varies, depending on the political and social situations in any given place.

Creatures belonging to the Infernal realm may not handle money or goods if they are being physically given to them as payment of the *zakat*, and they suffer excruciating pain if they attempt to do so. Thus, few demons disguise themselves as

The Muslim Calendar

The Muslim calendar starts from the 16th July 622, the date of the *hijra* of Muhammad. The Muslims use a lunar calendar with 12 months, each of which begins with the first sighting of the new moon, so that each month consists of between 29 and 30 days. Thus, the year consists of approximately 354 days. This means that while the Muslim calendar began about 622 years after the Julian, it is gradually catching up with it, although they will not converge until the year 20873. The 1st January 1220 is the 23rd Shawwal 616. The twelve Muslim months are:

Muharram (mu-HAR-ram)
Safar (SA-far)
Rabi' al-Awwal (ra-BEE'-al-OW-wal)
Rabi' al-Thani (ra-BEE'-ath-THEH-nee, or **Rabi' al-Akhir** [ra-BEE'-al-EH-khir])
Jumada'l-Ula (ju-MEH-dal-OO-leh)
Jamada'l-Akhira (ju-MEH-dal-EH-khi-ra)
Rajab (RA-jab)
Sha'ban (sha'-BEHN)
Ramadan (ra-ma-DAWN)
Shawwal (show-WEHL)
Dhu'l-Qa'da (DHOOL-QA'-da)
Dhu'l-Hijja (DHOOL-HIJ-ja)

The Muslim day begins at sunset, rather than dawn, so it begins and ends several hours before the corresponding day in the Julian calendar.

Muslims celebrate a number of holidays, including in particular those listed below.

1st Muharram: Ra's al-Sana (RA-'as-us-SA-na [New Year])
10th Muharram: 'Ashura' ('ah-shoo-REH' [The Tenth]). A day of fasting for pious Muslims. Of particular importance as a day of mourning for Shi'is (see below), as it is also the anniversary of the death of al-Husayn, one of their *imams*.
12th Rabi' al-Awwal: Mawlid al-Nabi (MOW-lid-un-NA-bee [Birthday of the Prophet]).
27th Rajab: Laylat al-Isra' wa'l-Mi'raj (LAY-lat-ul-is-REH'-wal-mi'-REHJ [Night of the Night Journey and Ascent]). The night of Muhammad's miraculous night journey from Mecca to Jerusalem, then to Heaven, then back to Mecca, all in only a few seconds.
14th Sha'ban: Laylat al-Bara'a (LAY-lat-ul-ba-REH-'a [Night of Freedom from Guilt]). The night when God approaches Earth to forgive sins.
Ramadan: The month of fasting.
27th Ramadan: Laylat al-Qadr (LAY-lat-ul-QADR [Night of Destiny]). The night upon which Muhammad received the first revelation.
1st Shawwal: 'Id al-Fitr ('EED ul-FITR [Feast of Breaking the Fast]) or al-'Id al-Saghir (al-'EED-as-sa-GHEER [the Lesser Feast]). Feast marking the end of the Ramadan fast.
1st-10th Dhu'l-Hijja: The time at which the hajj takes place.
10th Dhu'l-Hijja: 'Id al-Adha ('EED ul-AD-hah [Feast of Sacrifice]) or al-'Id al-Kabir (al-'EED-al-ka-BEER [the Greater Feast]). The high point of the pilgrimage, but celebrated by all Muslims. Animals are slaughtered in remembrance of Abraham's being prepared to sacrifice his son Isma'il.

The scores of Muslim Dominion auras are increased by one during Muslim holidays. This effect is cumulative with the effect of the *salat*, so an aura in which both a holiday and the ritual prayer are taking place has its aura raised by two for the duration of the prayer. The aura returns to a score of one greater than its regular score once the prayer is finished, and then to its regular score once the holiday is over.

zakat tax collectors! Once the goods have been touched by another person or creature, this effect no longer applies.

4. **Sawm** (SOWM, fasting): All Muslims are required to fast during **Ramadan** (ra-ma-DAWN), the ninth month of the Muslim year and the month when Muhammad first began to receive the revelation. Fasting is undertaken from sunrise to sunset, and includes abstention from food, drink, and sexual activity. Muslim women who are having their period and the sick are exempted from fasting. Travelers are also exempted but must make up the fast later. The end of the fast is marked by a celebration known as the **'Id al-Fitr** ('EED-ul-FITR, feast of the breaking of the fast), which is one of the two major feast days of the Muslim year. Muslims may also choose to fast at other times in atonement for certain sins, including killing a Muslim by mistake or breaking an oath.

The score of Muslim Dominion Auras increases by one during the month of Ramadan. See the boxed section on the Muslim calendar for more details.

5. **Hajj** (pilgrimage): All Muslims who are able are required to make the major pilgrimage to Mecca at least once during their lives. The *hajj* is undertaken during the first half of **Dhu'l-Hijja** (DHOOL-HIJ-ja), the last month of the Muslim year. The pilgrims travel to the vicinity of Mecca, where they perform ritual purification and don garments consisting of two unsewn pieces of cotton, a state of dress that represents the equality of all believers. They must remain in a state of purity throughout the *hajj*. They walk around the Ka'ba seven times and run between two hillocks named **al-Safa** and **al-Marwa**, while making set prayers and invocations. Then on the 7th Dhu'l-Hijja the pilgrims take part in a prayer service in the mosque around the Ka'ba. The next day they assemble at **Mina**, where they stay overnight. Then they travel east to the plain of **'Arafat**, where they take part in a prayer ritual, and also a ceremony known as the "standing." That night they stay at **Muzdalifa**, halfway between 'Arafat and Mina. The next day they return to Mina, where they throw seven pebbles at a column said to represent Satan. This is followed by the other major Muslim celebration, the **'Id al-Adha** ('EED-ul-AD-hah, feast of sacrifice), at which animals are slaughtered. They then return to Mecca and walk around the Ka'ba again. They may also run between al-Safa and al-Marwa if they have not done so already. Then the state of ritual purity is abandoned, men having their heads shaved and women having a lock of hair cut off. Three days of celebration at Mina follow, including further stoning of Satan and ending with further circumambulation of the Ka'ba.

The *hajj* is a life-changing experience. A Muslim who has completed the *hajj* gains a Personality Trait of Pious +3 (storyguides should be strict in insisting on roleplaying of this). The Muslim also gains 3 Faith Points. It is possible to undertake the *hajj* again to regain the Personality Trait and Faith Points, but repeated performance of the *hajj* will never raise the Personality Trait above +3.

Muslim Holy Places

While a Muslim may perform most prayers anywhere, provided that he or she faces towards Mecca, communal prayer is normally conducted at mosques. These buildings actually serve several purposes, for in addition to prayer one finds several other activities taking place in them, including public orations, readings of the Qur'an, Sufi rituals, and religious festivals.

A mosque generally takes the form of an open central space, usually a courtyard or hall, surrounded on three sides by a pillared arcade and on the fourth side, which is the one closest to Mecca, by an open, pillared hall. In the wall closest to Mecca there is a **mihrab** (MIH-rahb, prayer niche), which indicates the way that worshipers should face when praying, and a **minbar** (MIN-bar, pulpit), from which sermons are preached. Near these there is often a **dakka** (DAK-ka, raised platform), from which the *adhan* is sometimes uttered, and a **kursi** (KUR-see, reading stand) upon which copies of the Qur'an and any relics are kept. The covered parts of mosques are usually carpeted and lit with lamps and lanterns, while incense is often burned in them. In addition to these features, mosques normally have one or more minarets, from which the *adhan* is usually pronounced, either outside the mosques or built into the architecture. A mosque also often has a water source for ablutions, frequently in the form of a fountain or pool in the courtyard.

Mosques have a Dominion aura that varies in power according to their size and importance. Most mosques have a Dominion aura of 4, while major, famous mosques will usually have auras of 5, though this may increase by a point or two if relics are kept in them. Remember that the auras of mosques will also increase if prayer is performed in them or if those inside are performing the Ramadan fast.

Mecca and Medina

Beyond the bounds of Mythic Europe are the two most important cities of Islam, Mecca and Medina. Mecca is the site of the *haram* and the Ka'ba — the shrine built by Abraham and his son Isma'il, who was the ancestor of the Arabs. It was also the native city of Muhammad. Medina, meanwhile, was the city that welcomed Muhammad when the Meccans rejected him, becoming the place from which he could truly launch Islam on the world, and it is also the city in which he died and was buried.

Should characters visit these two holy cities of Islam, they will find that the Dominion auras there are one point stronger than they would be elsewhere. The cities are also home to numerous sites of holy significance to Muslims. The most important site in Mecca, not surprisingly, is the *haram* and Ka'ba. Here the Dominion aura has a score of 10, and Muslims may pray for any of the miracles listed in the chapter on Saints. In Medina the Mosque of the Prophet takes pride of place, being not only the first mosque but also the site of the tombs of the Prophet, his daughter Fatima, and the first two caliphs, Abu Bakr and 'Umar. This holy site has a Dominion aura of 9.

The Aqsa Mosque and the Dome of the Rock

The Temple Mount in Jerusalem is a site of supreme holiness for both Jews and Muslims. As such, the whole site presents a complex mix of Dominion auras. The Western Wall of the mount, which is all that remains of the Jewish Temple, has a Dominion aura of 10. Built on top of the mount are two major Muslim holy sites, the Aqsa Mosque and the Dome of the Rock. The Aqsa Mosque is a particularly important mosque with a Dominion aura of 6. The Dome of the Rock, on the other hand, is a shrine commemorating the **isra'** (is-REH', night journey) and **mi'raj** (mi'-REHJ, ascent) of Muhammad. One night during his early apostolate, Muhammad was taken by Gabriel on a heavenly steed from Mecca to Jerusalem, from whence he visited the heavens before returning back to Mecca, all in less time than it took for water to flow out of a cup that he had knocked over when he rose from his bed. The Dome of the Rock houses the rock

from which Muhammad ascended to heaven, and it remains a shrine of immense importance to Muslims, who perform pilgrimages there and circumambulate the rock. The Dome of the Rock has a Dominion aura of 10, and Muslim characters may pray there in order to receive a divine blessing associated with Muhammad. See the section on Holy Forbears in Islam, for more details.

Muslim Relics

As stated in the Blessed By God chapter, relics in the Muslim tradition are rarely the bodily remains of holy figures, instead often taking the form of objects closely associated with them. Two important examples of such relics are given below.

The Prophet's Seal Ring

During his life the Prophet had made a seal ring, which he used to seal official documents. This ring was passed down by the caliphs Abu Bakr and 'Umar, but the third caliph, 'Uthman, accidentally dropped it down a well in 650, halfway through his reign. From that day on 'Uthman's reign took a turn for the worse, ending six years later with his assassination. The ring was never found. It is said to have been made of silver, with a seal made of onyx or carnelian, upon which were engraved the words "Muhammad Rasul Allah" (Muhammad, the Messenger of God). Should it ever be found again, it would prove to be a powerful relic in the hands of a Muslim. It would have a Faith score of 7, giving it 7 Faith points and a Divine Might of 70, and it would also have the Saint Powers *Acknowledgment of Evil, Expel Demons, Resist Temptation,* and *Terrify the Unbeliever.*

Dhu'l-Fiqar (DHOOL-fi-QAHR)

Dhu'l-Fiqar was the sword of the Prophet, which he gave to his son-in-law 'Ali. After 'Ali's death, the sword passed to the 'Abbasids, but it remains a potent symbol for the Sh'is (see below). The sword has two points, used to put out the eyes of enemies, and bears an inscription relating to blood-money that ends with the words "no Muslim shall be killed for an unbeliever." A Muslim proverb is that "there is no (true) sword except Dhu'l-Fiqar." Some Muslims have the proverb engraved on their own swords. Shi'is often add the words "and there is no youth like 'Ali."

In the hands of a Shi'i Muslim, Dhu'l-Fiqar has a Faith Score of 7, giving it 7 Faith points and a Divine Might of 70. In the hands of other Muslims, it has a Faith Score of only 5, giving it 5 Faith points, though the Divine Might remains 70. The sword also has the power to put out the eyes of an enemy. If the sword causes at least a Medium wound to an enemy (after Soak is subtracted), and it has enough Might remaining, it automatically twists in its wielder's grip and puts out the opponent's eyes, as described in the *Blindness* Saint Power.

Family Life

Islam also regulates various features of Muslim family life.

Birth

When a child is born in a Muslim family, traditionally the hair of the child is sacrificed as a purification ritual, and it is also recommended that someone recites the *adhan* in the child's ear, in order to make a Muslim of them in the future. Muslim tradition also requires circumcision, usually no later than the age of seven.

The rituals associated with the birth have the effect of rendering the child's name unusable as a True Name in supernatural activities, in the same way that baptism renders a Christian child's name unusable as a True Name.

Education

Up to the age of seven children are brought up by the women of the household. However, after this age male children usually either attend a Qur'anic school or learn their father's trade. Female children normally stay at home, where they may or may not be educated, according to social status and the wishes of the family.

Marriage

According to Islamic law a man may take up to four wives, provided that he does not show special favor to any of them. He may also take concubines from among his slaves, without restrictions on number.

A marriage is made by a contract, and the husband is required to pay a dowry. Both parties must consent to the marriage. In some cases the woman must give her own consent, in others she is represented by a guardian. Various ceremonies mark the actual event, intended to protect the couple from evil influences as well as to celebrate their union.

A marriage may be brought to an end in three ways, although the Qur'an urges reconciliation rather than divorce. A *qadi* may annul the marriage on the request of either party, if there is a serious reason; the couple may divorce by mutual consent; or the husband may repudiate his wife. If the last is done three times, the marriage is brought to a complete end, and the man may not remarry the same woman until she has married and consummated the marriage with another. In the last type of divorce, the husband must pay his wife the complete dowry, if he has not already done so.

The wife must be treated with justice and respect, and the dowry is her own private property. A number of important figures in Islamic history have been supported by strong wives. Muhammad's first wife, Khadija, is the earliest example.

Death and Inheritance

Islamic law lays down that when a Muslim is near death, the *shahada* should be recited where they are. After death, the body should be washed and wrapped in a piece of unsewn material, then carried to the cemetery in a funeral procession, where the Prayer for the Dead should be recited. The body should be laid in the tomb on its right side, with its head pointing towards Mecca. No monument should be erected over the grave. The actual practice of these funeral rites varies significantly from the law, however. Often local customs will result in more elaborate ceremonies.

The Prophet's Seal Ring

When the Prophet intended to write a letter to the ruler of the Byzantines, he was told that those people did not read any letter unless it was stamped with a seal. So, the Prophet got a silver ring — as if I were just looking at its white glitter on his hand — and stamped on it the expression "Muhammad, Messenger of God."

— The *Sahih* of al-Bukhari (d. 870)

A Muslim Library

As implied above, many mediaeval Muslims are educated. Education is a requirement for members of the civil and religious elite, and many members of the military elite are as skilled with Arabic language and literature as they are with swords and bows. The following represents a selection of texts with which an educated Muslim might be familiar. All of these books were originally written in Arabic.

The Qur'an

Summa, Theology: Islam (Level 10, Quality 10); Summa, Islamic Law (Level 5, Quality 10); Summa, Dominion Lore (Level 5, Quality 10)

Author: God, who dictated it to Muhammad. The canonical text is said to have been compiled within 25 years of the Prophet's death.

Availability: Widely available, but particularly at any mosque.

Description: Regarded by Muslims as the final revelation of the true faith, the Qur'an is both a theological text and a guide to how to live a human life to its fullest potential. It describes or alludes to both many stories contained in the earlier revelations and various legal teachings. It is regarded by Muslims as being inimitable both in terms of its literary beauty and its adherence to absolute truth in every detail.

Special Rule: Copying out the Qur'an is an act of pious devotion that can be a comfort in the face of adversity. A Muslim who does this gains a Confidence Point.

Jami' al-Bayan 'an Ta'wil al-Qur'an

Summa, Theology: Islam (Level 5, Quality 10); Summa, Islamic Law (Level 5, Quality 10)

Author: Muhammad ibn Jarir al-Tabari (d. 923)

Availability: In common use in any environment where Islamic theology and law are studied.

Description: A massive text (over 3000 pages) providing a commentary on the grammar, lexicography, theology, and legal teachings presented in the Qur'an. This text is extremely popular among legal scholars and has been translated into Persian, so characters might well encounter copies of it in the latter as well as in Arabic.

Kitab al-Luma'

Tractatus, Theology: Islam (Quality 8)

Author: Al-Ash'ari (d. 935 or 936)

Availability: Wherever mainstream Sunni theology is studied.

Description: A discussion of various points of Islamic theology, intended primarily as a defense of the mainstream position against the views of the Mu'tazilis.

Al-Risala

Tractatus, Theology: Islam (Quality 10); Tractatus, Islamic Law (Quality 10)

Author: Muhammad ibn Idris al-Shafi'i (d. 820)

Availability: Wide, especially in schools or mosques where the Shafi'i *madhhab* is dominant.

Description: A treatise on Islamic jurisprudence and one of several important works by al-Shafi'i, the *Risala* discusses the derivation of Islamic law, insisting in particular that *hadith* from the Prophet should be given priority over *hadith* recounted on the authority of his Companions. This is because Muhammad was the interpreter of the Qur'an and the one best able to understand the precepts laid down therein.

Al-Sahihan

Sahih al-Bukhari: Summa, Theology: Islam (Level 5, Quality 9); Summa, Islamic Law (Level 5, Quality 9)

Sahih Muslim: Summa, Theology: Islam (Level 5, Quality 9); Summa, Islamic Law (Level 5, Quality 9)

Authors: Al-Bukhari (d. 870) and Muslim ibn al-Hajjaj (d. 875)

Availability: In common use in any environment where Islamic theology and law are studied.

Description: Collectively known as *al-Sahihan* (the two authentic ones), these works are the two most respected collections of *hadith* in use in the Muslim world, providing a wealth of information on Islamic legal and religious teachings.

Al-Sira al-Nabawiyya

Tractatus, Theology: Islam (Quality 7); Tractatus, Islamic Law (Quality 7); Tractatus, Dominion Lore (Quality 7)

Author: Ibn Ishaq (d. betw. 761 and 767)

Availability: Wide. However, some scholars, both earlier and contemporary, regard parts of it as being of debatable veracity.

Description: A biography of the Prophet.

Ihya' 'Ulum al-Din

Summa, Theology: Islam (Level 6, Quality 9); Summa, Islamic Law (Level 6, Quality 9); Summa, Dominion Lore (Level 3, Quality 9)

Author: Abu Hamid al-Ghazali (d. 1111)

Availability: Wide, especially among Sufis (see below).

Description: A text by the great Sufi and theologian, al-Ghazali, *Ihya' 'Ulum al-Din* seeks to bring life to the mainstream religious sciences through Sufi inspiration. Thus it discusses both mainstream Muslim doctrine and law and spiritual experience, demonstrating that the two are not merely compatible but actually inextricably linked.

Tadhkirat al-Awliya'

Tractatus, Dominion Lore (Quality 8); Tractatus, Theology: Islam (Quality 8)

Author: Farid al-Din 'Attar (d. betw. 1190 and 1230)

Availability: Popular among Sufis (see below).

Description: A compilation of biographies of Muslim mystics by the Persian mystical poet, pharmacist, and doctor, Farid al-Din 'Attar. While an inspirational work for Sufis, the author has altered the evidence of some of his sources to match his own religious ideas.

Special Rule: Make a note when the character reads this work. The first time after doing so that the character makes a roll involving the Knowledge studied, he or she should also roll a botch die, even if the roll is being made on a simple die.

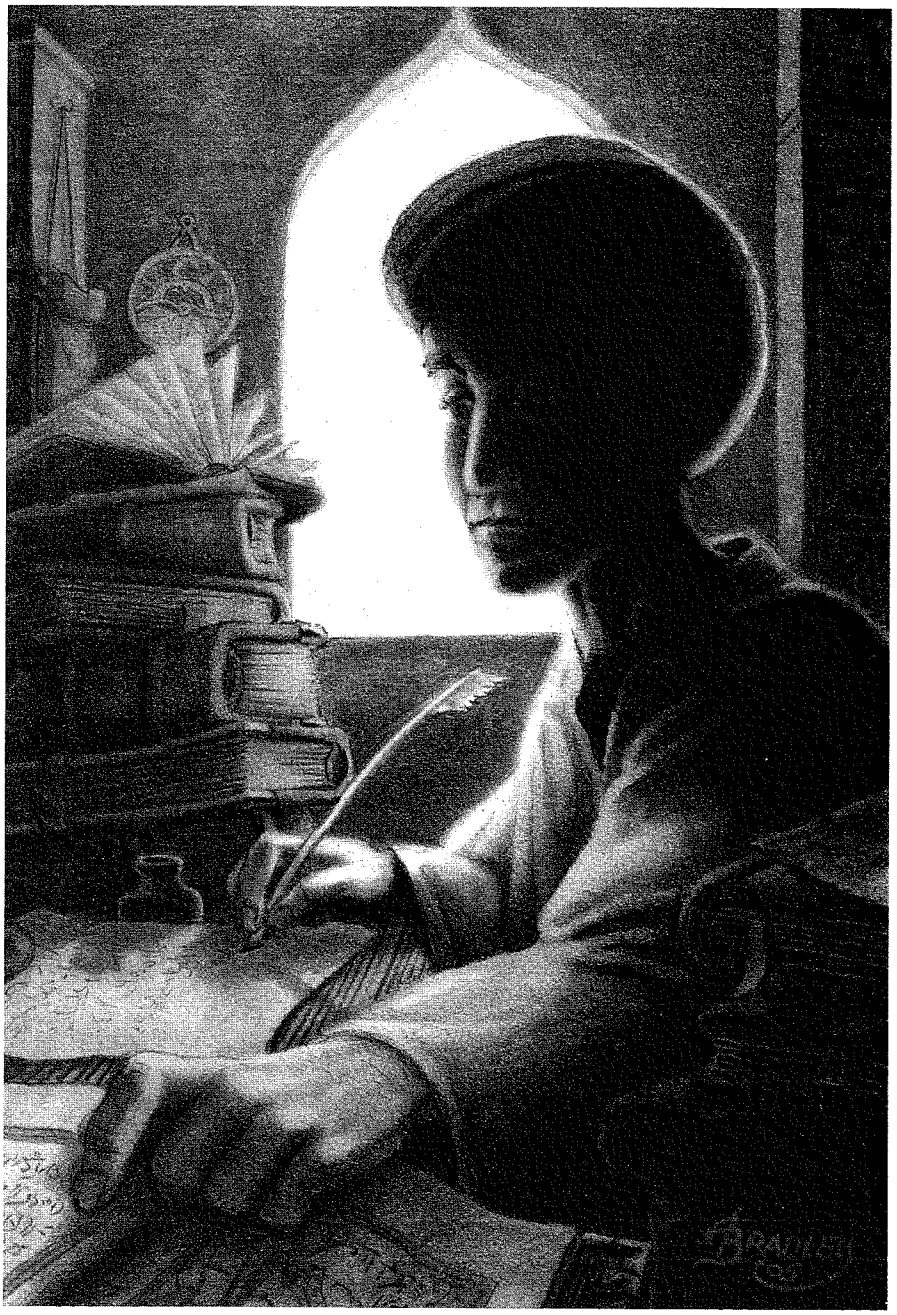
Kitab al-Irshad

Tractatus, Dominion Lore (Quality 10); Tractatus, Theology: Islam (Quality 10)

Author: Al-Shaykh al-Mufid (d. 1022)

Availability: Among Twelver Shi'is (see below).

Description: *Kitab al-Irshad* is both a biography of the twelve *imams* and a powerful statement of Twelver Shi'i devotion.



There are varying beliefs regarding the details of exactly what happens to the Muslim's soul after death, but ultimately the soul does not proceed immediately to Heaven or Hell, the exceptions to this being prophets and martyrs. Instead, dead Muslims wait patiently in their graves for the end of days and the Last Judgment. This is a divine requirement, made effective by the Muslim funeral ceremony. This means that only Muslim ghosts that have not been given a Muslim funeral may be summoned to the world of the living by magic. The majority of Muslim ghosts simply will not answer the summons, in obedience to God's Will. Note that as implied above, prophets and martyrs have already passed on to Paradise. This means that they may not be summoned, regardless of whether or not they have been given a proper funeral.

Islamic law lays out what becomes of the property of the deceased. The inheritance is paid to spouses, children, parents, grandparents, brothers, and sisters. Daughters receive half the shares of sons. A Muslim may make a will allocating a third of his property to whomever he wishes, with the rest allocated according to the dictates of the law.

Slavery

Islam permits slavery, to a certain extent. Slaves are generally well-treated, suffering less severe punishments for crimes than free Muslims, and some rise to significant positions of power within Muslim society. While there is no official hierarchy among slaves, those belonging to higher-ranking members of the community are likely to be more influential. Liberation of slaves is recommended as a pious act. A male Muslim is required to emancipate a female slave before he marries her, and the children will be free Muslims. Slaves may also be emancipated in one's will, or they may buy their freedom. Emancipated slaves normally continue to work in the household of their master, who remains their guardian.

Women in Islam

As will have become apparent, in some respects women have a less favorable position under Islamic rule than men — their share of inheritance is less, and they can be divorced easily. In some traditions, the testimony of a woman is regarded as having half the value of that of a man, and the seclusion and veiling of women is also encouraged. However, women have the same property rights as men, and in general the law instructs that they should be treated with respect and kindness. It should also be noted that the extent to which the strict letter of the law is followed varies from place to place. As has been described, some women rose to positions of great importance in Muslim society. In rural areas, in particular, the veiling and seclusion of women is not commonly practiced, and they take a more active role in everyday life.

Muslim Views of Europeans

Muslim relations with the Europeans (whom they call **ifranj** [i-FRANJ], Franks) are best described as mixed. Some are openly hostile towards them, particularly during periods of conflict, but others have established more friendly relations. Some rulers find they benefit from diplomatic and mercantile contact with the European states, and one even occasionally finds Muslim and European rulers allying with one another against other Muslim or

European rulers. Those Muslims who have had closer contact with Europeans tell tales of strange and unfathomable customs and practices, which make little sense to the Muslim mind.

Variations on Islam

> Allah is the Light of the heavens and the earth. The similitude of His light is as a niche wherein is a lamp. The lamp is in a glass. The glass is as it were a shining star. (This lamp is) kindled from a blessed tree, an olive neither of the East nor of the West, whose oil would almost glow forth (of itself) though no fire touched it. Light upon light. Allah guideth unto His light whom He will. And Allah speaketh to mankind in allegories, for Allah is Knower of all things.
>
> *Qur'an 24:35, "The Light Verse," seen by many Sufis as an exhortation to mystical contemplation of God.*

Sufism

Islam is in many ways a religion of action. Through one's outward actions one expresses one's piety. However, there are some who have sought other Islamic paths to God through asceticism and spiritual quest. These individuals are known as Sufis, primarily due to the fact that they often wear simple garments of wool (Ar. **suf** [SOOF]). Although its roots are undoubtedly earlier, Sufism has its origins with two writers, al-Junayd (d. 910) and al-Hallaj (d. 922), the second of whom was executed for heresy when he claimed to be God incarnate. Later writers worked to formalize the theories of Sufism, including Abu Nasr al-Sarraj (d. 988) and Abu Hamid Muhammad al-Ghazali (d. 1111). Currently the most active Sufi thinker is the mystical poet, Ibn 'Arabi of Damascus.

Recently Sufis have begun to gather in groups known as **tariqas** (ta-REE-qaz), usually based at a convent or the tomb of a saint and led by a senior Sufi, known as a **shaykh** (SHAYKH). Until recently official views of Sufis were rather mixed, as they were seen as potential sources of heresy. However, now they tend to be seen as forces for a more pious and devoted lifestyle, and authorities have even started encouraging them through the construction of various buildings for their use, including **zawiyas** (ZEH-wi-yaz, homes at tombs of saints), **khanqahs** (KHAHN-qaz, convents) and **ribats** (ri-BAWTZ, hospices). Of course, these constructions also allow authorities to maintain a more effective watch on the *tariqas*.

Sufis seek a closer union with God, through both personal piety and participation in group rituals. Exactly which form of group rituals are practiced varies according to each individual *tariqa*, but through them Sufis attempt to achieve mystical insights into God's nature and the world around them. Particular pious Sufis, known as **zahids** (m. sing. **zahid** [ZEH-hid], f. sing. **zahida** [ZEH-hi-da]) are also said to be able to work miracles, known as **karamas** (ka-REH-maz), that enable them, for example, to fly, heal with a touch and conjure food and clothing with a simple prayer.

Khidr

Khidr (the Green One) is an important Muslim prophet. He is said to be immortal, having drunk or dived into the Water of Life, which he found by means of a shining jewel brought from Paradise by the prophet Adam. He wanders the world giving advice wherever God directs him; indeed, he is believed to have given guidance to all the prophets who have lived since his birth, with the exception of Muhammad, who instead tutored Khidr. Khidr has power over the sky, the sea, and all plant life, and is a particularly important figure to the Sufis, who see him as the epitome of the Sufi *shaykh*. Khidr usually appears as a venerable Muslim in a woolen cloak. As a result of diving into the Water of Life, his skin and clothes are a bluish-green color.

Khidr is best used as a mysterious advisor to the player characters. He is unlikely to reveal his true identity to them, and at times he will give advice that seems bizarre and unreasonable, although it will always be proved correct in the end.

Shi'i Islam

As stated above, when the caliphate became hereditary in nature not all Muslims were content with the situation. Particularly vocal were the supporters of 'Ali ibn Abi Talib, the fourth of the caliphs chosen by consensus and the son-in-law of the Prophet, who was killed during a civil war. After his death, these followers, who became known as Shi'is (Shi'ites), upheld the claims of his family to the caliphate. For them, 'Ali was the first of the **imams** (yes, the same title that is used for a prayer leader) — spiritual leaders from the line of Muhammad who guided the community, having been designated by God before creation, and were privy to special knowledge transmitted directly from God, known as **ilham** (il-HEHM, inspiration). It is through dispute over the identity and number of these *imams* that the divisions within the Shi'is have appeared.

Like the Sunnis, the Shi'is rely above all on the Qur'an, but they have slightly different systems of theology and legal practice. In particular, in their interpretation of the *hadith* they give greater importance to accounts attributed to 'Ali and his family; they reject the use of *ijma'*; they give reason a greater role in their theology; and they place greater emphasis on the teachings of the *imams*, as passed down through the jurisprudents. In practice, the most distinctive features of Shi'i Islamic law include the permitting of temporary marriages and variations in divorce and inheritance law. In addition, for many Shi'is, the lesser *jihad* is in partial abeyance, as the offensive portion of the duty must be led by the rightful *imam*, who in many cases is currently hidden from the world.

There are now many different groups of Shi'is. Three are particularly likely to make an appearance in **Ars Magica** sagas and are described below.

The Ithna'ashari Shi'is

The most numerous of the Shi'i divisions is the **Ithna'ashari** (ith-na-'AH-sha-ree, **Twelver**) Shi'is, also known as the **Imamis** (i-MEH-meez). They include many Bedouin tribesmen among their number. The Twelvers recognize a line of twelve *imams*, beginning with 'Ali and passing down through his family. After the death of the eleventh *imam*, al-Hasan al-'Askari, in 874, they say that his son, Muhammad al-Mahdi, went into "lesser

occultation" (**ghayba** [GHAY-ba]), communicating with the world through a line of four emissaries, the last of whom announced, on his death bed in 941, that the *imam* was going into "greater occultation" (**ghayba kubra** [GHAY-ba-KUB-rah]), which would last until he returned as the *mahdi* at the end of time. For the moment, he would be with his followers but would not communicate with them. A number of duties have been suspended as a result of the *imam's* occultation.

The Fatimids

During the time of the sixth *imam*, Ja'far al-Sadiq (d. 765), a group if Shi'is claimed that he had nominated his son Isma'il as his successor. When Isma'il died in 755 before his father, they recognised Isma'il's son Muhammad as the seventh and final *imam*. They maintained that he was also the *imam* who would reappear as the *mahdi* at the end of time. They existed in secret until the middle of the 9th Century, before emerging as two movements, known collectively as the **Isma'ilis** (is-ma-'EE-leez). The first movement, known as the **Qarmatians**, were a revolutionary group found in Iraq and Arabia. The second and (for **Ars Magica**) more important group were the **Fatimids** (FAW-ti-mids), a group who ruled in North Africa and Egypt from the 10th century until their destruction in 1171.

The Fatimids developed a doctrine that drew a distinction between the exterior teaching of religion and the inner truth behind it. The Fatimids saw history as a succession of cycles, in each of which there was a prophet followed by a number of *imams*. The Fatimid rulers themselves claimed to be *imams* as well as the rightful caliphs. The inner truth was of a God beyond all human knowledge, from which there proceeded a series of emanations through which the human world had been created. The Fatimids were content merely to be recognized as rulers by their subjects, who remained, in the main, Sunni Muslims, and they did not attempt to impose their doctrine on them.

While the Fatimid state was destroyed in 1171, it is possible that some members may have escaped the destruction and may be waiting in hiding for a good opportunity to rally others to their cause. Such figures would be *imams*, powerful leaders who, among other things, would be endowed with the Commanding Aura (see Blessed by God, The Commanding Aura).

The Assassins

The word "assassin" derives from the Arabic **hashishi** (ha-SHEE-shee, one associated with hashish), and is an uncomplimentary term probably used by the opponents of the Assassins to refer to their sect. They owe their origins to one of the most active propagandists of the Fatimid caliphate, a Persian named Hasan-i Sabbah, who in 1090 seized the fortress of Alamut, in northern Persia. From there he began a program of Fatimid propaganda and political assassination. Then in 1094 the Fatimid caliph al-Mustansir died. He had nominated his eldest son, Nizar, to succeed him, but the palace administration ousted him in favor of his younger (and more pliable) brother al-Musta'li. Hasan-i Sabbah and his followers sided with Nizar, becoming independent from the main Fatimid administration. It is from this stance that the Assassins are known by their other name of **Nizaris** (ni-ZAH-reez). Nizar was murdered in prison in Alexandria, and his sons with him, but the Assassins claimed that a grandson had been successfully smuggled out and brought up at Alamut. In another version of the story it was a pregnant concubine of one of Nizar's sons who was smuggled out and gave birth to the grandson at the fortress. During the years that followed, the Assassins established a sect arranged along strictly hierarchical lines, with the ultimate authority being the Grand Master (**hujja** [HUJ-ja], "proof"), or (after 1162) the *imam*, at Alamut. Religious leaders were known by the title of **shaykh** (in Arabic) or **pir** (PEER, in Persian, a term meaning "elder.") Members addressed each other as **rafiq** (ra-FEEQ, comrade). During this period, the Assassins also continued to expand their sphere of influence, taking a number of fortresses in Persia and Syria. The most important Syrian fortress taken was Masyaf.

Much of what is known about the Assassins was written by their opponents, but their masters were said to have trained followers from an early age to be fanatical adherents to their sect. According to one account, they were drugged and placed in a garden that was intended to resemble the Gardens of Paradise, then whenever an Assassin was required for a mission, one of the young men would be drugged again and removed from the garden. Upon waking, he would be given a dagger and informed that if he wished to return to Paradise, he would have to slay a particular victim. It was promised that either when he returned, or if he was killed in the attempt, angels would bear him back to Paradise again. In this way they are said to have inspired fanatical devotion in their followers.

Probably the greatest of the masters of the Syrian branch of the Assassins was Rashid al-Din Sinan, also known to the Crusaders as the Old Man of the Mountain. He ruled from 1162 until sometime between 1192 and 1194 and was said, like many of the masters of the Assassins, to have been a magician. In 1176, Saladin besieged Masyaf, but is said to have withdrawn after a poisoned dagger and a threatening message from Sinan appeared in his tent overnight. Another story states that a messenger from Sinan came to the sultan, insisting on delivering his message in private. Saladin retained in his presence two bodyguards whom he regarded as sons. The messenger turned to the guards and said, "If I ordered you in the name of my master to kill this sultan, would you do so?" They drew their swords, saying, "Yes, command us as you wish." The messenger left the tent, taking the two guards with him, and leaving the sultan astounded. Thereafter Saladin attempted to remain on good terms with Sinan.

The fourth master of the Persian Assassins, Hasan, succeeded to the position in 1162. He became recognized as a descendant of Nizar, and hence the true *imam*. His descendants still claim to be *imams* in 1220.

Almohad Islam

Neither Sunni nor Shi'i, the form of Islam practised by the **Almohads** — the current rulers of Muslim Spain and North Africa — incorporates elements drawn from both traditions as well as earlier schools of Islamic theological thought (including that of the Mu'tazilis). The Almohads promote a doctrine that emphasizes the oneness and transcendence of God, and in doing so they condemn the ascription of attributes to God. Thus any references to, for example, God's "hand" or "eye" in scripture are meant to be understood purely in a metaphorical sense, as otherwise they might impinge on His omnipotent nature. In about 1121 the founder of the movement, Ibn Tumart, proclaimed himself to be the *mahdi*, tracing his genealogy back to the Prophet, and in 1220 the Almohads still claim to be the rightful caliphs of the Muslim world.

While the Almohad caliphs occasionally insist on strict interpretation of the Qur'an and *hadith*, for the most part they are content to leave the day-to-day

practice of justice of the society under their rule in the hands of the Sunni jurists, most of whom are followers of the *madhhab* of Malik ibn Anas. Like that of the Fatimids, the Almohad doctrine has remained largely the faith of the elite, with the majority of their subjects being Sunni Muslims.

Characters

> And the believers, men and women, are protecting friends one of another; they enjoin the right and forbid the wrong, and they establish worship and they pay the poor-due, and they obey Allah and His messenger. As for these, Allah will have mercy on them. Lo! Allah is Mighty, Wise.
>
> Allah promiseth to the believers, men and women, Gardens underneath which rivers flow, wherein they will abide — blessed dwellings in Gardens of Eden. And — greater (far)! — acceptance from Allah. That is the supreme triumph.
>
> *Qur'an 9:71-2*

Muslim characters, be they rural or urban in origin, are generated in the same way as other characters. However, some current Virtues and Flaws are forbidden to them, or at least are very rare. Others merely require renaming or minor alterations. They also have access to some additional Virtues and Flaws. Finally, two new Academic Knowledges are also described: Theology: Islam and Islamic Law.

Strangers in Foreign Lands

Non-Muslim Characters in Muslim Lands

Broadly speaking, characters who are members of other faiths living under Islam follow the same guidelines given for Muslim characters above, although very few are members of the nobility, and none may be members of the religious classes (*'Alim, Qadi, Mufti*, Sufi) or Mamluks. Many Christians living under Islam are involved in the civil administration, while many Jews are merchants.

Almost all non-Muslim characters living under Muslim rule must also take the Minor General Flaw *Dhimmi*, described below, which reflects their status as non-Muslims under Muslim rule. Exceptions tend to be those outside the social order, and hence beyond or beneath the notice of the Muslim authorities. Hermetic magi are the most obvious examples of such exceptions.

Muslim Characters in Non-Muslim Lands

In the thirteenth century it is rare that Muslims choose to live in Christian territory, particularly as in many areas Christians and Muslims are at war. However, it is not unknown for Muslims to travel to Europe, and covenants, with their unusually tolerant atmospheres, are one environment where a Muslim character is likely to find refuge, even if those who live in the communities around the covenant might view them with suspicion at best and outright hostility at worst. Muslim characters who have come to live in non-Muslim lands should be generated in the same way as other Muslim characters, but they should always take the Major Social Status Flaw Outsider, reflecting the reaction they are likely to encounter from the people living in the surrounding countryside.

Virtues and Flaws

Virtues

'Alim
Minor, Social Status

You are a member of the religious elite. You may be a minor official, such as a *mu'adhdhin* or an *imam*, or you may be a major figure, such as a **mufti** (MUF-tee, someone formally entitled to give a legal opinion) or a **qadi** (QAW-dee, judge). You may purchase Academic Abilities during character generation. This Virtue is only available to male characters.

Bureaucrat
Minor, Social Status

Forbidden Virtues

Major, Social Status Virtue

Magister in Artibus *(European-style universities do not exist in Muslim lands)*

Minor, Social Status Virtues

Clerk
Mendicant Friar
Priest

Forbidden Flaws

Major, Story Flaw

Monastic Vows

Minor, Social Status Flaw

Branded Criminal *(Criminals are not branded in Muslim societies)*

New Virtues

Major, Social Status

Muqta'

Minor, Supernatural

Sufi

Minor, Social Status

'Alim
Bureaucrat
Emir
Mamluk
Sufi

Minor, General

Educated (Islamic)

New Flaws

Minor, General

Dhimmi
Eunuch

You are a member of the civil administration, probably a **katib** (KEH-tib, scribe or secretary) or **watha'iqi** (wa-THEH-i-qee, writer of legal documents). You may take Academic Abilities during character creation. This Virtue is only available to male characters.

EDUCATED (ISLAMIC)

Minor, General

You have been educated in a mosque or Qur'an school. The 50 experience points should be spent on some or all of Arabic, Persian, Greek, Latin, Theology: Islam, Islamic Law, and Artes Liberales, due to a different education "system."

EMIR

Minor, Social Status

This is the same as the Knight Virtue, though due to the rather different upbringing of Muslim emirs, you are likely to be as skilled with hunting, religious teachings, and culture as you are with martial pursuits.

MAMLUK

Minor, Social Status

You are a former military slave, bought as a child, trained at a military school and educated in Islam, and then freed upon reaching adulthood. You are probably Turkish, but you may also be Mongol or even Greek. You are likely to have been trained in the use of lances, bows, shields, chainmail, and lamellar armor (same statistics) and one or two swords, both on foot and on horseback, though this does not necessarily mean that you will own these at the start of the game (storyguide's option).

You may take Martial Abilities at character creation, and as a special case you may also take the Ability Theology: Islam, even if you do not have the Minor General Virtue Educated. This Virtue is only available to male characters, and (for Companion characters only) is compatible with both the Emir and *Muqta'* Virtues, as many Mamluks have climbed high in the Muslim hierarchy.

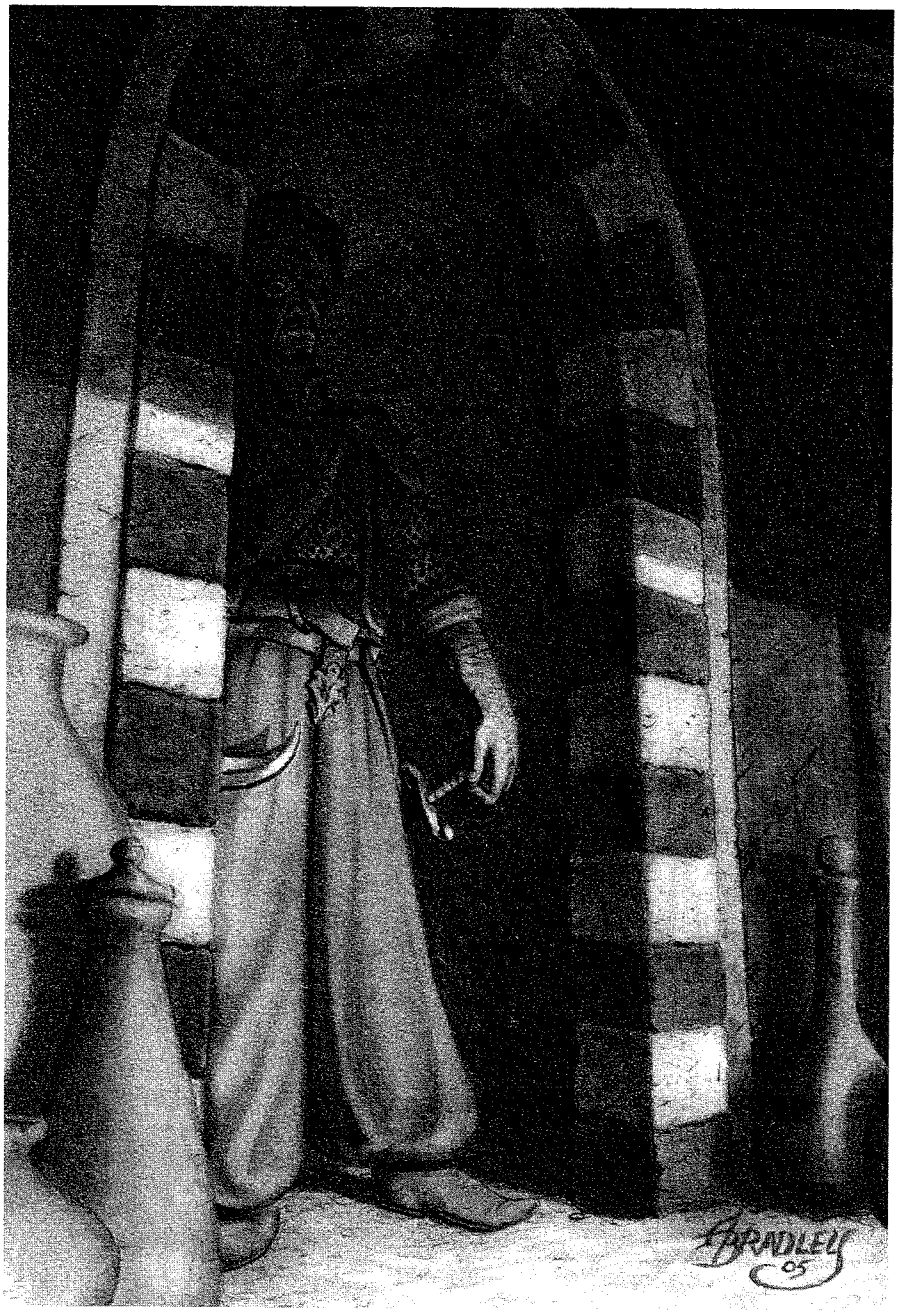
MUQTA' (MUQ-ṬA')

Major, Social Status

You are an important emir, entrusted with an **iqta'** (iq-ṬAW', similar to a feudal fief). All rules for the Landed Noble Virtue apply, except that a Muslim who takes the Minor Status Virtue Knight will be called an emir, rather than a knight.

SUFI

Minor, Social Status, Supernatural



You are a Muslim mystic, seeking a closer union with God through asceticism and rituals. You are a member of a *tariqa* of Sufis led by a *shaykh*. While the group supports you in times of need, your *shaykh* expects equal commitment from you to him or her and the other members; you automatically have the Minor Story Flaw Mentor, which does not yield any points for buying Virtues.

Most Muslims treat you with respect for your pious lifestyle. You may purchase the Abilities Theology: Islam, Islamic Law, and Dominion Lore at character creation.

This Virtue may be taken by both male and female characters, either as a Minor Social Status Virtue or a Minor Supernatural Virtue.

FLAWS

DHIMMI

Minor, General

You are a non-Muslim living under Muslim rule. If you are adult and male, you must pay the *jizya* head tax, and all *dhimmis* must abide by certain social

restrictions (described above), in return for which they receive tolerance and protection from the Muslim authorities. The actual amount a *dhimmi* has to pay in *jizya* varies, but rarely exceeds a *dinar* (a gold coin) per year.

EUNUCH

Minor, General

You are a eunuch, and so are unable to procreate. Regardless of when the operation was carried out, you display outward characteristics identifying you as a eunuch, which may make you seem odd in the eyes of other characters. You enjoy a certain freedom of movement among the sexes, and it is likely you were made a eunuch for work at a harem or a military school. This Flaw is only available to male characters.

New Abilities

ISLAMIC LAW*

Academic

This is the Muslim version of Civil & Canon Law. The major sources of Islamic Law are the Qur'an and the Sunna. **Specialties:** any one of the sources of Islamic Law, particular topics, customs of a particular area.

THEOLOGY: ISLAM*

Academic

This is the Islamic equivalent of Christian Theology. The major sources for Islamic theology are the Qur'an and the Sunna. **Specialties:** the Qur'an, debates, history, prophets.

Traditions

HOLY TRADITION: SUFIS

Favored Abilities: Ceremony, Meditation, Transcendence, Understanding

Holy characters are quite common in Islam, and many of them are pious individuals who seek a closer experience of God through spiritual quests and ecstatic meditation. By 1220 there are numerous groups of these Muslim mystics, who gather in groups known as *tariqas* to seek the Divine through their communal meditation rituals. They do not speak of themselves as a tradition, more often simply referring to themselves as "friends" or "like minds," and as a sign of their humility and piety they wear robes of wool, from which they take the name "Sufis" ("woollen ones"). They are typically led by a holy character called a *shaykh*.

Sufis practice two forms of group meditation, known as **dhikr** (DHIKR, "mentioning" [the names of God]) and **sama'** (sa-MEH', "listening" [to music or poetry composed for God]). In a *dhikr* session, Sufis intone the names of God, accompanied by certain bodily movements (sometimes dance) until they achieve a feeling of closeness with Him. In a *sama'* session, they listen to music or poetic recitation to achieve the same goal. The ritual involves a gradual increase in fervor until an ecstatic state is reached and mystic insight comes to the practitioner or practitioners.

Sufis engage in both personal and group rituals intended to bring them into closer proximity to God and give them mystical understanding of His creation. These rituals may be attended by anyone with the permission of the Sufis or their *shaykh*, but non-Sufis will find it much more difficult to gain the full benefits from them. That said, both Sufis and non-Sufis stand to benefit from participation in group rituals, as their *shaykhs* will often possess the Ceremony Ability, which enables them to synchronize their efforts in order to reach higher degrees of understanding. See the Blessed By God chapter, New Abilities for a description of the benefits of the use of Ceremony.

HOLY SOCIETAS: ZOROASTRIANS

Favored Abilities: Invocation, Holy Magic, Sense Holiness and Unholiness, Wonders

Zoroastrianism is an ancient tradition with its origins in the Middle East, possibly as early as 1500 B.C. Zoroaster (or Zarathushtra) founded the faith of the Persian Empire on the principles of monotheism. In his divine hymns, the **Gathas**, he revealed to humanity that there was one supreme and all-knowing God, **Ahura Mazda** ("Wise Lord"), locked in eternal conflict with His opposite, **Angra Mainyu** ("Destructive Spirit"). To destroy *Angra Mainyu*, God created an immaculate material world based on seven pillars, which are personified by the **Amesha Spentas** ("Beneficent Immortals").

God knew that *Angra Mainyu* would attack this world, bringing with it disorder, falsehood, sorrow, cruelty, disease, and suffering, so he also created Man, the masterpiece of His creation, to play the final and decisive role in the great cosmic battle between Light and Dark. The prophet declared that through their free will, mankind could overthrow *Angra Mainyu*, using the ethical framework of righteousness, truth, temperance, devotion, tolerance, goodness, and wisdom. If mankind personified these virtues and followed good thoughts, words, and deeds, the annihilation of the Destructive Spirit would eventually take place.

For over a thousand years, Zoroaster's wisdom flourished as the state religion of three mighty Persian empires, and there was great hostility and antipathy between the Zoroastrians and the Mercurian priests of Rome. Ultimately, the Romans were diminished by the spread of Christianity, but the Zoroastrians were pushed farther east by the spread of Islam, and were nearly decimated when waves of Turks swept across the Islamic world in the early eleventh century. A few of them escaped to the West, and by 1220 a new generation of Zoroastrians has emerged, concentrated primarily in the Levant and Thebes.

Zoroastrian priests, called **Magoi**, are renowned for venerating fire as a symbol of God's purity. Every Zoroastrian temple has a sacred fire; it is essential to their religion. They also pursue truth as their highest ideal, with justice close behind. Zoroaster taught that since the world is essentially immaculate and good, man should live well and enjoy its gifts, although always in moderation since the states of excess and deficiency are part of *Angra Mainyu*. Above all, Magoi are encouraged to lead active and industrious lives of honesty, charity, and happiness. Although this may seem very passive, a full life is one of the chief ways that mankind wages war against the Hostile Spirit. Happiness strengthens men to fight evil. Celibacy, fasting, and mortification are anathema, as they weaken humanity.

Magoi are also expected to take an active role in the fight against the Destructive Spirit. This generally involves seeking out unhappiness, decay, corruption, disease, suffering, or sorrow and correcting it. They oppose all the servants of *Angra Mainyu*, which includes any perpetrator of evil in the world, especially Infernal agents. As priests of Zoroastrianism, they are also expected to follow a long and strict list of taboos revolving around purity and cleanliness. Defilement can result from not following any of a number of holy laws, rendering Magoi unworthy before the sacred flame that burns in every Zoroastrian temple. For example, Magoi must intone a short prayer before eating, drinking, performing ablutions, or handling refuse. They must wear certain

clothes, observe religious festivals, and follow the other dictates of the faith. In Mythic Europe, many of these strictures might resemble the religious observances of Muslims, thus this chapter can serve as a general guide for their behavior and culture, even though actual Zoroastrian practices are very different.

The word "magus" comes from the singular form of Magoi, "Magu." Thus many magi believe that principles of Hermetic magic also came from the East with the priests of Zoroaster — they are considered to be the "magi" mentioned in the Bible, who followed a star to the nativity. Several of the Zoroastrian refugees who made their way Europe had The Gift and joined the Order of Hermes. They practice holy magic and continue their tradition by teaching their followers to revere *Ahura Mazda* and fight the servants of *Angra Mainyu*. Most of them belong to House Flambeau, a good fit because of their veneration of fire and love of fighting against evil.

The Zoroastrian tradition is especially appropriate as a mystery cult, as the Magoi are renowned for practicing ancient magical secrets such as astrology and theurgy. Rules for initiating characters into Holy Magic and other appropriate Virtues will be addressed in a forthcoming book, *The Mysteries (Revised)*, but until then here are two unique rituals to represent the mysterious and unusual powers to which Zoroastrian magi might have access. These spells require Holy Magic to cast and are only taught to members of the tradition.

(Immortal)'s Blessing (CrViGen)

R: Per, D: Mom, T: Ind, Ritual

You gain a bonus to your casting roll for a spell you cast immediately following this holy ritual, equal to the *Blessing*'s (level – 15). The spell is associated with Invocation and Wonders, and has seven different versions, each associated with a different Immortal, Personality trait, and Form, as shown below.

Immortal	Trait	Form(s)
Asha Vahishta ("Best Righteousness")	Brave	Ignem, Imaginem
Khshathra Vairya ("Desirable Dominion")	Just	Vim
Haurvatat ("Health")	Strong	Aquam, Auram
Spenta Armaiti ("Holy Devotion")	Loyal	Terram
Ameretat ("Long Life")	Calm	Herbam
Vohu Manah ("Good Purpose")	Kind	Animal
Spenta Mainyu ("Holy Spirit")	Wise	Corpus, Mentem

Your score in this Personality trait (or a closely related trait), multiplied by ten, determines the maximum bonus granted by this ritual. For example, when cast by a holy magus with Loyal +2, *Spenta Armaiti's Blessing* would give a +20 bonus to a Terram spell. The boosted spell must only affect the associated Form and no others, or one or both Forms if two are listed. If it includes other requisites, there is no bonus. *(Immortal)'s Blessing* may be used with formulaic or spontaneous magic, and may even be used with rituals provided that you begin casting the boosted spell immediately after finishing the *Blessing*.

(Non-Hermetic)

Saoshyant's Elixir (CrCo50)

R: Per, D: Mom, T: Ind, Ritual

This holy ritual requires a season of preparation to cast, and if you are under the effects of a Longevity Ritual, the Longevity Ritual loses its effectiveness. You cannot make another for as long as you are under the effects. For ceremonial casting purposes, the associated Method and Power are Invocation and Wonders.

These are the instructions for preparing the elixir of eternal life, that which raises our bodies from the elements into which they have been dissolved and reunites them with our souls, as handed down to us from Saoshyant, the Savior, Seed of Zoroaster.

You must first prepare yourself for salvation by undergoing a terrible ordeal. Molten metal (usually lead) is poured over your entire body, which you must endure for three days (see Injuries, Heat and Corrosion in **Ars Magica** 5th Edition, page 181). The surging metal removes all taint from your soul and purifies your flesh, but also causes you terrible pain and injury, though it is said to feel like being bathed in warm milk if you are completely without sin. Some of the metal will probably stick to your body, and if you survive you must bear these disfiguring patches grafted to your skin like tattoos for the rest of your days, as removing them again exposes you to evil and undoes the effects of the ritual.

Once you are cleansed of evil, you must sacrifice a holy animal, usually a bull with Divine Might. This provides the necessary vis for the spell, and from its fat Saoshyant's elixir may be distilled. Drink this, and for as long as you strictly follow Zoroastrianism, you do not have to make aging rolls and cannot die. Instead, you gain a Warping point every year, another whenever you gain Aging or Decrepitude points from other means, and another when you would die from your wounds or a lethal blow. Fatal wounds Incapacitate you instead. Zoroastrians believe that those who go into Final Twilight after drinking the elixir will join *Ahura Mazda* in Paradise.

Saoshyant's Elixir is intensely personal and cannot be cast upon another; to gain the gift of extended life on earth, you must learn the ritual and perform it yourself. Only those who have endured the ritual immolation and did not die are worthy of the bodily resurrection, being entrusted with the rehabilitation of the world.

(Non-Hermetic)

Mythic Companion: Zahids

As stated above, the *zahids* are exceptionally ascetic Sufis. They seek, through an ascetic, pious life, to achieve a closer experience of God. Many *zahids* are *shaykhs* — leaders of Sufi *tariqas* — although this is not exclusively the case. Through their pious contemplation, they gain the ability to work miraculous acts, *karamas*, and those who do associate with *tariqas* often have the ability to synchronize the efforts of their followers, enabling them to gain deep insights into the nature of the Divine.

Required Virtues and Flaws: All *zahids* must begin with the free Virtue *Zahid*, a Mythic Companion Virtue. A *zahid* must also take the following Virtues:

True Faith, Major General
Meditation, Major Supernatural (Method)
Understanding, Major Supernatural (Power)
Second Sight, Minor Supernatural

This leaves a *zahid* with ten points of Flaws and ten points of Virtues remaining. Note that in order to balance the character's Virtues and Flaws, the character will have to take, at minimum, five points of Flaws.

A *zahid* must take one Social Status, normally one of the Minor Virtues Wise One or *'Alim*, if living in Muslim lands, or the Major Flaw Outsider (Muslim), if living elsewhere. A *zahid* who is a *shaykh* should take the Minor Supernatural Virtue Ceremony and the Major Story Flaw Dependent, representing a Sufi *tariqa*.

Minimum Ability Scores: *Zahid* characters must spend 90 experience points on the following Abilities. While these include one Arcane and two Academic Knowledges, a *zahid* must take appropriate Virtues in order to gain access to other such Abilities:

Concentration 1
Dominion Lore 1

Islamic Law 1
Meditation 3
Second Sight 2
Theology: Islam 2
Understanding 2

The character's remaining experience points may be spent as the player sees fit.

Grog Templates

The Devout Mu'adhdhin

Characteristics: Int +3, Per –2, Pre +2, Com +2, Str 0, Sta +1, Dex 0, Qik –2
Size: 0
Age: 34 (34)
Decrepitude: 0
Warping Score: 0 (0)
Virtues and Flaws: *'Alim*; Inspirational, Sense Holiness and Unholiness; Arthritis, Pious, Poor Eyesight
Personality Traits: Cranky +3, Loyal +3, Pious +3
Reputations: None
Combat:
Dodge: Init –2, Attack n/a, Defense +1, Damage n/a
Fist: Init –2, Attack +2, Defense 0, Damage 0
Kick: Init –3, Attack +2, Defense –1, Damage +3
Soak: +1 (Stamina)
Fatigue Levels: OK, 0, –1, –3, –5, Unconscious
Wound Penalties: –1 (1-5), –3 (6-10), –5 (11-15), Incapacitated (16-20)
Abilities: Arabic 5 (*adhan*), (Area) Lore 3 (history), Artes Liberales 2 (Arabic texts), Awareness 3 (alertness), Brawl 2 (dodging), Charm 2 (being witty), Chirurgy 2 (diagnosis), Concentration 2 (reciting), Etiquette 3 (*'ulama'*), Folk Ken 3 (nobles), Guile 3 (spot lies), Islamic Law 4 (Qur'an), Leadership 1 (inspirational), Music 4 (sing), Sense Holiness and Unholiness 5 (good), Teaching 3 (theology), Theology: Islam 4 (prophets)
Equipment: Robes and turban
Encumbrance: 0 (0)
Notes: The *mu'adhdhin* here presented is the typical example of the devout mosque attendant whose piety gives him the determination and energy to haul his aching bones to the top of the minaret five times a day so that he can summon the faithful to prayer. As a storyguide character, he could turn out to be unexpectedly useful to the player characters when they need the benefit of his insight and wisdom. He could also serve as a rather more vigorous member of a troupe if his Arthritis and Poor Eyesight Flaws were replaced with others that were less physically debilitating.

The Christian Katib

Characteristics: Int +1, Per +2, Pre –2, Com 0, Str 0, Sta 0, Dex +2, Qik +2
Size: –1
Age: 24 (24)
Decrepitude: 0
Warping Score: 0 (0)
Virtues and Flaws: Bureaucrat; Clear Thinker, Gossip; Busybody, *Dhimmi*, Small Frame
Personality Traits: Birdlike +2, Inquisitive +3, Loyal +1
Reputations: Gossip +3 (Local Inhabitants)
Combat:
Fist: Init +2, Attack +2, Defense +2, Damage 0
Kick: Init +1, Attack +2, Defense +1, Damage +3
Soak: 0 (Stamina)
Fatigue Levels: OK, 0, –1, –3, –5, Unconscious
Wound Penalties: –1 (1-4), –3 (5-8), –5 (9-12), Incapacitated (13-16)
Abilities: Arabic 5 (fast), (Area) Lore 2 (personalities), Artes Liberales 3 (Greek texts), Awareness 2 (details), Charm 2 (extracting information), Concentration 2 (long periods), Etiquette 2 (administrators), Folk Ken 2 (nobles), Greek 5 (translation), Guile 3 (quick lies), Intrigue 2 (gossip), Islamic Law 2 (*Hadith*), Profession (Scribe) 3 (speed), Stealth 2 (eavesdropping), Theology: Christianity 2 (saints), Theology: Islam 2 (history)
Equipment: Robes and turban, writing equipment
Encumbrance: 0 (0)
Notes: An Arab Christian living under Muslim rule, the *katib* works in one of the administrative offices, translating Greek texts into Arabic. He is always interested in what is going on around him and has become an expert at office politics, though in some cases this has made him unpopular. The character's role within the Muslim bureaucracy might be changed by changing the character's expertise with Greek to another language, or by removing the Greek Ability altogether and redistributing the experience points into the other Abilities.

The Mamluk Soldier

Characteristics: Int 0, Per 0, Pre –3, Com 0, Str +3, Sta +2, Dex +2, Qik +1
Size: 0
Age: 23 (23)
Decrepitude: 0
Warping Score: 0 (0)
Virtues and Flaws: Mamluk; Enduring Constitution, Warrior; Disfigured (Battle Scars), No Sense of Direction, Overconfident
Personality Traits: Brave +3, Loyal +2, Overconfident +3
Reputations: None
Combat:
Fist (on foot): Init 0, Attack +6, Defense +5, Damage +3
Kick (on foot): Init –1, Attack +5, Defense +3, Damage +6
Long Sword (on foot): Init +2, Attack +12, Defense +8, Damage +9
Long Sword and Heater (on foot): Init +2, Attack +11, Defense +10, Damage +9
Short Bow (on foot): Init –1, Attack +10, Defense +6, Damage +9
Lance (mounted): Init +2, Attack +14, Defense +9, Damage +8
Lance and Heater (mounted): Init +2, Attack +14, Defense +12, Damage +8
Long Sword (mounted): Init +2, Attack +15, Defense +11, Damage +9
Long Sword and Heater (mounted): Init +2, Attack +14, Defense +13, Damage +9
Short Bow (mounted): Init –1, Attack +13, Defense +9, Damage +9
Soak: +11 (Stamina, Full Chain Mail Armor)
Fatigue Levels: OK, 0, 0, –2, –4, Unconscious
Wound Penalties: 0 (1-5), –2 (6-10), –4 (11-15), Incapacitated (16-20)
Abilities: Animal Handling 2 (horses), Arabic 2 (taking orders), Area Lore 2 (geography), Athletics 2 (running), Awareness 2 (ambushes), Bows 4 (short bow), Brawl 3 (punching), Etiquette 2 (nobles), Folk Ken 2 (soldiers), Ride 5 (battle), Single Weapon 5 (long sword), Survival 2 (mountains), Theology: Islam 2 (*Arkan al-Islam*), Turkish 5 (colorful phrases)
Equipment: Full Chain Mail Armor, Short Bow, Long Sword, Heater Shield, Lance
Encumbrance: 1 (4)
Notes: This is a template for a low-ranking Turkish Mamluk soldier who has been slightly better trained with his sword than with his bow. It would be easy enough to swap the relevant Abilities if he was to be more skilled

in ranged combat. It has been assumed that in this case he has all the equipment that he is able to use.

Companion Templates

The High-Ranking Qadi

Characteristics: Int +3, Per +1, Pre +3, Com +3, Str –3, Sta –3, Dex 0, Qik 0
Size: 0
Age: 30 (30)
Decrepitude: 0
Warping Score: 0 (0)
Confidence Score: 1 (3)
Virtues and Flaws: *'Alim*; Wealthy; Clear Thinker, Inspirational, Piercing Gaze, Puissant Ability (Islamic Law), Social Contacts (*'ulama'*), Temporal Influence; Ambitious (Major), Difficult Underlings; Ability Block (Martial), Fragile Constitution, Motion Sickness, Oversensitive (Disrespect)
Personality Traits: Ambitious +3, Determined +3, Politician +3
Reputations: None
Combat:
Fist: Init +0, Attack +0, Defense +0, Damage –3
Kick: Init –1, Attack +0, Defense –1, Damage 0
Soak: –3 (Stamina)
Fatigue Levels: OK, 0, –1, –3, –5, Unconscious
Wound Penalties: –1 (1-5), –3 (6-10), –5 (11-15), Incapacitated (16-20)
Abilities: Arabic 5 (public speaking), Area Lore 3 (personalities), Artes Liberales 2 (logic), Awareness 2 (alertness), Bargain 3 (hard sell), Charm 3 (being witty), Concentration 2 (reading), Etiquette 4 (nobility), Folk Ken 4 (nobles), Guile 4 (spot lies), Intrigue 4 (alliances), Islamic Law 5 (local customs), Leadership 3 (intimidate), Stealth 2 (sneak), Teaching 2 (Islamic Law), Theology: Islam 5 (Qur'an)
Equipment: Robes and turban
Encumbrance: 0 (0)
Notes: This character has been created as an ambitious *qadi*, a consummate politician who has worked his way up the ranks of the judiciary until he is one of the senior figures in society. As a result, an emphasis has been placed on the Abilities he might have required to achieve this. Other less ambitious *qadis* might be more interested in law and knowledge than politics, so the experience spent on the social Abilities might be redistributed into others such as Artes Liberales, Philosophiae, and languages. Remember that a character aged 30-35 may start the game with Ability scores of 6, so it would also be possible to redistribute some of the points to increase the character's scores in Theology: Islam and Islamic Law.

The Mamluk Emir

Characteristics: Int 0, Per +1, Pre –1, Com 0, Str +2, Sta +2, Dex +1, Qik 0
Size: 0
Age: 31 (31)
Decrepitude: 0
Warping Score: 0 (0)
Confidence Score: 2 (5)
Virtues and Flaws: Emir, Mamluk, Muqta'; Inspirational, Lightning Reflexes, Long-Winded, Self-Confident, Tough; Oath of Fealty, Proud (Major); Lesser Malediction (Cursed by jinn to wound a companion in every battle), Missing Ear, Reckless, Social Handicap (Superiority complex)
Personality Traits: Arrogant +3, Proud +3, Reckless +3
Reputations: None
Combat: Fist (on foot): Init –2, Attack +4, Defense +3, Damage +2
Kick (on foot): Init –3, Attack +3, Defense +1, Damage +5
Long Sword (on foot): Init 0, Attack +10, Defense +6, Damage +8
Two Long Swords (on foot): Init +1, Attack +12, Defense +8, Damage +9
Short Bow (on foot): Init –3, Attack +9, Defense +5, Damage +8
Lance (mounted): Init 0, Attack +13, Defense +8, Damage +7
Long Sword (mounted): Init 0, Attack +13, Defense +9, Damage +8
Two Long Swords (mounted): Init +1, Attack +15, Defense +11, Damage +9
Short Bow (mounted): Init –3, Attack +12, Defense +8, Damage +8
Soak: +14 (Stamina, Tough Minor General Virtue, Full Chain Mail Armor)
Fatigue Levels: OK, 0, –1, –3, –5, Unconscious
Wound Penalties: –1 (1-5), –3 (6-10), –5 (11-15), Incapacitated (16-20)
Abilities: Animal Handling 2 (horses), Arabic 3 (giving orders), Area Lore 2 (history), Athletics 2 (leap), Awareness 2 (peoples' reactions), Bargain 2 (political support), Bows 4 (short bow), Brawl 2 (punching), Carouse 2 (stay sober), Charm 2 (recruiting), Etiquette 2 (nobles), Folk Ken 1 (soldiers), Guile 2 (spot lies), Hunt 2 (lions), Intrigue 2 (alliances), Leadership 2 (rallying troops), Ride 4 (battle), Single Weapon 5 (two long swords), Survival 2 (mountains), Theology: Islam 2 (social structures), Turkish 5 (rhetoric)
Equipment: Full Chain Mail Armor, Short Bow, Two Long Swords (If used together, statistics are Init +3, Atk +5, Dfn +2, Dam +7, Str +1, Load 2), Lance
Encumbrance: 2 (4)
Notes: The Mamluk emir was created as a proud, reckless, land-holding Muslim noble, trained for combat but also with a little skill at political intrigue. His Characteristic and Ability scores could be redistributed to place a greater emphasis on the political side of his nature, should such a character be desired.

The Muslim Traveller

Characteristics: Int +1, Per +3, Pre 0, Com 0, Str 0, Sta +2, Dex –2, Qik 0
Size: 0
Age: 26 (26)
Decrepitude: 0
Warping Score: 0 (0)
Confidence Score: 1 (3)
Virtues and Flaws: Outsider; Guardian Angel; Common Sense, Educated, Keen Vision, Long-Winded, Venus' Blessing, Well-Traveled, Wilderness Sense; Enemies (Local Clergy); Afflicted Tongue, Clumsy, Compulsion (Curious), Humble
Personality Traits: Curious +3, Friendly +3, Humble +3
Reputations: Infidel 3, with Local Clergy
Combat:
Fist: Init 0, Attack +1, Defense +3, Damage 0
Kick: Init –1, Attack 0, Defense +1, Damage +3
Soak: +2 (Stamina)
Fatigue Levels: OK, 0, –1, –3, –5, Unconscious
Wound Penalties: –1 (1-5), –3 (6-10), –5 (11-15), Incapacitated (16-20)
Abilities: Animal Handling 2 (horses), Arabic 5 (colorful phrases), Another Living Language 2 (dialect), Another Living Language 2 (expansive vocabulary), Area Lore 2 (personalities), Another Area Lore 2 (geography), Another Area Lore 2 (geogra-

phy), Artes Liberales 2 (astronomy), Athletics 2 (running), Awareness 3 (alertness), Bargain 3 (traveling supplies), Brawl 2 (punching), Charm 3 (first impressions), Chirurgy 2 (bind wounds), Etiquette 1 (travelers), Folk Ken 3 (clergy), Guile 3 (in danger), Hunt 3 (tracking), Islamic Law 2 (laws of travel), Latin 2 (Hermetic usage), Ride 1 (speed), Stealth 1 (sneak), Survival 3 (deserts), Swim 2 (rough water), Theology: Islam 2 (prophets), Wilderness Sense 3 (hazards)

Equipment: Traveling clothes and equipment

Encumbrance: 0 (0)

Notes: The Muslim traveler is a wanderer in Europe, inspired by his guardian angel to explore and examine the holy sites that lie beyond the borders of the Muslim world. In terms of Abilities, he is something of a generalist, although it has been assumed in this particular case that he is a traveling scholar rather than an itinerant warrior. Thus the emphasis of the character might be changed somewhat by replacing the Educated Virtue with the Minor General Virtue Warrior and replacing his Academic Abilities with Martial Abilities. As an alternative, some of the experience points could be redistributed to make the character more specialized in a few skills while dispensing with some of the others.

The Sufi Poetess

Characteristics: Int +1, Per +1, Pre +2, Com +3, Str –3, Sta 0, Dex +1, Qik +1

Size: 0

Age: 19 (19)

Decrepitude: 0

Warping Score: 0 (0)

Confidence Score: 1 (3)

Virtues and Flaws: Sufi; Meditation, Understanding; Free Expression, Lesser Purifying Touch (Quotidian Fever), Student of Divine; Black Sheep, Blind, Pious (Major); Compassionate (Minor)

Personality Traits: Creative +3, Pious +3, Soft-Hearted +3

Reputations: Recalcitrant 2, with Allies of Family

Combat: No effective combat capability.

Soak: 0 (Stamina)

Fatigue Levels: OK, 0, –1, –3, –5, Unconscious

Wound Penalties: –1 (1-5), –3 (6-10), –5 (11-15), Incapacitated (16-20)

Abilities: Arabic 5 (poetry), Awareness 2 (sounds), Charm 2 (the sick), Concentration 3 (Sufi rituals), Dominion Lore 4+2* (visions), Etiquette 2 (*'ulama'*), Folk Ken 2 (Sufis), Guile 2 (spot lies), Islamic Law 2 (women), Meditation 2 (*dhikr*), Stealth 1 (hide), Theology: Islam 4 (angels), Understanding 2 (visions of God)

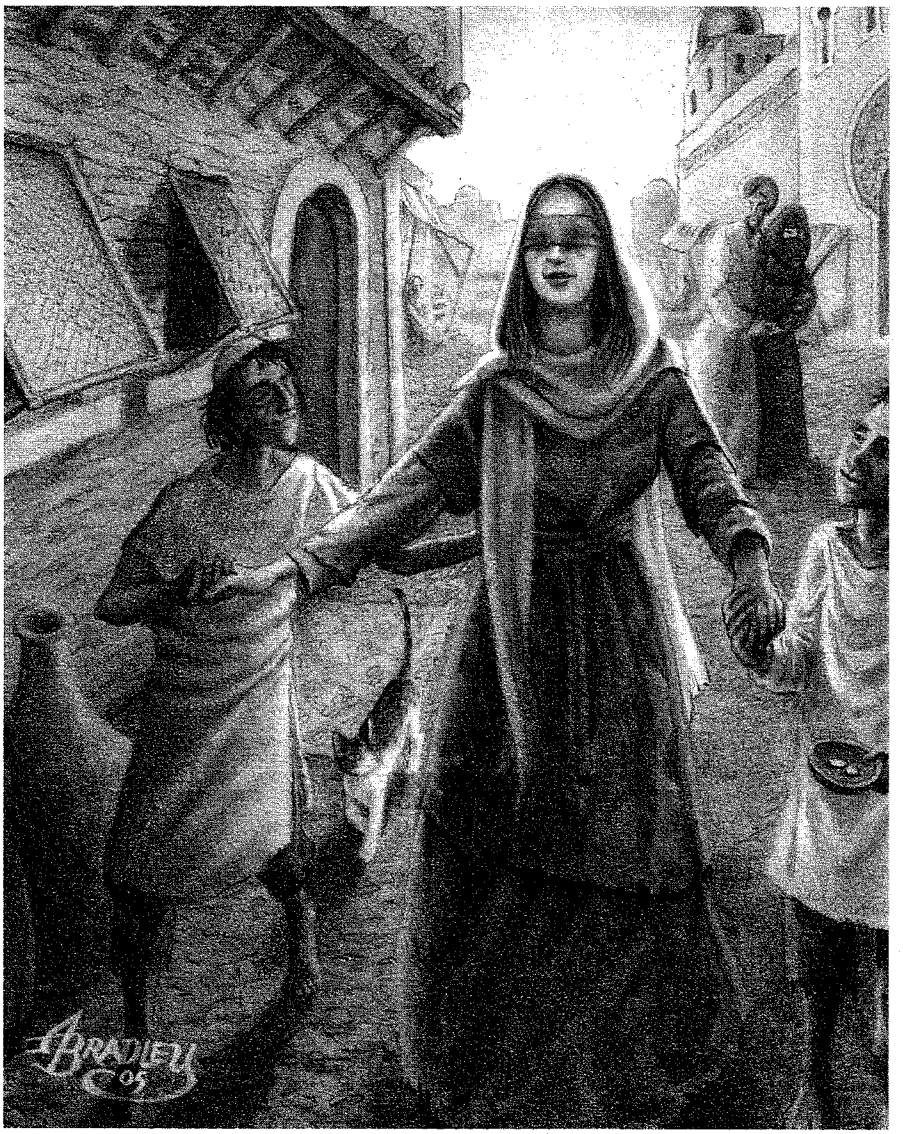
*Bonus from Student of Divine Virtue

Equipment: Simple woolen robes

Encumbrance: 0 (0)

Notes: Blind since birth, the Sufi poetess has found solace and purpose in the pursuit of a different form of insight, seeking to understand the nature of God and express it in verse. She herself is something of a living saint among the poor of her home city, a result of her ability to heal with a touch. Her family, however, regards her unorthodox views on correct worship with disdain and have disowned her, telling those around them that her strange behavior stems from a recalcitrant disposition.

The poetess is, in her own way, something of an outsider, separated from family and her social background by both her devotion to God and her physical disability. A character who is more integrated into society might be generated by replacing her Black Sheep and Blind Flaws with other less isolating or more socially-demanding Major Story Flaws, such as Curse of Venus, Dependent, and Favors, and Major General Flaws, such as Crippled, Enfeebled, or Low Self-Esteem.



Chapter Six

Mythic Judaism

May His great Name grow exalted and sanctified in the world that He created as He willed. May He give reign to His kingship in your lifetimes and in your days, and in the lifetimes of the entire Family of Israel, swiftly and soon. Now respond: Amen.

May His great Name be blessed forever and ever. Blessed praised, glorified, exalted, extolled, mighty, upraised, and lauded be the Name of the Holy One, Blessed is He beyond any blessing and song, praise and consolation that are uttered in the world. Now respond: Amen.

May there be abundant peace from Heaven, and life upon us and upon all Israel. Now respond: Amen.

He Who makes peace in His heights, may He make peace, upon us and upon all Israel. Now respond: Amen.

— *The Mourner's Kaddish, traditional*

Many medieval scholars consider Judaism the earliest example of divine worship, the precursor to both Islam and Christianity, with a religious tradition that extends back to the laws observed by the very first man and woman. Because of this exalted heritage, one might think the Jews would be revered as the original theologians and the founders of all spiritual thought in Mythic Europe. Yet this is not the case: Jews are persecuted, mocked, and feared. Christianity is considered the touchstone of citizenship, and the Jews are outsiders, excluded from the full range of rights enjoyed by members of Christian society. In many parts of Europe — notably in France, England and Germany — Jews are considered dependent upon the princely authorities, and are only granted basic rights at their sufferance, which are subject to arbitrary amendment or repeal at the whim of the ruler.

Yet there is no way for Jews to escape this oppression without converting to Christianity. As Jews are unable to take Christian oaths of membership, more and more occupations are closed to them. In many parts of Europe in 1220, Jews are not allowed to perform any vocation except those that are expressly forbidden to Christians (such as lending money at interest), or those that are not subject to guild regulations (such as inter-city and wholesale trade). They are permitted to worship so long as they are discreet, but intermarriage between Christians and Jews is forbidden, and converting to Judaism is a crime punishable by death. The jurisdictions of Jewish courts are generally respected, but secular authorities reserve the right to try criminal cases and all those between Christians and Jews. During difficult times Jews are taxed more excessively than their fellow countrymen, and are often the objects of derision and ridicule. In many parts of the world, Jews are required to wear distinctive dress so that all Christians know their status.

This, then, is the lot of Jews in medieval society. Individual friendships between Jews and Christians are common, but exist against a backdrop of mutual misunderstanding and distrust. For many Christians, Jews are collectively guilty of the greatest crime imaginable: killing God Himself. Thus, they are deemed capable of any kind of sacrilege or anti-Christian act. Many times throughout history these prejudices have risen to a fever pitch, leading to wild charges and massacres of innocent Jews, which poison relations between the two communities. Throughout all this, however, the Jews remain stoically Jewish, only rarely turning their backs on their faith, for to be a Jew is to be one of God's chosen people, and they know that if they persevere they earn great rewards in Heaven and will dwell with Him in Paradise after they die.

History

Then immediately my heart was enlightened like the gates of the east, and my eyes gazed into the depths and paths of Torah, and never again did I forget anything my ears heard from my teacher, of study; nor would I ever again forget anything of the paths of Torah in which I engaged for their truth.

— from the *Merkavah Rabba*

The history of Israel begins in the antediluvian age of the Patriarchs, the wise and pious heads of families who guided their clans over the whole of the Middle East and from whom all Jews are descended. Abraham, the greatest of Patriarchs, formed an ancient pact with God, called the Covenant: Abraham and his descendants would follow God's laws, and the children of Abraham would become God's chosen. This Covenant started the unbroken transmission of an authoritative tradition, the **Torah**, which stretches from Moses to Joshua to the sundry elders of the Israeli Empire to the prophets and thence to the rabbis of the Middle Ages.

Joseph, Abraham's great-grandson, brought all of Israel into Egypt. Eventually, the children of Israel came under the oppression of Pharaoh, who forced the Israelites to work on building his royal cities. They were delivered up from oppression by Moses at God's command, and left Egypt in the famous Exodus. Israel's epic escape was followed by 40 years of wandering, as the Israelites dwelt in the Sinai desert. It was there that Moses received the Ten Commandments and the rest of the Torah.

Then Amalek came and made war on Israel in Rephidim. And

> Moses said to Joshua, "Get together a band of men for us and go out, make war on Amalek: tomorrow I will take my place on the top of the hill with the rod of God in my hand." So Joshua did as Moses said to him, and went to war with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. Now while Moses' hand was lifted up, Israel was the stronger: but when he let his hand go down, Amalek became the stronger. But Moses' hands became tired; so they put a stone under him and he took his seat on it, Aaron and Hur supporting his hands, one on one side and one on the other; so his hands were kept up without falling till the sun went down. And Joshua overcame Amalek and his people with the sword.
>
> *Exodus 17:8-13*

The Wanderings ended with the Israelites' conquest of the Promised Land, led by the warrior-hero Joshua. After the conquest, the Israelite tribes settled there, but came into conflict with their neighbors. Their lengthy struggle to survive is the period of the Judges, who were important leaders raised up by God to deliver His people when they were threatened. The time of the Judges was ended by the appointment of Saul as king to face the great threat of the Philistines.

For over 100 years, all Israel was ruled by three great kings in succession: Saul, David, and Solomon, who built the Temple in Jerusalem. At the end of that period, Israel broke apart and formed two states: the northern kingdom of Israel with its capital at Samaria, and the southern kingdom of Judah, with the capital at Jerusalem. In 721 BC, Assyria took Samaria and Israel fell. Judah continued as an independent state until 587 BC, when the Babylonian king Nebuchadnezzar destroyed the Temple, took away the cultic vessels, and deported the king of Judah and his entourage to Babylon (a period known as the Exile).

After his conquest of Babylon in 539 BC, Cyrus the Great decreed that Israelite exiles should return and rebuild the Jerusalem temple. This is known as the Restoration and ushers in the time of the Second Temple, which was eventually destroyed by Rome in 70 AD and never rebuilt. Since then, the Jews have lived within other cultures, and this time is called the Diaspora, the dark ages, when Israel must endure without a home.

The dispersion of Jewish culture across Europe has given rise to two major branches of Judaism, each reflecting the Jews' interactions with other great civilizations. The Latin-influenced **Ashkenazim** developed in Christian-dominated French and German lands, and trace much of their cultural background to Italy and Palestine. The Arab-influenced **Sephardim** originated in Babylon, and further developed in Muslim Andalusian-Spanish lands.

Sephardim

The Sephardim looked at Arab culture with undisguised admiration and adapted themselves to Muslim notions of scholarship and artistic taste. In Moorish Spain, Jews frequently served the government in official capacities and not only took an active interest in political affairs, but also engaged in considerable social and intellectual intercourse with influential members of the Muslim population. State policy in Muslim Spain mandated the support of literacy and scholarship in all its citizens, and the Sephardim embraced the vitality of Arabic language, scripture, and poetry.

The hallmarks of the cultured Sephardim were their polished command of Arabic style, lingual mastery of the text of the Hebrew holy books, and the composition of Hebrew verse set to an alien Arabic meter. Muslim scholars combined Greek philosophy with the revelation to Muhammad; following suit, Sephardic thinkers, rather than only revering and memorizing the Jewish classics, exposed their literary and rabbinical heritage to rational and philosophical analysis.

This atmosphere generated a fever of literary creativity in Jewish disciplines, as well as in the sciences cultivated by the Muslims, earning the period the title of "the Golden Age of Hebrew Literature." The Sephardim extended Jewish cultural perspectives to totally new horizons: mathematics, astronomy, medicine, philosophy, political theory, aesthetics, and calligraphy. Sephardic religious leadership overlapped with a new class of Jewish courtiers, including the counselor to the caliphs of Cordoba, and the viziers of Granada and Seville. These courtiers engaged in linguistic and theological research, yielding new insights in biblical prophecy and the structure of the Hebrew language. The new preoccupation with language and beauty led to a revival of Hebrew poetry, both liturgical and secular, which became a passion for thousands of Jews throughout Spain.

By far the most enduring consequence of Sephardic thought was the redefinition of religious faith in the light of Greek and Muslim philosophical theories. Great Jewish authors synthesized Judaism and medieval Aristotelianism, including Rabbi Moses ben Maimon ("Maimonides"), who is considered one of the greatest minds in the medieval world. This new class of philosophers brought Jews and their ideas into mainstream Western philosophy and gained them a reputation as cultural middlemen between East and West.

Sephardic Judaism did not undermine the importance of Judaism as taught by the rabbis. Rather, it was a fresh approach to rabbinical texts with strict adherence to consistency, systemization, and linguistic perfection, yielding new codes that often diverged from judgments of the *geonim*, the chief rabbis of Babylonian Jewry and the ancestors of the Sephardim. Maimonides's codex of Jewish law, the *Mishneh Torah*, is the only com-

Holy War

The possibility of a need for religious sanction for warfare was one that existed as soon as the Promised Land became promised, as it was already in the hands of peoples who could not be expected simply to move aside and allow the Israelites to take over their homeland. The earliest Jewish teachings on the conduct of warfare are contained in the Book of Deuteronomy. The priests are commanded to exhort their people to fight bravely in battle, but the officers are required to ensure that there is no one in the ranks of the armies who has responsibilities or is afraid, for their divided allegiances might affect the strength of the army. There are several other practical rules also associated with the pursuit of warfare; for example, trees are not to be destroyed as they provide sustenance for armies. Since the destruction of the Temple, the demise of the priesthood, and the scattering of the Chosen People, regulation of holy warfare has for the most part been conducted by the rabbis rather than the few remaining priests.

prehensive treatment of all Jewish law written before 1220.

With Maimonides, however, the pure Sephardic tradition came to an end; the Almohad invasion of Spain in 1147-48 wiped out the Jewish communities of Andalusia. It drove thousands to northern Spain and Provence or to North Africa and Egypt.

Ashkenazim

The elders of medieval Ashkenazim did not seek to integrate Christianity into their lives or learning. They found no intellectual challenge in Christian faith, which they regarded with thinly concealed contempt. Instead, they drew their school texts and values exclusively from the **Talmud**, the great work of commentary about Jewish oral traditions, and the **Midrash**, moralistic tales elaborating upon biblical stories. They mostly constituted a merchant class living in urban centers. While they lived under the "protection" of Christian religious and temporal rulers, the Ashkenazim obeyed their own complex of laws and institutions. Except for mercantile relations, Christian society was closed to them, thanks largely to ecclesiastical prohibitions forbidding most forms of social intercourse between Jews and Christians.

With the Arab conquest and the rise of the Carolingians, merchants and rabbis moved from Italy to France and the Rhineland, infusing new energies into the Jewish communities there. A native Ashkenazic religious leadership began to emerge at the very time that the Sephardim entered their Golden Age. After the bloody upheavals in the Rhineland at the time of the First Crusade, Jewish communities that had survived the violence were able to reestablish their institutions and continue the cultivation of their deeply ingrained traditions. By 1150, the Ashkenazim had generated a culture with an indigenous literature that ranged from the popular homily to the esoteric tract on the nature of divine glory. Their study of Jewish holy writings was focused on mysticism, in which prayer and contemplation of the secrets embedded in the liturgy lead to religious experience. The fathers of Ashkenazic tradition are remembered as biblical poets and initiates into divine mysteries.

The early curricula of Ashkenzic schools were dominated by discussion of religious canon, but German Jewish mystics (also called **Chasidim**, pietists) placed heavy emphasis on the merits of asceticism, martyrdom, and lifelong penitence, adapting to Jewish idiom the features of saintliness celebrated by the Christians. Borrowing from Talmudic precedent and from Christian ecclesiastical procedure, the Ashkenazic rabbis occasionally gathered in regional **synods** to enact legislation on problems of a general nature for which neither Torah nor Talmud provided direct solutions. Among the most enduring of these measures were protections for Jewish women, which included laws prohibiting bigamy, outlawing arbitrary divorce, and imposing severe economic penalties for the abandonment of wives. They also adopted severe disciplinary measures against those informing or appealing to Christian authorities in cases against fellow Jews.

The growth and codification of Jewish mysticism in Provence in the thirteenth century and its subsequent spread to other parts of Europe was a product of these developments. Their theological notions were criticized as heretical by some rabbis, but their insistence on ritual orthodoxy and acceptance of the biblical texts as divine revelation helped them avert these suspicions. In time, these Ashkenzic mystics will win a place among the rabbinical elite.

Other Jews

Because Jews have spread throughout Mythic Europe during their exiles from the Promised Land, other aspects of their culture vary greatly depending on the country in which they live. Unfortunately, the similarities between them tend to involve the poor treatment they receive from those peoples whose lands they inhabit.

England

After the Norman conquest of 1066, a few Jews moved to England from France, attracted by the economic opportunities, and established themselves in London. The earliest recorded mention of the London Jewish Quarter dates from the reign of William Rufus (1087-1100), who favored the Jews to some extent. In 1130, however, the London Jews were accused of killing a sick man and were forced to pay an enormous fine. Anti-Jewish feeling also manifested during the coronation of Richard I (1189) and the reign of King John (1199-1216). The baronial opposition to John and his son Henry III (1216-1272) considered the Jews to be royal financial instruments and mistreated them accordingly.

During the lackluster reign of Henry III, Jews throughout England are terribly oppressed and persecuted. The climax will come in 1224, when it is alleged that gashes found on the body of a dead child constitute Hebrew writing, and the Jews are accused of ritual murder. This results in savage retaliation, and nearly 300 Jews are hanged. Oppression continues in various forms, and in 1232 the principal synagogue will be confiscated on the pretext that the chanting could be heard in a neighboring church.

France and Germany

Jews first settled in France in Roman times. In 1179, however, most of France came under the kingship of Philip Augustus, who destroyed all Jewish civilization there in order to cement his position against baronial opposition. In 1180, King Philip imprisoned the Jews in all of his lands, releasing them only upon the payment of a huge ransom. In 1181, he annulled all loans made by Jews to Christians, taking a hefty percentage of the payments for himself. Finally, in 1182, he confiscated all Jewish property and expelled the Jews from the lands under his direct control, causing most of them to flee into Provence and northern Iberia.

During Roman times, there was a settlement of Jews in the city of Cologne that remained an important center of Jewish culture until the time of the Crusades. By the tenth century, there was a sizable Jewish population in cities such as Worms and Augsburg. They fared moderately well at times, very poorly at others, but even with periodic pogroms against Jews they became important figures in many aspects of German life.

In 1220, most German cities have a Jewish community, apart from those located further north than middle Saxony and those in the eastern marches. The larger cities all have Jewish Quarters. The academy in Mainz is known throughout Europe as a respected center of scholarship, attracting students from as far away as Spain and Italy.

Khazaria

The history of Khazaria presents a fascinating example of how Jewish life still flourished in the Middle Ages. In a time

Jewish Influence

Holy men and women have the power to exert influence over the lands and people they oversee, and those with more authority have influence in a greater area (see Blessed by God, Holy Influence). The Exilarch thus has the spiritual authority to temper the Dominion anywhere in Mythic Europe, as a response to a religious crisis or widespread Jewish persecution, should he choose to visit the aura or authorize a delegate to do so.

Rabbis, *chazzanim*, and Jews who come from a prestigious family can temper a Dominion aura that originates in their synagogues and schools, and the chief rabbi of a city can influence the entire aura, perhaps conflicting with the influence of Christian spiritual authorities.

when Jews were persecuted throughout Christian Europe, the predominantly Jewish realm of Khazaria was a beacon of hope. Jews thrived because of the tolerance of the Khazar rulers, who invited Byzantine and Persian Jewish refugees to settle in their country. Due to the influence of these refugees, the Khazars found the Jewish religion to be appealing and converted to Judaism in large numbers.

The Khazars are a Turkish people. The early tribes were quite diverse, with reddish hair predominant among them, and practiced nomadic shamanism. Later, they adopted Judaism, Islam, and Christianity, spoke Hebrew and Slavic, and settled in cities and towns throughout the north Caucasus and Ukraine. The Khazars had a great history of ethnic independence extending approximately 800 years, from the fifth to the thirteenth century.

The Khazars played a significant role in European affairs. By acting as a buffer state between the Islamic world and the Christian world, Khazaria prevented Islam from significantly spreading north of the Caucasus Mountains. This was accomplished through a series of wars that took place in the late seventh and early eighth centuries. The wars established the Caucasus and the city of Derbent as the boundary between the Khazars and the Arabs.

Khazaria was also an important trade route between Asia and Europe. Often called the Silk Road, Khazaria traded silks, furs, candlewax, honey, jewelry, silverware, coins, and spices. Jewish Radhanite traders of Persia passed through Itil on their way to western Europe, China, and other locations. The Iranian Sogdians also made use of the Silk Road. Their language and runic letters became popular among the Turks. Khazars traded with the people of Khwarizm (northwest Uzbekistan), Volga Bulgharia, and also with port cities in Azerbaijan and Persia.

Under the leadership of two kings, Bulan and Obadiah, rabbinical Judaism spread among the Khazars. Saint Cyril came to Khazaria in 860 in a Byzantine attempt to convert them to Christianity, but he was unsuccessful because by that time they had already adopted Judaism. He did convert many of the Slavs, however. King Bulan adopted Judaism in 861, after holding a debate between representatives of the Jewish, Christian, and Muslim faiths. The Khazar nobility and many of the common people also became Jews. King Obadiah later established synagogues and Jewish schools in Khazaria.

The Rus conquered most of the former Khazar lands in the late tenth and early twelfth centuries. One of the Khazars' most devastating defeats came in 965, when Rus Prince Svyatoslav conquered the fortress of Sarkel. It is believed that he conquered Itil two years later, after which he campaigned in the Balkans. The entire nation finally comes to an end in 1259 AD, when it falls to Russian and Mongol invaders. Khazar Jewry then spreads throughout Europe, especially into Germany and Hungary.

Byzantium

Much of what is known about the Jewish community in Byzantium, especially in the city of Constantinople, is due to the writings of Benjamin of Tudela, a medieval sightseer who traveled extensively between 1159 and 1172, recording much of what he saw during his journeys. He spent a great deal of time in Constantinople, a city that housed about 2,500 Jews. The more orthodox Jews of Constantinople were skilled craftsmen and merchants of all kinds. Their greatest restriction was that they were not permitted to ride horses.

According to Benjamin, Greeks often strike Jews in the street and occasionally pollute and defile the Jewish Quarter of the city, which is located "behind an inlet in the sea," forcing Jewish citizens to travel by boat to conduct business with those in the city. Despite these hardships, Benjamin describes the Jews as "rich, kind, and charitable," bearing the yoke of their oppression with optimism and good humor.

In 1204, during the sack of Constantinople by the Fourth Crusade, the Jews suffered terribly. Many were killed, and most were expelled from the city, scattering to all corners of the once-grand empire.

Within the Byzantine Empire, Jews enjoy full legal status; synagogues are legally protected places of worship, and Jewish courts are recognized as authoritative. However, no new synagogues can be built and no Jew can serve in any position of government. The scriptures cannot be read in Hebrew, even in Jewish communities, and the date of Passover must be moved so that it falls before Easter.

Syria

The Jewish presence in Syria dates back to Biblical times and is intertwined with the history of Jews in neighboring Israel. Rabbis of the community are given equal status under the law as their peers in Israel. The area is considered so similar that statutes "pertaining to the land" are often applied to Syria as well as Israel.

With the arrival of Christianity, restrictions were imposed on the community, though the Arab conquest in 636 AD greatly improved their conditions. Unrest in neighboring Persia in the tenth century resulted in Jewish migration to Syria and brought about a boom in commerce, banking, and crafts. During the reign of the Fatimids, the Jew Menashe Ibrahim El-Kazzaz ran the Syrian administration and granted Jews positions in the government. During the eleventh century, the Syrian Jews were mostly located in Damascus, Aleppo, and Tyre.

When the Muslims took Jerusalem in 638, the Jews were allowed to return to the holiest of cities. They built a Quarter for themselves near the Wailing Wall (also known as the Priest's Gate), where they stayed until the First Crusade conquered the city in 1099, which meant the destruction of all Jewish communities except Ashkelon, which was not taken until 1153. Many of the Jewish refugees who escaped to Egypt and Syria once again settled in Jerusalem after its conquest by Saladin in 1187.

Baghdad

Benjamin of Tudela also traveled to Baghdad in the late 1100s, and reported that there were 40,000 Jews in the city, and that the Jewish Quarter contained no

Treasures of the First Temple

There is a medieval Hebrew text that describes how the treasures from the First Temple of Jerusalem were hidden away prior to its destruction by the Babylonians. Besides a great fortune in gold, silver, bronze, cedar, iron, and precious stones, the cache was said to include the Ark of the Covenant and the Tablets of Moses, perhaps the most holy Jewish relics of all. "All of these vessels were concealed and interred in a tower in the land of Babylonia," reads the passage, "in a city named Baghdad." The source also states that the hiding places of these fabulous treasures were recorded on a copper tablet, which is now lost.

less than 28 synagogues and 10 schools. The heads of these institutions did no work other than administrate their academies — a practice unheard of in Christendom — and gathered before the Chief Rabbi to resolve their grievances.

Baghdad is an important place because it is home to the **Exilarch**, technically the spiritual leader of all Jews. He lives in great splendor and is respected by the Islamic rulers, although his actual authority outside the city is questionable.

Anti-Jewish Sentiment

While there are always those who despise the Jewish elements within their towns or countries, there are numerous instances in which the populace of a city goes to greater lengths to root out Jews from their midst. In some cases, their actions were condemned by the rulers of their country, but in other instances their deeds were looked upon favorably or even encouraged by Christian authorities. Many members of the clergy believed that Jews were aware of the divinity of Christ, and rejected Christian truth out of obstinacy.

In 1144 in Norwich, the body of a young boy called William was discovered. Since the last place he had been seen entering was a Jew's house, it was assumed that he had been killed by the Jews for some nefarious purpose. It was said that the body was found with the head shaved and punctured by countless stabs, and that he had been slain in some gruesome reenactment of the Passion of Jesus. A group of Jews were accused of this sacrilege before an ecclesiastical court. The local sheriff claimed that the Jews were the King's property and refused to let them stand trial, moving them to the safety of Norwich Castle. Ultimately young William was declared a saint. Soon it began to be said in Norwich that Jews would sacrifice a child every year at Easter, and that the blood of their victims was used to make their unleavened bread used during the week of Passover.

In the French town of Blois, Jews were accused of ritual murder in 1171. A Jew who was riding to the river to water his horse inadvertently made another horse shy. That horse was led by the servant of the mayor of Blois, who informed his master that he had seen the Jew throw the body of a murdered child into the river. The mayor, who bore a grudge against an influential Jewish woman of the community, said that the child had been crucified for Passover before being thrown into the river. It was said that the blood was necessary to sustain the Jews of Blois, who had somehow become nonhuman. All of the Jews of the town were put into chains and thrown into prison, and 34 men and 17 women were tortured and burned at the stake.

The Crusades took their toll as well, as many of those involved took it upon themselves to slaughter as many Jews as possible on their way to the Holy Land, even those in their own countries. This was especially true in England. During the Third Crusade in 1190, all of the Jews that could be found in Norwich were slain. Jews in the French city of Rouen were dragged into church, and those who did not agree to being baptized were murdered on the spot.

In the same year, 150 Jews were killed at the hands of an angry mob in the English city of York. Those who escaped lynching were burned to death in the tower of York Castle. According to contemporary reports, the ringleaders of the mob were men who had borrowed money

Jewish Badges

The Fourth Lateran Council decreed that Jews must be distinguished from Christians by some form of identifying dress. The most common form of this is the "Jewish badge," an item approved by no less than 40 different councils in Western and Central Europe. In England, Jews older than 7 years of age have to wear a piece of yellow or crimson taffeta over the heart in the shape of the tablets of the Ten Commandments. In Sicily, Jews are ordered to wear blue badges in the shape of the Greek letter T. Jews in France and Germany and other countries wear a badge in the shape of a wheel or the letter O. In some countries, a hat of a particular shape is also required.

These laws regarding Jewish badges also have economic ramifications, as in many areas they must be purchased at certain specific locations. Those who do not want to wear the badge have to pay for the privilege of going without it, and those who are supposed to wear the badge can be fined if they are caught without it.

The same canon forbade Jews to appear in public during Easter or to blaspheme Christ, a revival of an old law founded on the widespread presumption (not entirely untrue) that many Jews hated Christians and ridiculed their beliefs and practices. Another ruled that Jewish converts to Christianity should be prevented from backsliding, which was consistent with church teachings on the irreversibility of baptism. A fourth law prohibited Jewish moneylenders from oppressing Christians with their "heavy and immoderate usury."

These laws may seem grim, but it should be stated that in most cases this mistreatment of the Jews was not only unsanctioned, but condemned outright by the Church and secular authorities. Their reasons were not always entirely altruistic — after all, if the Jews were murdered and robbed of their property, the king could no longer depend upon them for loans or taxes. Even so, there were many who tried to stand up to the popular anti-Jewish sentiment.

One of the reasons fewer Jews were slain in France than in other areas was the intervention of St. Bernard of Clairvaux, who lived from 1091-1153. As the spiritual leader of the Second Crusade, he made it very clear that violence towards Jews and seizure of their property would not be tolerated. To prove his point, when a Cistercian monk by the name of Rudolf began to agitate against the Jews, Bernard himself went to bring him under control.

In other regions, churchmen took similar positions. The Bishop of Speyer stopped the rioting in his town by hanging the ringleaders who were responsible. The Archbishop of Cologne did the same. This success was not universal, though: during the First Crusade, the Archbishop of Mainz was forced to flee for his life, surrendering his support for the Jews of the city. Without his protection, all the male Jews of the city were either forced to convert or slain.

Most Jews have had some experience with this sort of cultural hatred, possibly having lost friends and relatives in the many riots and pogroms instituted against their people. Fortunately for them, there are places in Mythic Europe where these practices do not extend — covenants secluded and shielded from the agents of Christian authority — and many Jews are quite happy to serve the Order of Hermes if it means that they can live, work, and raise their children in relative peace and safety.

Jewish Usury

Throughout the years, in many countries, Jews have been allowed to practice whatever profession they choose. However, there were many places that restricted their occupational choices for one reason or another. Although many Jews became doctors, one of the few scholarly professions a Jew could practice, others turned to moneylending in order to earn their living. Christian prohibitions do not allow them to charge interest on loans (this is a sin called **usury**) except in unusual circumstances.

Jewish laws also forbid them from lending money to each other with interest. However, one passage (Deut. 23:20) permits them to charge interest on loans to foreigners. Jews also disapproved of this practice, but as they found themselves unable to do anything else, moneylending became acceptable and even necessary. One of the things that convinced Jews they had to find other ways to make money was the frequency with which their property was stolen from them or destroyed during the First Crusade. They found it was better to convert their possessions into silver or gold, as this was easier for them to conceal and transport.

In almost all instances, the interest Jews charged was half what Christians charged their fellows, making loans from Jews all the more tantalizing to those in need. Most Christians were prohibited from lending money at all, with excommunication as punishment. At the Third Lateran Council in Rome in 1179, it was decreed that Christians who practiced usury would not be given a Christian burial.

In 1215, at the Fourth Lateran Council, Pope Innocent III and his prelates legislated against improper subordination of Christians to Jews. A handful of the seventy laws they enacted concerned what was considered intolerable Jewish influence over Christians. For example, they wrote: "Since it is quite absurd that any who blaspheme against Christ should have power over Christians, we ... forbid that Jews be given preferment in public office since this offers them the pretext to vent their wrath against Christians."

Canon 68 of the Council decrees for the first time that where normal external signs fail to differentiate Jews and Saracens from Christians, they must henceforth be distinguished from Christians by their dress (no particular form was stipulated). The Council wished to prevent "accidental" commingling of Christians with infidels, especially sexual contact. This order was qualified in a subsequent papal letter, in which Innocent stated that Christians should "not force the Jews to wear such as would lay them open to the danger of loss of life.

from Jews but could not repay their debts. They decided, in the inescapable logic of medieval debtors, that their debts would be nullified if their creditors were dead, and many of their fellow Europeans followed their example.

Beliefs and Practices

Leviticus 19:18 says: "Thou shalt not take vengeance, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord." How are we to understand?

A person says: "Lend me your sickle," and the other fellow answers "No." On the following day the other fellow says: "Lend me your axe," and the person answers: "I won't lend you, just as you didn't lend me." This is vengeance. But how then would you define a grudge?

A person says: "Lend me your axe." The other fellow answers: "No." But the very next day the other fellow says: "Lend me your sickle," and the man answers: "Surely, here it is. I'm not like you who wouldn't lend me your axe." Now this is a grudge, because the man was treasuring up hatred in his heart, even though he didn't take vengeance.

"Thou shalt love thy neighbor as thyself.": Rabbi Akiba said this is a basic principle in the Torah.

Do not say: "I am going to study the Torah in order to become a rich man," or "in order that I may be called Rabbi," or "that I may get paid," but whatever you do, do out of love, and the result will be that honor will come of itself.

from the Commentary on the Torah *by Rabbi Solomon bar Isaac (1040-1105 AD)*

Thirteen Principles of Faith

God exists.
God is one and unique.
God is incorporeal.
God is eternal.
Prayer is to be directed to God alone and to no other.
The words of the prophets are true.
The prophecy of Moses is better than that of any other prophet.
The Written Torah (the first five books of the Bible) and Oral Torah (teachings contained in the Talmud and other writings) were given to Moses.
There will be no other Torah.
God knows the thoughts and deeds of humanity.
God will reward the good and punish the wicked.
The Messiah will come.
The dead will be resurrected.

Judaism has no formal set of beliefs that one must hold to be a Jew, as actions are generally considered to be more important than doctrine. The closest that anyone has ever come to creating a comprehensive list of Jewish dogma is Maimonides's thirteen principles of faith, which he presented as the minimum requirements for followers of Judaism.

Judaism does not focus much on abstract concepts, however. Although Jews have certainly considered the nature of God, the universe, life, and the afterlife at great length, there is no mandated, official, definitive belief on these matters, and substantial room for personal opinion. Judaism instead nurtures relationships between God and mankind, between God and Jews as a people, between Jews and the land of Israel, and between different human beings. The scriptures tell the story of the development of these relationships from the time of creation, through the creation of the pact between God and Abraham, and of the covenant between God and the Jewish people. The scriptures also specify the mutual obligations created by these relationships.

The definition of the nature of God is one of the few areas of abstract Jewish belief with clear-cut and nearly indisputable ideas. Everyone is a child of God; it is said that one of God's greatest gifts to humanity is the knowledge that humans are His children and created in His image. God exists, and created everything in the universe. There is only one God: He is wholly singular, cannot be divided, and is the sole being to which worship should be offered. He has no body, and so is neither male nor female. He is omnipresent, omnipotent, and omniscient, meaning that he is in all places at all times, can do anything, and knows all. He is eternal, just, merciful, holy, and perfect.

Yet Judaism is not solely a set of beliefs about God and the universe. Judaism is a comprehensive way of living, filled with rules and practices that affect every aspect of Jewish life: what to do when waking up in the morning, what one

The Name of God

To Jews, a name represents the history and reputation of the thing named, and should be treated with appropriate respect. For this reason, Judaism reveres God's Names in all of their forms. The most important is the four-letter Name represented by the Hebrew letters Yod-Heh-Vav-Heh or YHVH, which is frequently shortened to Yod-Heh ("Yah"). He is also known by many other Names, which describe His different attributes and aspects. Jews do not use the Name of God casually, however. This is because His Name is a holy thing, and by writing it down they create the risk of its being defaced, obliterated, or destroyed by one who does not know better. Likewise they are wary of speaking His Name falsely or frivolously, according to the commandment not to take the Lord's Name in vain.

Jewish characters who speak or write one of God's Names when using Invocation or Kabbalah receive a +3 bonus to their roll, just as if they had spent a point of Faith, but must roll a stress die for the effect and add three additional dice to their pool if they botch. If this Name is later corrupted or defiled in some way (by accident, malice, or even through simple neglect), they may summon a demon, produce an Infernal aura, or become affected by an evil curse.

Jews may also use God's Names to create a phylactery or *tefillin* — a kind of holy amulet typically worn by Jews for morning prayers. The character copies four specific passages of scripture twice, encloses each set in a small leather box, and wears one upon his left arm and the other upon his forehead. They are not worn at night or on holy days. A Jew who wears *tefillin* consistently and piously gains a Faith Point at Passover every year.

Jewish Magi

There is no reason Jews cannot become magi, as long as they have The Gift and find a master willing to teach them magic. As with Christian magi, however, it is very difficult for Jews to remain true to their faith while studying the Hermetic Arts. There are several *mitzvot* that relate to practicing magic or joining the Order of Hermes, listed below, and because of their failure to observe these laws, Jewish magi are usually spiritually unclean, though of course they suffer few consequences for this, at least in life.

Magi are generally considered a society of idolaters, since even their very name honors a pagan god. Thus, *mitzvot* that tell how to treat idols and idolaters apply:

319 Not to bow down to an idol, even if that is not its mode of worship (Ex. 20:5)
322 Not to lead the children of Israel astray to idolatry (Ex. 23:13)
326 Not to give up hating the enticer to idolatry (Ex. 23:13)
332 Not to adopt the institutions of idolaters nor their customs (Lev. 18:3, 20:23)
348 Not to tattoo the body like the idolaters (Lev. 19:28)
352 Not to show favor to idolaters (Deut. 7:2)

This *mitzvah* clearly forbids Jews from swearing the Hermetic Oath:

330 Not to swear by an idol to its worshipers, nor cause them to swear by it (Ex. 23:13)

Scripture is very specific about the kinds of magic that Jews are not supposed to practice. Several of these *mitzvot* also forbid Jews from consulting, seeking out, or studying from those who practice magic.

335 Not to practice *onein* (astrology) (Lev. 19:26)
336 Not to practice *nachesh* (enchantment) (Lev. 19:26)
337 Not to consult *ovoth* (ghosts) (Lev. 19:31)
338 Not to consult *yid'onim* (wizards) (Lev. 19:31)
339 Not to practice *kisuf* (natural magic using herbs, stones, and other objects) (Deut. 18:10)
340 Not to practice *kessem* (magic, sorcery) (Deut. 18:10)
341 Not to practice the art of a *chover chaver* (snake charming, incantations) (Deut. 18:11)
342 Not to enquire of an *ob* (ghost) (Deut. 18:11)
343 Not to seek the *maytim* (dead) (Deut. 18:11)
344 Not to enquire of a *yid'oni* (wizard) (Deut. 18:11)

In light of these restrictions, Jewish magi with True Faith will have a difficult time remaining pure to both their magic and Judaic law. It is almost impossible for Hermetic magi to avoid transgressing against these *mitzvot*, even if they practice magic based on Judaic principles and tradition, since to belong to the Order they must swear by it, which is the ultimate transgression against God. However, there is a sect of Jews called the Karaites who believe the Torah should only be interpreted literally, and thus might be able to maintain their Faith while practicing a Jewish version of Hermetic magic (see Characters, below).

can and cannot eat, what to wear, how to groom, how to conduct business, how to find one's potential spouse, how to observe the holidays, and (perhaps most important) how to treat God, other people, and animals. This set of rules and practices are known as **Halakhah**, usually translated as "Jewish law."

Halakhah is made up of commandments called **mitzvot** (singular *mitzvah*) written in the Torah, instituted by the rabbis, or from long-standing custom. All of these commandments have the status of Jewish law and are equally binding, though the penalties for violating laws instituted by the rabbis are less severe than the penalties for violating Torah laws, and can occasionally be changed according to circumstances.

At the heart of *Halakhah* are the unchangeable 613 *mitzvot* that God gave to the Jewish people in the Torah. Some of these are explicit commands ("thou shalt not murder") while others are less clear (reciting grace after meals, inferred from "and you will eat and be satisfied and bless the Lord your God"), and some can only be ascertained by Talmudic logic (not eating meat and dairy products together, derived from the commandment not to "boil a kid in its mother's milk").

Life is valued above almost all else in Judaism. Of the 613 commandments, only the prohibitions against murder, idolatry, incest, and adultery are so important that they cannot be violated to save a life, and doing this is not only permitted but often required. Because life is so valuable, Jews are prohibited from doing anything that would hasten death, even to prevent suffering. The Talmud states that one may not even move a dying man's arms if doing so would shorten his life.

This demonstrates the Jewish attitude to death. It is seen as sad, but a natural process, and Jews have a firm belief in an afterlife where those who have lived a worthy life will be rewarded. The souls of the Jewish dead do not immediately receive

Dietary Law

Jewish law describes what foods should and should not be eaten, and how those foods must be prepared and consumed. These laws are called the **Kashrut**, meaning "fit" or "proper", and food that meets these standards is called *kosher*, from the same word. Although the details of these laws are extensive, they derive from seven simple, straightforward rules.

I. Certain animals, including their flesh, organs, eggs, and milk, may not be eaten at all.
II. Birds and mammals must be killed in accordance with Jewish law.
III. All blood must be drained or broiled from meat before it is eaten.
IV. Certain parts of permitted animals may not be eaten.
V. Meat may not be eaten with dairy. Fruits, vegetables, and grains may be eaten with either meat or dairy.
VI. Utensils that have touched meat may not be used with dairy, and vice versa. Utensils that have touched hot non-kosher food may not be used with kosher food
VII. Grapes grown by non-Jews, and products made from grapes grown by non-Jews, are prohibited.

Food prepared according to these rules might have holy properties, speeding recovery from Fatigue by one level on the Fatigue Recovery chart and giving characters +3 to their wound recovery rolls. Conversely, food that is not kosher might become unclean, causing sickness and other evil consequences to those who eat it.

Righteous Ghosts

During the first year after death, the soul of a righteous person can return to earth in a ghostly form. These apparitions are quite harmless, and concerned only for the welfare of loved ones left behind. To see the ghost of a family member, however, is extremely bad luck, and the spirits of the deceased do their best to avoid accidentally encountering them. Because of this, neighbors and strangers will sometimes encounter ghosts on the road or even in their homes, inquiring about their families and asking for final favors.

this reward, however. For the first seven days after death, the soul remains attached to the physical body, flitting from its home to the cemetery and back, woeful and confused. For this reason, the initial mourning period is one week, as the traditional prayers and observances will soothe the soul's unhappiness. Then, for as many as twelve months, souls endure ritual suffering in Gehinnom, to pay for their sins in life, and the very wicked remain there forever. Prayers for the dead help shorten this punishment, and lead the soul to its place in Paradise. There, the purified soul is embraced by the radiance of the Divine Presence until the time of the Messiah.

The Ten Commandments forbid murder, but the full scope of Jewish law goes much further with respect to caring for others. It commands Jews to help people whose lives are in danger, and not to create conditions that might cause them harm. It forbids cheating or taking advantage of others, and extensively regulates conduct between businessmen and their customers or employees. Most of these laws apply not only to the respectful treatment of fellow Jews, but also **gentiles** (non-Jews), animals, and even inanimate objects. Jewish law is intensely sympathetic, and very careful to avoid emotional harm as well as physical.

Tzedakah is the Hebrew word closest to "charity," and giving aid, assistance, and money to the poor or needy is another Jewish obligation that cannot be forsaken. Some sages have said that *tzedakah* is the highest of all commandments, equal to all of them combined, and that a person who does not perform *tzedakah* is equivalent to an idol worshiper. Jewish law requires all Jews to give one-tenth of their income to the poor, and to strive to avoid becoming themselves in need of *tzedakah*.

Judaism is also intensely aware of the power of speech and of the harm that can be done through words, which can never be repaired. This is called "tale-bearing": saying anything about another person — even if it is true, not negative, not secret, hurts no one, and would be said by the person in question — is a violation of Jewish law. Listening to gossip is even worse, because no harm could be done by gossip if no one listened to it. The gravest sin of gossip is called **lashon ha-ra**, which involves discrediting or saying negative things about a person. In addition, Jews are forbidden from wronging others through speech, meaning any statement that would embarrass, insult, deceive, or injure another.

It is generally acceptable to repeat things that have been told "in the presence of three persons," meaning they are public knowledge, but even then it should not be repeated if this would spread the gossip further. Tale-bearing is also required in a Jewish court of law, because it is a *mitzvah* to give testimony and that overrides the prohibition against tale-bearing. One should also reveal information that would protect another from immediate, serious harm, or when a person is entering into a relationship that he would not enter if he knew certain information. In all of these exceptions, a person is not permitted to bear tales if the same objective could be fulfilled without doing so.

Observances

There are a great number of Jewish holy days throughout the year, each of which is usually punctuated by prayer, meditation, spending time with family, and giving thanks to God. All of them begin on the evening before the date specified. This is because the Jewish day begins and ends at sunset, not at midnight. Many holidays last one more day than required, because in ancient times Jews had to wait for official word that the new month had begun, so they always celebrated the holiday on both possible days. This custom has been retained as tradition, though not for days that require fasting or other hardships.

The **Shabbat**, the weekly "day of rest" that lasts every Friday evening until Saturday evening, is the most important ritual observance in Judaism, and the only one specifically mentioned in the Ten Commandments. The Torah prohibits "work" on the Shabbat, which generally refers to activities that are creative or exercise control over the environment, as when God created the earth. It is a day for relaxation and spiritual enrichment. It is not specifically a day of prayer, although there is prayer on Shabbat, but rather it is a day to remember how God rested, and to commemorate the Jews' freedom from slavery in Egypt. This restriction against work often extends to other holidays as well.

Judaism uses a lunar calendar. Each month of the Jewish calendar begins on the new moon when the first sliver becomes visible, and there are twelve months each year, with an extra month added occasionally throughout the nineteen-year cycle. Jewish dates count the number of years since creation, calculated by adding up the ages of all the generations in the Torah until the year that the first man and woman were made. In 1220, the Jewish year begins on 31 August, or 1 Tishri 4981.

Rosh Hashanah, or Jewish New Year, occurs on the first and second days of Tishri. During the observance, Jews listen for the sounding of a ram's horn blown like a trumpet in the synagogue, with a total of a hundred notes each day. Like the Shabbat, no work is permitted on this day. The tenth day of Tishri is **Yom Kippur**, the Day of Atonement. It is a day set aside to atone for the sins of the previ-

Shabbat at a Covenant

For Hermetic magi who follow the teachings of Judaism, working magic on the Shabbat is prohibited, unless an emergency forces them to act to preserve the life of another. Fortunately, this does not include study, as this is seen as improving oneself, or seasonal activities in the lab, since once started they require little besides the magus's presence to continue. However, pious Jews should try to refrain from frivolously casting spells or activating magic items on holy days. Likewise, other Jewish characters cannot fight, cook, carry burdens, transfer fire, or practice their craft without transgressing against God, unless not doing so would allow someone to come to harm. Instead, they should try to emulate the divine example by refraining from work and striving to improve themselves spiritually. A character can hardly be considered a Jew if he does not at least honor God's commandment to remember the Shabbat and keep it holy.

The Jewish Calendar

Month	Length	Julian Equivalent
Nissan	30 days	March-April
Iyar	29 days	April-May
Sivan	30 days	May-June
Tammuz	29 days	June-July
Av	30 days	July-August
Elul	29 days	August-September
Tishri	30 days	September-October
Heshvan	29 days*	October-November
Kislev	30 days*	November-December
Tevet	29 days	December-January
Shevat	30 days	January-February
Adar	29 days**	February-March
Adar II	29 days***	March-April

* Heshvan is sometimes a day longer, or Kislev a day shorter.
** In leap years, Adar has 30 days.
*** Adar II is added in the 3rd, 6th, 8th, 11th, 14th, 17th, and 19th years of the cycle.

ous year. No work may be performed, and Jews are supposed to refrain even from eating and drinking for the full day, while performing other cleansing rituals. The intervening days are called the **Days of Awe**. During this time, it is common for Jews to seek reconciliation with people they may have wronged during the previous year, to prepare for their day of repentance. This is followed by the joyous seven-day Festival of **Sukkot**, on 15 Tishri. No work is allowed on the first two days, and to commemorate their years of wandering in the desert, Jews often make temporary shelters in which to dwell during the week. Tishri is a particularly holy month for Jews.

The Jewish festival of rededication is called **Channukah**, also known as the festival of lights. It is an eight-day festival beginning on 25 Kislev, commemorating a miracle in which God caused the lamp in the Temple to burn for eight days. Traditionally, Jews light candles in a special candelabrum called a menorah, one for each night. This holiday is similar in importance to **Purim**, celebrated on 14 Adar (Adar II in years where the month is repeated) which is preceded by a minor fast called the Fast of Esther, in which the book of Esther is read. On Purim, the rule is to drink until one is too drunk to tell the difference between "cursed be Haman" and "blessed be Mordecai." Jews also give gifts to charity and to each other, and hold carnival-like celebrations that include plays, stories, and beauty contests.

Passover begins on Nissan 15, celebrating how God "passed over" the houses of Jews when slaying all the firstborn of Egypt. It lasts eight days, and no work is permitted on the first, second, seventh and eighth days. In remembrance of how Jews had to leave Egypt quickly, during the week they eat unleavened bread and cannot gain any benefit from grains that have not been cooked within eighteen minutes of coming into contact with water. Seven weeks later, the Festival of Weeks (**Shavu'ot**) celebrates the day God gave Moses the Torah. Jews count the days between Passover and this holiday (this is called **Counting the Omer**), and it is a time of great anticipation and solemnity.

There are a great many holidays in the Jewish calendar, but for observant Jews prayer is not reserved solely for religious services, but is an integral part of everyday life. Their first thought in the morning, even before rising, is a prayer thanking God for returning the soul. There are prayers to be recited before enjoying any material pleasure, prayers to recite before performing any *mitzvah*, prayers to recite upon seeing something unusual, prayers to recite whenever something good or bad happens, and prayers to recite before going to bed at night. All of these prayers are in addition to formal prayer services. The Hebrew word for

prayer is **tefilah**, meaning to judge oneself. From this it can be seen that the most important part of any Jewish prayer is the introspection it provides, whether it is a prayer of petition, thanksgiving, praise of God, or confession. Jews pray to better understand themselves.

Men and Women

The position of women in medieval Jewish society is far superior to that of Christian or Muslim women. This is because Jews recognize that both men and women were created in God's image, and consequently women have held important positions of respect since Biblical times. Jewish women have the right to buy, sell, and own property, and make their own contracts. They may choose a husband — this choice is not simply made for them. Husbands may not abuse or mistreat their wives. Women retain ownership of property they bring to their marriages, but their husbands may manage this property and profit by it.

Jewish men are responsible for providing their wives with food, clothing, and sexual relations — sex is considered a woman's right, not a man's — and a failure to perform is grounds for her to seek divorce. Men can divorce their wives for any reason or no reason, though Ashkenazic practice is that the wife must consent. Divorce is discouraged, however; by design it is a complex process that requires a rabbinical authority to arrange, and husbands must often pay their former spouses substantial sums of money to leave them. If a man should die, his wife may remarry, but only if she has proof of his death, to prevent her accidentally committing adultery. For this reason, Jewish men going on a journey might give their wives a **get** (a scroll that states she is free to marry another man) so that if he should be lost and not return she is not bound to him forever.

A Jewish woman's primary role is as wife and mother, and there is great respect for her position as keeper of the household. Women are exempted from commandments that must be performed at a specific time of day or on a particular day of the year, because their duties are so important that they should not be postponed for worship. For this reason, women do not become rabbis and are not obligated to attend prayer services. This does not diminish their role in Jewish religious life, though, for women are responsible for seeing that the home is kept pure, while men are more concerned with the purity of their community and the synagogue.

Women are believed to possess a greater degree of intuition, understanding, and intelligence than men. In scripture, women did not worship the golden calf, and it is said that the matriarchs were better at prophecy than the patriarchs. Some traditional sources suggest that women are closer to God's ideal than men. Yet women are discouraged from scholarly or religious pursuits, usually for fear that they will become too spiritually devoted and neglect their duties to their families. Judaism values women's responsibilities in their homes even more highly than their service to God.

Marriage is also vitally important to Judaism, and celibacy is considered unnatural and dangerous. Men and women must be married to live a pure and spiritual life; it is not right for them to live alone. Similarly, sex is not considered shameful, sinful, or obscene. It is not a necessary evil for the sole purpose of procreation; it is a means by which a husband and wife may reinforce the loving bond they share. Sexual desire is seen as a base human instinct like hunger and thirst that must be controlled until circumstances are right, but when performed in the proper way between a husband and wife, with mutual love and desire, sex is a *mitzvah*.

Culture

Jews have never constituted a majority of any medieval city or country. However, certain areas have a higher concentration of them than others, and in some places Jews are permitted to practice their religion without constraints. In most cities, the Jews live in the Jewish Quarter, apart from other citizens, with their own streets and markets. The center of the Quarter is the synagogue, where religious services are conducted.

The synagogue contains the ark, which holds the Torah, and the eternal lamp, which is always kept lit. At a minimum, it is the place where Jews come together for community prayer. In addition, it is usually the place where children receive their religious education. Many synagogues have a library of sacred Jewish texts for members of the community to study, and a large social hall for special events such as weddings. Often a bathhouse, school, or hospital may be found near the synagogue in larger cities.

A **rabbi** is a teacher sufficiently educated in Jewish law and tradition to instruct the community and answer questions. He is a spiritual leader for the Jews. However, this does not give him any special authority over other Jews, and it is not unusual for a community to be without a rabbi, or for services to be conducted without a rabbi. In fact, since it is forbidden to accept payment for teaching others the Torah or the *halakhah*, most rabbis have another profession, such as a cobbler or moneylender, to provide for themselves and their families. Sometimes a rabbi is paid for performing other services, however, such as settling disputes or interpreting dreams.

Rabbis study at the **yeshiva**, a college for unmarried Jewish males in their teens and early twenties. It is the heart of rabbinical education, with a rich history originating at the academies of Palestine and Babylon of the First Century. Study at a *yeshiva* is undertaken by two *chavruta* ("study partners"), together with a daily lecture by a master, and since it is a commandment that fathers teach their sons the Torah, most Jews attend.

Disputes over issues of Jewish religious law are settled internally by local religious courts presided over by one or more rabbinical judges. Their jurisdiction encompasses areas of self-government covered by Jewish law, such as contracts, torts, marriage and divorce, dietary requirements, ritual purity, and holiday observance. Jewish courts rarely have the power to impose death. However, fines and *cherem* (temporary or permanent excommunication) are common penalties.

There is also a community board of elders who administer questions of public safety and social welfare. These elders derive authority based on age, wealth, family lineage, or influence with the Christian rulers. A rabbi usually serves upon it. It is this board, and not the rabbinical court, that is responsible to Christian rulers to see that tax assessments are paid and that law and order are maintained. They also maintain a network of social welfare agencies, and intercede with the authorities if a threat to the security of the community should arise.

During religious services, men and women pray separately, and women are not required to attend. Thus, prayers are led by men, and men read from the Torah

Study Partners

When two students spend the entire season studying from the same source, add their Advancement Totals together and divide the result by 3 (rounding up). This is their new Advancement Total; the students essentially share study Flaws and Virtues, helping and hindering each other, and lose a little bit of potential experience in the process.

Study partnership is not limited to only two students; scholars spend much of their time arguing with each other, and thus often form disputation groups. Everyone in the group spends a season studying from the same source, discussing it among themselves and sharing insights with each other as they go. Then, instead of gaining experience separately, they all add their Advancement totals together and divide it by (the number of participants + 1), rounding up. All of them treat this new result as their Advancement Total.

This sort of group study is typically found only among Jews, though any characters who have attended university may have experienced it as well, and can thus show others how to do it.

during the services. Many ceremonies require a *minyan* ("quorum") of ten men to perform. These are seen as obligations in which it is a privilege to participate, and since women are not obligated to perform them, women are sometimes perceived as less privileged than men, though this is not actually the case.

Scholarship

In the *yeshivot* of the Rhineland and northern France, the master sits among the advanced students, each of whom has studied one section of the Talmud. Collectively, the students could draw upon any part of the Talmud that seemed to contradict or present difficulties to a correct understanding of the passage under examination in class. The master then considers and resolves contradictions posed by passages in different sections of the Talmud. Students, in turn, raise other questions for the master.

This dialectical approach to the study of the Talmud gives masters a reputation for logical prowess in proportion to their ability to resolve the logical contradictions they and their students raise. A mystique thus develops around individual rabbinical masters, who compete for attention on the basis of their solutions to difficult scholastic problems, and students build their own careers by copying and adding to their masters' texts, which are known as *tosafot* ("additions"). Students build close social and religious ties with their mentors, often living with them while they study.

In the Sephardic schools, three levels of academic achievement are noted: beginners study the Pentateuch and the liturgy; advanced students study the law in codified form, in addition to the rest of Scripture. The few who progress to the study of the Mishnah and the Talmud and its commentaries are called sages. The rabbis of the Sephardim are heavily dependent on the oral tradition transmitted to Spain from the Jewish Talmudic academies of Baghdad. Their approach is conservative, not innovative: the student is supposed to become another link in the oral chain of Babylonian interpretation. In contrast to their northern brethren, Sephardic rabbis do not assume that a bright student should solve difficulties in the text based on the text itself. Rather, they teach that he should rely solely on tradition.

In addition to the religious curriculum of the Torah, the law, and the Talmud, the Sephardic elite are encouraged to spend time on the study of the natural sciences and philosophy, logic and mathematics, music, medicine, botany, metallurgy, and even metaphysics. This broad emphasis in the Sephardic curriculum was introduced in the Muslim south and continued after their expulsion.

Partnership and cooperation is a constant theme throughout rabbinical literature, as well as thought and life. The core of the *yeshiva* is the study group, not the individual pupil. Brotherhood and friendship, both socially and academically, are the roots of rabbinical Judaism. Even the great rabbis of the Talmud never studied alone, for the light of the divine is too bright for one person. While Hermetic magi and Christian scholars may prefer to study in private, Jews prefer the safety of working in pairs.

Golems

Golems are probably the best-known creatures in Jewish folklore. They are

Study Risk

Because Judaism is a scholarly faith, Jewish students often have access to books that teach Supernatural Abilities. Studying these from a book instead of a teacher is a dangerous endeavor, however, as the information they contain is often overwhelming and powerful, and can even take on a life of its own. For this reason, students at a *yeshiva* always study with partners, which significantly reduces the risk these texts present.

All of the normal rules and restrictions for learning a Supernatural Ability still apply when studying them from a book, but the storyguide should also roll a stress die to represent the supernatural risks involved. If the die equals or exceeds the character's Advancement Total, a supernatural disaster occurs. If the character is studying with a partner, the storyguide rolls for each character, and a disaster only occurs if both rolls exceed the Advancement Total.

A disaster means that the character learns nothing from the book, and the season is wasted. In addition, there may be unpleasant side effects. To discover the effects of the disaster, roll a simple die and consult the following chart. If studying with a partner, subtract the partner's Perception from this total; this means a character with negative Perception increases the chances of suffering severe effects.

Roll	Result
0 or less	You recognize the danger and interrupt your study, but the season is wasted.
1-2	You gain 1 Warping Point.
3-4	You gain 1 Aging Point in a mental Characteristic
5-6	You gain 1 Decrepitude Point
7-8	You gain a Minor Flaw (e.g. Simple-Minded, Visions, Incomprehensible)
9-10	You gain a Major Flaw (e.g. Ambitious, Greater Malediction, Blind)
11+	Roll twice more on this chart.

Appropriate story events can be substituted for these effects, if the storyguide wishes.

A Jewish Library

The library of even the smallest school is impressive, as the careful study of classic rabbinical texts is one of the foundations of Jewish education. This section describes some of the books most commonly found in a *yeshiva* library — the important texts that a rabbinical scholar can spend a lifetime exploring.

Each book lists the title and language in which the book is written, type, Quality (and Level), and other important information. Those Abilities that require a study risk roll are marked with an asterisk (*).

The Torah, Hebrew

Summa, Theology: Judaism (Level 6, Quality 8); Summa, Rabbinical Law (Level 4, Quality 8); Summa, Judaic Lore (Level 4, Quality 8)

Author: Believed to be the Biblical Moses, as dictated to him by God on Mount Sinai

Availability: Any Jewish community with a synagogue or *yeshiva*.

Description: The Torah is the prime source of Judaic theology, history, and law. All other Jewish thought has sprung from the contemplation of its verses. As the millennia passed, however, a vast body of secondary material was written to document the development of Rabbinical Judaism as a source of culture, philosophy, and law. The Torah alone, therefore, does not provide the full depth of knowledge required of a rabbi.

If the Torah is created by the dictates of Jewish law, consecrated, and kept within a synagogue's Dominion aura, it is a relic with one Faith Point.

The Talmud, Aramaic

Six Tractatus, Theology: Judaism (Quality 8); six Tractatus, Rabbinical Law (Quality 8); six Tractatus, Judaic Lore (Quality 8)

Authors: The Talmud is distilled from various sources, beginning with the Biblical Moses.

Availability: Any Jewish community with a synagogue or *yeshiva*.

Description: While on Mount Sinai, Moses received not only the written Torah, but also an oral code that became known as the Mishnah. The Mishnah consisted of laws, stories, folklore, sciences, and parables. The Mishnah itself was expounded upon and codified into the Talmud. The Talmud is the sum of knowledge and beliefs of several millennia of Judaic scholars, and is thus one of the most extensive and learned texts in Mythic Europe. It is organized into six chapters, which are divided into three sections that each comprise a complete tractatus, making eighteen tractatus in all.

The Mishneh Torah, Hebrew

Summa, Rabbinical Law (Level 4, Quality 9)

Author: Rabbi Moses ben Maimon ("Maimonides")

Availability: Completed in 1180, available in any Jewish community with a *yeshiva*

Description: The product of a single brilliant mind, the *Mishneh Torah* is a fourteen-volume compendium of every law contained within the Torah and the Talmud.

Guide to the Perplexed, Arabic

Summa, Theology: Judaism (Level 5, Quality 9); Summa, Philosphiae (Level 4, Quality 9)

Author: Maimonides

Availability: Completed in 1190. Although the book is well known, its unorthodox approach has lead to controversy, making it a difficult find in most *yeshiva*. *Guide to the Perplexed* is an important source for Christians and Muslims seeking to understand Judaic theology, and perhaps the only source available to non-Jews.

Description: The *Guide to the Perplexed* explains Judaic theology using a rational framework, in an attempt to harmonize Jewish thought with Aristotelian philosophy.

Special Rule: Any Christian or Muslim who reads the *Guide to the Perplexed* may gain a Tolerant Personality trait at +1, or increase his score by 1 (but to no more than +3).

Kabbalah

A number of books on Kabbalah follow, and these books teach divine Supernatural Abilities. A character can only learn these Abilities if he has the relevant Virtue, or has True Faith and follows the normal rules for learning new Supernatural Abilities.

Sefer Yetzirah, Hebrew

Summa, Kabbalah*, (Level 4, Quality 6)

Author: Believed to be the Biblical Abraham

Availability: Any Jewish Quarter with practicing kabbalists.

Description: The *Sefer Yetzirah*, "Book of Formation," is the fundamental work of all Jewish mysticism. Its six chapters tell of the formation of the Universe by God through the sefirot and the letters of the Hebrew alphabet, which were engraved on the primordial aether before the world took shape. It also speaks of the microcosm of the human body, and the divine creative powers within.

Special Rule: Characters who do not belong to a holy tradition may become kabbalists (see Characters, below) by studying this book for a season.

Sefer Ha-Bahir ("The Bahir"), Hebrew

Tractatus, Kabbalah*, (Quality 8)

Author: Ascribed to First Century Mishnaic sages, recently edited by Isaac the Blind

Availability: Any Jewish Quarter with practicing kabbalists

Description: The *Sefer Ha-Bahir*, "Book of Brightness," is the secondary work of Kabbalah. It teaches how the lower world reflects the divine world through the sefirot (see Characters, below), how evil is born, and how the soul transmigrates from one life to the next.

Ma'aseh Merkavah, Hebrew

Tractatus, Merkavah* (Quality 8)

Author: Various rabbis from the time of the Second Temple.

Availability: Any Jewish Quarter with practicing kabbalists.

Subject: The *Ma'aseh Merkavah*, "Work of the Chariot," is actually an anthology of prayers that delve into the mystical revelations of Ezekiel's vision of the divine chariot and the throne of glory. It consists of three narrative sections, concerning ascent into the Seven Heavens and encounters with angels.

Special Rule: Characters who do not already belong to a holy tradition may become kabbalists (see Characters, below) by studying this book for a season.

Merkavah Rabbah, Hebrew

Summa, Merkavah* (Level 3, Quality 5)

Author: Rabbi Nehuniah and other scholars of the Second Temple.

Availability: Any Jewish Quarter with a large group of practicing kabbalists.

Description: A loosely assorted compilation of lesser texts consisting of dialogues between great rabbis such as Akiba, Ishmael, and Nehuniah regarding the transformation of man to angel through purification by divine fire.

Special Rule: Of all the Jewish mystical books, this is the safest to read alone, and the only one that does not require a study risk roll.

Heikhalot, Hebrew

Tractatus, Merkavah* (Quality 4); Tractatus, Holy Music* (Quality 9); Tractatus, Adjuration* (Quality 6); Tractatus, Blessing* (Quality 8)

Author: Many; see below.

Availability: Found among the Ashkenazim kabbalists. Rare elsewhere.

Description: This is a collection of works by a variety of authors. Based on Ezekiel's visions, they usually revolve around the Mishnaic sages Akiva and Ishmael ben Elisha, who travelled through seven halls, which equate with the Seven Heavens. Many contain ecstatic hymns.

Special Rule: Characters who do not belong to a holy tradition may become kabbalists (see Characters, below) by studying this book for a season.

Sefer Ha-Razin, Hebrew

Tractatus, Dominion Lore (Quality 12)

Author: The angel Raziel, who gave the original copy to the Biblical Noah

Availability: There are only seven "true" copies of the *Ha-Razin* in existence, but a "base" copy of the text can be found in any *yeshiva* library.

Description: In his gift to humanity, Raziel teaches the role of angels in the Seven Heavens and their powers on Earth.

Special Rule: Any building that houses a "true" copy of the *Sefer Ha-Razin* has a Magic Resistance of +20 against magical fire. This protection also applies to all people inside the building as well. This effect derives from the perfection of the book's script, and a "true" copy can only be made by a scribe with True Faith 5 or higher who copies it from the original text in an Arcadian library. Any other copy is "base," and does not include this special effect.

Sword of Moses, Aramaic and Hebrew

Summa, Infernal Lore (Level 5, Quality 8)

Author: Anonymous Tenth Century scholar

Availability: Large *yeshivot*, or the private libraries of Baal Shem (see Characters, below).

Description: Hundreds of charms, recipes, and cautionary tales concerning demons and the Sitra Achra (Jewish Hell).

Golems

Golem (Dove)

Divine Might: 10 (Animal)
Characteristics: Cun +1, Per 0, Pre n/a, Com n/a, Str –3, Sta 0, Dex 0, Qik +1
Size: –7
Personality Traits: Obedient +6, Sedentary +3
Combat:
Peck: Init +1, Attack 0, Defense +1, Damage –3
Soak: +1
Fatigue Levels: OK, –3, Unconscious
Wound Penalties: –3 (1), Incapacitated (2)
Powers:
Calming Coo, 1 point, Init +1, Mentem: Anyone hearing the golem dove's coo becomes calm and contemplative.

Golem (Calf)

Divine Might: 20 (Animal)
Characteristics: Cun –1, Per –3, Pre n/a, Com n/a, Str 0, Sta +1, Dex –2, Qik 0
Size: 0
Personality Traits: Obedient +6, Trusting +3
Combat:
Hoof: Init 0, Attack –2, Defense 0, Damage +1
Soak: +2
Fatigue Levels: OK, 0, –1, –3, –5, Unconscious
Wound Penalties: –1 (1-5), –3 (6-10), –5 (11-15), Incapacitated (16-20)
Powers:
Sating Feast, 5 points per serving, Init n/a, Animal: Upon being properly slaughtered, prepared, and served as part of a kosher meal, the meat from a golem calf restores all lost Fatigue levels, including long-term Fatigue. A single calf will serve four portions. If the meat is properly preserved (and the kabbalist does not suffer a tragedy of hubris in the meantime), each serving may be saved for later and used with the same effect. The same person can benefit from this power more than once.

Golem (Human)

Divine Might: 30 (Corpus)
Characteristics: Int –6, Per 0, Pre –2, Com –5, Str +5, Sta +5, Dex –1, Qik –2
Size: +1
Personality Traits: Obedient +4, Solemn +3, Vengeful +1
Abilities: Awareness (injustice) 3, Brawl (immobilizing) 8
Combat:
Punch: Init –2, Attack +8, Defense +7, Damage +5
Soak: +7
Fatigue Levels: OK, 0/0, –1, –3, –5, Unconscious
Wound Penalties: –1 (1-6), –3 (7-12), –5 (13-18), Incapacitated (19-24)
Powers:
Great Fortitude, 1 point, Init –2, Corpus: When attacked, the human golem may add 15 to his Soak for that round only.
Great Strength, 5 points, Init –2, Corpus: The human golem may perform a feat of great strength, such as carrying a horse or knocking over a house.
Great Stamina, 5 points, Init –2, Corpus: The human golem may perform a feat of great stamina, such as enduring incredible temperatures or ignoring an Incapacitating Wound.
Ignore Vile Sorcery, 10 points, Init –2, Vim: The human golem can miraculously cancel a single supernatural effect cast at him or someone he touches.
Appearance: A human golem usually appears completely normal except that the word *emet* appears as if drawn in ashes on his forehead. Those familiar with Judaic lore may also be able to identify him by his shambling gait and lack of care for his physical appearance.

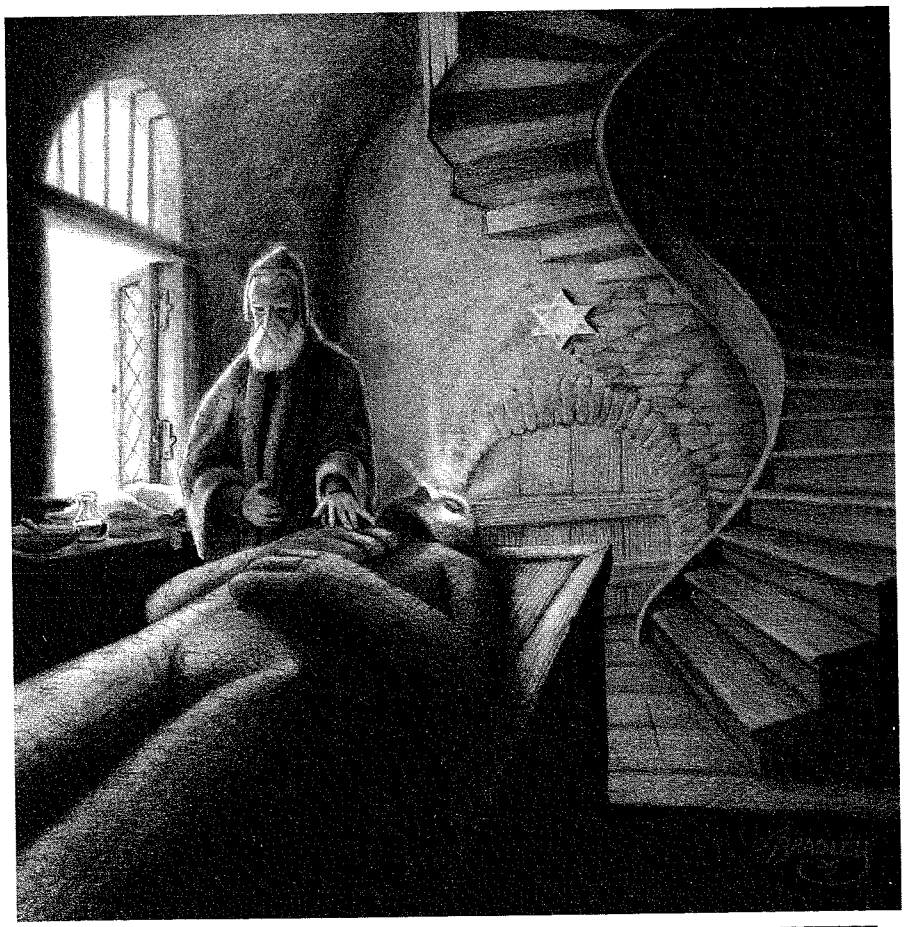
supernatural animals or human beings given life by God's blessing, and while they are usually made of clay, they are affected as if flesh and bone. As they are divine beings, they also have Divine Might and powers. They are crafted by **kabbalists**, Jewish mystics who follow a holy tradition (see Characters, below).

Golems are incapable of injuring any living thing, unless by accident or if driven mad. In combat, they always use brawling maneuvers that result in Fatigue loss or immobility. Golems are protectors, and will only take necessary steps to protect their wards, unless tempted to act by vengeance. When a golem witnesses an act of injustice, the storyguide may roll his Vengeance Personality trait, against an Ease Factor that depends upon the severity of the event, usually 9. The amount by which the golem exceeds this roll describes the degree of vengeance he wreaks, ranging from petty vandalism to arson and destruction of property (as long as no lives are endangered) to even more direct violence.

While a human golem is devoid of rational will, he is not an automaton. A golem has a full emotional life: he cherishes his creator, takes pride in his work, and loves God. A golem can also be driven to despair or even madness. He is incapable of reason, creativity, or speech, but will carry out instructions to the best of his ability. When confronted with a situation that requires a decision, he will choose randomly or not at all. Without prior instruction, his combat tactics are extremely simple: subdue the opponent as fast as possible. If a human golem realizes he is facing a magician, he will use his *Ignore Vile Sorcery* power and focus his efforts on him, perhaps using his *Great Strength* power to knock him unconscious with one blow.

If a kabbalist should suffer a tragedy of hubris, his golems may go mad. This can also happen if a golem's Vengeful trait exceeds his Obedient trait, or his creator is killed. Mad golems go into terrible fits, lashing out at anything nearby, changing from protectors to vigilantes and violently attacking transgressors, enemies, friends, people in the Jewish community, and even their creators. Eventually mad golems commit suicide by the most gruesome means possible, and this could create an Infernal aura, or even an Infernal regio where the mangled golem remains for eternity to attack those who disturb him.

To prevent these terrible events, it is a kabbalist's duty to destroy the mad golem before it can cause this kind of damage. There are two ways to do this. One is to cause enough physical damage to kill him. Another is for his creator to erase the first letter of the word *emet* ("truth") that is written on his forehead. This yields the word *met* ("dead"). Either method causes the golem to crumble into dust.



Characters

"Certain of the clergy and princes, nobles and great lords ... have falsely devised godless plans against the Jews, unjustly depriving them of their property by force, and appropriating it to themselves; they falsely charge them of dividing among them on the Passover the heart of a murdered boy ... In fact, in their malice, they ascribe to Jews every murder, wherever it chance to occur. And on the ground of these and other fabrications, they are filled with rage against them, rob them... oppress them by starvation, imprisonment, torture, and other sufferings, sometimes even condemning them to death; so that the Jews, though living under Christian princes, are in worse plight than were their ancestors under the Pharaohs. They are driven to leave in despair the land in which their fathers have dwelt since the memory of man. Since it is our pleasure that they shall not be distressed, we ordain that you behave toward them in a friendly and kind manner. Whenever any unjust attacks upon them come under your notice, redress the injuries, and do not suffer them to be visited in future by similar tribulations."

Pope Innocent IV on the Jews, 1247 AD

This section presents ideas for working Jewish characters into your saga, and gives some examples of what Jews might look like when they make an appearance in your stories.

Virtues and Flaws

Most of the standard Virtues and Flaws apply to Jews, though there are a few subtleties. Some Virtues and Flaws cannot be taken by Jews, either because it is socially unacceptable in Mythic Europe for Jews to have certain positions or status, or because they go against Jewish customs and beliefs. Other Virtues and Flaws have been altered for Jewish characters to represent their culture, and there are several new Virtues, Flaws, and Abilities that are unique to those who follow Judaism.

Forbidden Virtues

Major, Social Status
- Landed Noble
- Magister in Artibus

Minor, Social Status
- Clerk
- Knight
- Mendicant Friar
- Priest

Minor, General
- Relic (human remains)

Forbidden Flaws

Major, Story
- Monastic Vows

New Virtues

Major, Supernatural Method
- Dream Interpretation
- Gematria
- Kabbalah
- Merkavah

Major, Social Status
- Doctor

Minor, Social Status
- Chazzan
- Kohein
- Levite
- Rabbi

Minor, General
- Educated (Hebrew)

Free, Social Status
- Badchan
- Shammash

New Flaws

Major, Hermetic
- Karaite Magic

Minor, Social Status
- Outsider (Minor)

New Abilities

Academic
- Rabbinical Law*
- Theology: Judaism*

Supernatural
- Dream Interpretation*
- Gematria*
- Kabbalah*
- Merkavah*

Virtues

Badchan
Free, Social Status

You are a Jewish jester ("badchan") whose task is to enliven celebrations with songs, jokes, and riddles. While insults and mischievous tale-telling would be unacceptable from others, they are your livelihood, and your raunchy behavior is usually tolerated. You have a positive (or negative) Reputation (Badchan) at level 2 in the Jewish Quarter.

Chazzan
Minor, Social Status

You are a cantor — a religious professional who leads a Jewish congregation in prayer. Because of your experience with supernatural matters, you may begin with Arcane Abilities.

Craft Amulets
Minor, Supernatural Ability

You begin with Craft Amulets 1, a Supernatural Ability that represents your ability to make small, portable objects that hold supernatural effects and harness the power of words and symbols.

Doctor
Major, Social Status

You are a doctor, practicing one of the few scholarly professions permitted to Jews by gentile authorities. You are at least (25 – Intelligence) years old, and were trained at an academy. You may take Academic Abilities at character creation, and must have scores of 5 or more in Artes Liberales and Hebrew. Because of your specialized education, you begin with 240 additional experience points, which must be spent on Arabic, Greek, or Academic Abilities. You should also have at least a score of 3 in Medicine and Philosophiae.

You must work two seasons every year to maintain your position. If you take the Poor flaw, you need three seasons a year to make ends meet. If you are Wealthy, you only need to work one season a year. This virtue is only available to male characters.

Dream Interpretation
Major, Supernatural Ability

You can understand and interpret the secret meaning of dreams, an ability often valued within Jewish communities. This Virtue gives you the Supernatural Ability Dream Interpretation 1, which may be used as Meditation to activate holy powers and also allows you to interpret dreams of a general nature (see Abilties).

Educated (Hebrew)
Minor, General

You have been educated in Hebrew at a *yeshiva*, synagogue, school, academy, or by a family member. You may purchase Academic Abilities during character generation, and gain 50 additional experience points, some of which should be spent on Hebrew and Artes Liberales. All Jews have a religious duty to see that their children are properly educated, and thus it is strongly recommended that all Jewish characters take this Virtue.

Gematria
Major, Supernatural Ability

This Virtue confers the Supernatural Ability Gematria 1. It is only available to Jewish characters with academic backgrounds. This Ability may be used in place of Meditation as a Holy Method when activating holy powers (see Abilities).

Kabbalah
Major, Supernatural Ability

This Virtue gives you the Supernatural Ability Kabbalah 1. This may be used instead of Invocation to activate holy powers, and also gives you the unique ability to construct a golem — a

holy creature brought to life through divine blessing (see Abilities).

Kohein

Minor, Social Status

You belong to the kohanim, the descendants of Aaron chosen by God at the time of the Golden Calf to perform certain sacred duties, particularly in connection with the animal sacrifices and the rituals related to the Temple. After the destruction of the Temple, the role of the kohanim diminished significantly in favor of the rabbis; however, kohein lineage remains important in Jewish society. Kohanim are given the first opportunity to recite a blessing over the Torah reading on the Sabbath, which is considered an honor. They are also required to recite a blessing over the congregation at certain times of the year. For this reason, they begin with a good reputation of 4 among Jews and have special influence within the Jewish community.

Levite

Minor, Social Status

You are a Levite. The tribe of Levi was set aside to perform certain duties in connection with the Temple. As with the Kohanim, their importance was drastically diminished with the destruction of the Temple, but they still keep track of their lineage. Levites are given the second opportunity to recite a blessing over the Torah reading on the Sabbath, which is considered an honor. They also begin with a good reputation of 4 among Jews and have special influence within the Jewish community.

Merkavah

Major, Supernatural Ability

Merkavah is the kabbalist rite of cleansing and prayer that creates a connection between the holy character and a supernatural being. It may also be used in place of the Holy Method of Purity by spending a season fasting and praying. This gives you the Supernatural Ability Merkavah 1 (see Abilities).

Rabbi

Minor, Social Status

You are an ordained rabbi. This makes you a respected figure and leader within the surrounding Jewish community, and gives you some responsibility for the well-being of that community. You are given considerable respect by Jews because of your position, and more grudging respect from gentiles.

You are affected by the Wealthy Virtue and Poor Flaw normally. You must take the Minor General Virtue Educated (Hebrew) and some version of the Outsider Flaw. This Virtue is only available to male characters.

Shammash

Free, Social Status

As a *shammash*, you have the official duty to keep the synagogue clean and everything in order for worship, to wake members of the community in the early morning for prayers, and to make announcements concerning prayer service times, births, and deaths. You have a positive Reputation at level 2 within your community.

Flaws

Karaite Magic

Major, Hermetic

Because you cannot accept any sort of medicine except through your holy magic, you cannot take a Hermetic longevity ritual like other holy magi without going against your faith. You can make yourself a longevity ritual using your holy magic, or accept a longevity ritual from other karaite magi, but these rituals do not have any effect on outsiders. The same is true for other kinds of magic designed to cure sickness; you cannot heal non-karaites with your holy magic, and if you accept magical or mundane medicine from others, or indeed seek out any kind of magical effect from a non-karaite, you transgress against God and may lose your magic until you have properly atoned.

Outsider (Minor)

Minor Social Status

You belong to a group that is readily identifiable and distrusted or disliked by most Europeans, such as the Saracens, Jews, or Moors. However, you live in part of the world where people of your culture are more common, such as the Holy Land or Iberia, or in an insulated or isolated community where your differences are tolerated and even accepted, such as a large city ghetto or a Hermetic covenant, so this Flaw rarely affects you as badly as it would in other places. You have a bad Reputation of level 1 to 3 (depending upon how easy it is to identify you) among the dominant culture of your region, and people from outside of your sheltered community may shun you, persecute you, or threaten your life and freedom when you must interact with them. There is no way for you to ever lose this Flaw.

This Flaw is usually only appropriate for grogs; companions and magi should take the Major Flaw instead.

Abilities

Craft Amulets*

Amulets are minor enchanted items that can be created by any character with this Ability. This activity is most commonly performed by the Baal Shem (see Traditions), though other holy characters and even Hermetic magi may learn the process, integrating it with their Arts and Laboratory activities. This skill teaches them how to make two kinds of amulets: **lesser amulets** and **greater amulets**. Lesser amulets are essentially a ring drawn on an object that can be carried, worn, and enchanted with warding effects, while greater amulets are even more versatile.

To begin, the character must have an amulet to enchant. This can be as simple as a piece of parchment with writing on it, or a coin with a hole in it, or even a special tablet fashioned in a workshop to his specifications. Generally speaking, the more time it takes to make the amulet, the more durable the effect will be — the enchantment will fade quickly on a page of vellum, perhaps lasting only a month, or even less than a week if exposed to the elements and the fatigue of travel. An enchantment could last for several months on a coin, and up to a year on a heavy lead tablet.

Once the amulet is ready, the character can enchant it as a lesser amulet simply by producing an effect with Touch range and Ring duration, tracing the circle on the amulet instead of on the ground. The effect's Target is usually Individual, but an amulet can be designed to protect larger targets if desired. Amulets with larger targets might be placed under the floorboards of a room or attached to the door of a structure. The target must be wearing the amulet when it is enchanted, since removing it immediately cancels the effect. Lesser amulets allow the character to produce portable rings, which the target of the effect carries rather than being within. The magnitude of the effect the character can place on a lesser amulet is limited by his score in Craft Amulets; if he has a Craft Amulets score of 4, he cannot make a lesser amulet for an effect of 21st level or higher.

To make a greater amulet, the character must spend a season on the enchantment in an appropriate workshop or holy place. The amulet itself is designed like a charged item, in the same way a Hermetic magus enchants an item, substituting Craft Amulets for Magic Theory and the Method and Power of the effect for the Technique and Form. In this way the

Design and Inscription Bonuses

Magi with the Craft Amulets Ability can add designs and inscriptions to their devices, giving them an additional enchantment bonus in the lab.

Portraits usually depict a famous ruler, saint, or holy person, and the character may gain an additional +1 bonus if the figure pictured is particularly recognizable as great, like Constantine or Caesar, or is particularly appropriate to the amulet, such as the caster or the target.

Portrait	+2 authority
	+2 affect subject
	+2 affect saint's patronage
	+1 protection

For a **writing** bonus, the inscription must spell out what the caster wishes the amulet to achieve, perhaps calling upon mystic forces or specific entities. An additional +1 is added if the writing names the target or the caster.

Writing	+3 use restricted to a list of people
	+1 control
	+1 affect wearer

The item receives a bonus if it includes an official **seal** or **symbol**. This might be for a holy tradition, the Order of Hermes, a religion, a House, or an individual's unique lineage. It could also represent people from a specific kingdom or religion. If a symbol is obviously very old, recognizable, or comes from a distant and exotic location, the item gets an additional +1 bonus.

Seal	+3 use restricted to members
	+1 authority
	+1 secrecy

A design can incorporate an **image** of any shape found on the Shape and Material Table. This gives a design bonus of half the bonus that shape would usually contribute. For example, an item depicting a bell (+5 warning) would add a +2 design bonus to a warning effect in the device.

Image	+ (half the image's shape bonus)

Shape and Material Bonuses

Characters with Craft Amulets may use these bonuses when enchanting greater amulets, and Hermetic magi may use them with their other enchanted items, as additions to the list in **Ars Magica** 5th Edition.

Coin	+3 protect travelers
	+2 diplomacy
Cross	+5 ward away supernatural
Gold	+3 prevent aging
	+2 control people
Lead	+3 summon or bind spirits
Parchment	+2 lesser amulet
	+2 affect writing
	+1 communication
Phylactery	+5 protect wearer
Silver	+3 protect spirits
	+1 wisdom
Tablet	+2 command spirits
	+1 affect writing

character can limit the use of a greater amulet to a specific list of people, or give it increased Penetration.

A character may also add shape and material bonuses to his total, and include a design or inscription for additional bonuses, as described below. He can incorporate several different designs or inscriptions into one amulet, but the total bonus is limited to his Craft Amulets score. For magi, the shape and material bonus cannot exceed their Magic Theory, as is normal, but they may add their score in Craft Amulets when determining this limit if they incorporate a design or inscription into the device.

If the character is using a Method and Power to produce the effect, he must perform the activity associated with the Method while the target wears the amulet to complete the enchantment. For example, a character using Invocation must spend a point of Confidence and speak or write the necessary words while focusing on the effect. If this activity requires a test of an Ability and the character fails his roll, he does not add his Intelligence or his score in the Method to his total, but he can still make the amulet if the results are greater than the intended level of effect. If not, the season is wasted, and this could even cause a tragedy of hubris.

AMULET TOTAL:
Intelligence + Craft Amulets + (Technique or Method) + (Form or Power) + Shape and Material Bonus + Design and Inscription Bonus + Dominion Aura

Greater amulets allow the character to produce charged items based on holy powers, something that is not normally possible. An amulet is usually worn by attaching it to a chain or string and hanging it around the neck, or by other methods such as placing it in a shoe or weaving it into a hatband. A target can only be affected by one amulet at a time, so there is no need to wear multiple amulets, and the effect ends if the amulet is broken or removed.

Specialties: a type of object, material, or design. (Supernatural)

DREAM INTERPRETATION*

In Judaism, dreams are seen as a means by which God communicates with people. Dream interpretation helps translate the confusing symbols within dreams to make clear the deeper meaning, and this is seen as a God-given talent limited to a select few. This is also a means of making a living in the Jewish Quarter, as Jews recognize the value of this skill and are willing to pay the dream interpreter enough for him to survive relatively comfortably.

You may use Dream Interpretation like Meditation, as a Holy Method combined with Intelligence, by focusing your mind before going to sleep. This takes approximately half an hour of ritual prayer, and you must sleep until you naturally wake or else your dreams are interrupted. You may also interpret other people's dreams, by spending at least an hour discussing the symbols of the dream with the subject. Roll your Intelligence + Dream Interpretation + a simple die vs. the subject's Communication + Folk Ken + a simple die, using the lesser of the two totals as your (Characteristic + Method) when activating the holy power.

Specialties: interpreting others' dreams, with a certain effect. (Supernatural)

GEMATRIA*

Gematria is a form of numerology, whereby Jewish mystics can discover hidden connections between the passages and words of great books, illuminating their understanding of the Divine and bringing them closer to God. The letters of the Hebrew alphabet double as numbers, and so each word or phrase of the Bible adds up to another number. By examining words, phrases, or verses with identical numerical value, Jewish scholars gain insight into the relationships between those passages.

You may use Gematria like Meditation, if you have access to a book written in Hebrew or Aramaic and about an hour of study time. You should make an Intelligence + Gematria stress roll vs. the book's Quality, and if successful you may use the book's Quality as your (Characteristic + Method) total when

using Meditation powers. If the book is a summa, this total cannot exceed its Level.

Specialties: a specific effect, studying summae, studying tractatus. (Supernatural)

KABBALAH*

This is the kabbalist version of Invocation, using the Names of God and His words described by the Tree of Life and the ten *sefirot*. It is an investment of faith and purity, and thus costs a point of Confidence (or Faith) to activate. Because this is such an intensely personal experience for a kabbalist, this lowers your Confidence Score by 1 for the duration of the effect — or, if Faith is used, prevents you from regaining that Faith point as long as the effect lasts. You can use temporary Faith points to activate holy powers, but the effect only lasts a moment.

You can also build a golem — a divine being brought to life with God's blessing. Creating a man from clay is a pinnacle achievement for a kabbalist because it demonstrates that you are pure and obey God's laws, have mastered the *Sefer Yetzirah*, and can harness the creative essence of the Divine.

To begin, you must choose the shape that the golem will take. Any shape is acceptable; there are three kinds of golems mentioned in Judaic literature, but you may design a different shape if you wish. The shape determines the Might of the resulting golem, and thus also determines the level of the effect.

GOLEM RITUAL LEVEL:
Golem's Divine Might

Although golems share common features, there is no single method for creating one. Each kabbalist must design his own formula as part of the creation ritual, and this formula is different for every golem. The ritual always takes at least a season of effort to perform.

Creating a golem is essentially a form of divine benediction, and thus requires Kabbalah + Blessing as its associated Method and Power. Your wisdom and creativity, represented by Intelligence, factor into the formula. Others can assist you if you lead them with the Ceremony Ability (see Blessed by God, New Virtues), and they add their Intelligence + Kabbalah scores to the final total. Finally, once the ritual is complete, you roll a simple die.

GOLEM RITUAL:
simple die + Intelligence + Kabbalah + Blessing + Dominion Aura

If your final total does not equal or exceed the level of effect, you suffer a Tragedy of Hubris and all your effort is wasted. If your total is greater than the effect level, but less than double it, you must either devote an additional season to the rite or abandon the project. Each point by which you exceed the level of effect holds over for the next season's total. When you have accumulated the value of the golem's Might, it forms out of clay and comes to life.

This process requires great force of will, and every season of effort invested into the ritual costs you and each of your assistants a Confidence Point (or a Faith Point). Once the golem lives, your Confidence Score is temporarily reduced by 1, and this Confidence cannot be recovered until the golem is destroyed.

Specialties: a certain effect, when writing, when chanting, making golems. (Supernatural)

MERKAVAH*

This is a special holy ritual that allows you to make contact with a supernatural being, wherever it may be, be it a ghost or demon, simple faerie or mighty angel. You must know something about your target's identity, having encountered it before, read about it in a mystic text, or been told of its existence by another scholar (and if this information is wrong, the rite will automatically fail). Armed with this knowledge, by praying to God and searching your soul, you bring about a holy connection to the being. You may then use this connection as you think best, most commonly to summon or communicate with the being and bargain with it for favors.

This use of the Ability tests your Stamina, as you must pray and fast for a season, cleansing your body and mind to become a worthy vessel for the knowledge you seek. Your Stamina is added to your score in Merkavah and your Adjuration. Since this is a divine power, a Dominion aura adds to the total. Finally, others may assist you in this activity if you lead them with the Ceremony Ability (see Blessed by God, New Virtues), contributing their Stamina + Merkavah scores. Finally, at the end of the season, you add a simple die.

MERKAVAH RITE:
simple die + Stamina + Merkavah + Adjuration + Dominion Aura

The Merkavah ritual requires at least a season of effort. During this time, you (and each other person participating in the ceremony) must perform a grueling ritual cleansing, which includes almost constant ablution, fasting, and prayer. This costs you a long-term Fatigue level, which you cannot recover until after the ritual is complete, and you must check for deprivation once a week, a total of twelve times until the ritual is complete (see **Ars Magica** 5th Edition, page 180). The storyguide may also require additional Stamina rolls in particularly grueling conditions.

To succeed, your final total must exceed the being's Might. This teaches you the entity's True Name, which may be thought of as a formula that acts as a holy connection. This gives you a +5 bonus to your Penetration multiplier for effects used against the being, and makes it possible for you to affect the being from afar using holy powers. It does not work both ways; your target does not effectively have an arcane connection to you.

Before rolling the die, you may choose to extend the ritual for an additional season, if you fear you have not purified yourself enough to achieve your goal. Note your total without the die roll, and then continue on and add it to your results for the subsequent season. This costs another long-term Fatigue level, just as if you had started a new Merkavah rite, but you can continue doing this every new season for as long as you are still conscious. You may also abandon the rite without rolling.

After adding the die, if your total does not exceed the target's Might score, you may suffer a Tragedy of Hubris, depending on the extent of your failure. For example, the target might sense that it was targeted by your effect, and may seek you out to question your intentions or punish you for your arrogance. You might gain a connection to a different entity, such as a demon — many demons have the same names as famous angels, and try to deceive those who accidentally summon them.

Merkavah can also be used in place of Purity. Activating a holy power with Merkavah still requires a season of effort and a long-term Fatigue level; you perform the same rite as above, substituting your score in the applicable Power for Adjuration.

Specialties: with a certain effect, a particular form of deprivation, affecting a specific type of entity. (Supernatural)

RABBINICAL LAW*

This is the Civil and Canon Law of the Jewish people. This Ability covers the vast body of civil and religious laws and customs of rabbinical Judaism. **Specialties:**

mitzvot, laws of a specific area, laws concerning a particular subject. (Academic)

THEOLOGY: JUDAISM*

This is the Theology of the Jewish faith. **Specialties:** The *Torah*, The *Talmud*, mysticism, heresy, history. (Academic)

Traditions

There are two holy traditions that are nearly exclusive to Jewish society: Kabbalists and the Baal Shem. Both of them have spread throughout Mythic Europe from their origins in southern France, and can be found in Jewish Quarters and communities from Iberia to Germany to the Holy Land and beyond.

HOLY TRADITION: BAAL SHEM

Favored Abilities: Adjuration, Blessing, Craft Amulets, Invocation

The Baal Shem, or "masters of the name," are folk healers and wandering practitioners of white magic. Their power comes primarily from their ability to invoke the many names of God. They are not taught in a *yeshiva* or ordained as rabbis, but instead learn their skills like other craftsmen, plying their services among Jewish Quarters as a kind of mystic trade. To this end, they usually learn a special Arcane Ability called Craft Amulets that allows them to make amulets and other magical devices that can take advantage of their holy powers.

In a sense, Baal Shem might be considered divine hedge wizards. Their practice of this sort of folk magic tends to be confined to cities with large Jewish populations, and is primarily a phenomena found only within Jewish culture; while Christians and Muslims occasionally buy and sell in trinkets and minor relics believed to have magical properties, the practice is marginalized by their faiths, and for the most part only Jews embrace this trade in great enough numbers to be considered a holy tradition.

HOLY TRADITION: KABBALISTS

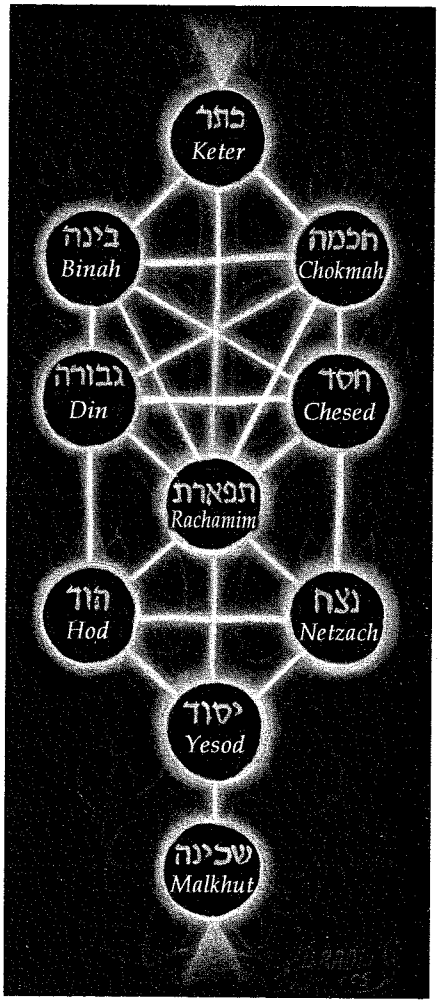
Favored Abilities: see below

Kabbalah, meaning "received tradition" or "receptivity," is a collection of spiritual works and powers practiced by Jewish mystics known as kabbalists. The mystical basis of Kabbalah originates in the first verse of the *Sefer Yetzirah*, which states that God used "32 mystical paths" to create the world. These paths describe ten **sefirot** ("emanations") drawn in a specific pattern, with 22 paths that connect them. This distinctive arrangement can be seen as an upside-down tree, with its roots at the top nearest God and the trunk and branches descending towards man, and is called the *Etz Chayim*, or the Tree of Life. It is the basis of a great deal of kabbalist discussion and speculation, as different mystics have attached different meanings and supernatural attributes to each of the different *sefirot* and paths.

Most kabbalists study the Tree of Life to become closer to God, as a spiritual exercise. They ponder the meaning of the *sefirot* and their connections to each

The Ten *Sefirot*

Faith Score	Sefirah	Translation
10	**Keter** (KEH-ter)	Crown
	Saying: *"In the beginning, God created the heaven and the earth."*	
9	*Chokmah* (CHOKE-mah)	Wisdom
	Saying: "Let there be light."	
8	**Binah** (BEE-nah)	Understanding
	Saying: *"Let there be a firmament in the midst of the waters, and let it divide the waters from the waters."*	
7	**Chesed** (CHEH-said)	Love
	Saying: *"Let the waters under the heaven be gathered together unto one place, and let the dry land appear."*	
6	**Din** (DEAN)	Justice
	Saying: *"Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth."*	
5	**Rachamim** (rah-chah-MEEM)	Mercy
	Saying: *"Let there be lights in the firmament of the heaven to divide the day from the night, and let them be for signs, and for seasons, and for days and years; and let them be for lights in the firmament of heaven to give light upon the earth."*	
4	**Netzach** (NEH-tzach)	Victory
	Saying: *"Let the waters swarm with swarms of living creatures, and let fowl fly above the earth in the open firmament of heaven."*	
3	**Hod** (HODE)	Splendor
	Saying: *"Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind."*	
2	**Yesod** (YEH-sode)	Foundation
	Saying: *"Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."*	
1	**Malkhut** (mall-CHOOT)	Kingship
	Saying: *"Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth."*	



other, the Names of God, and the words with which God spoke creation into being. Through this practice, kabbalists come to understand more of God's creation, learning unique combinations of holy names, letters, and words (Kabbalah), methods of cleansing the mind and spirit (Merkavah), and the ability to achieve mystic insights through Jewish numerology (Gematria) that enable them to use their holy Powers.

As the Tree of Life is associated with all the Powers and Methods of holy characters, kabbalists may treat any three Supernatural Abilities associated with the Divine Realm as favored Abilities. One of these must be a Method, chosen from the uniquely kabbalist Abilities listed above, as this is how the character joins the tradition. The other two may be any kind of holy Ability they wish to learn. Adjuration and Blessing are most common, as they are also associated with the Baal Shem, but Dream Interpretation, Understanding, and Transcendence are also represented, and even Holy Music (see Mythic Christianity) has begun to appear among the Ashkenazic Jews of Germany.

For those few kabbalists with True Faith, the Tree of Life also represents their connection to the Divine, giving them a means for charting their spiritual progress. In game terms, each of the ten *sefirot* correspond to a level of Faith. For example, a character with a Faith score of 3 can be said to have gained understanding of *Hod*, and one with Faith 5 might be considered to have mastered *Rachamim*. While it is thus theoretically possible for a kabbalist to reach a Faith score of 10, Issac the Blind writes that even the holiest mystic can never fully comprehend all the emanations of the Divine, and that attempting to do so may bring madness and even death.

Magi who have studied both Kabbalah and the Hermetic Arts also believe there is a mystic relationship between the *sefirot* and the ten Forms, though there is much debate about exactly how they correspond. Recently, two followers of Criamon published a controversial theory that the hierarchy of Forms, from highest to lowest, is Vim, Ignem, Auram, Terram, Herbam, Imaginem, Aquam, Animal, Corpus, and Mentem, based on the order of creation described in Genesis. However, even between the authors of this theory, there is no agreement about what this would signify or whether this idea might have any practical effect.

The Order and Kabbalah

The Order as a whole first became aware of Kabbalah in 1018, when conflict broke out in Iberia between a group of Flambeau magi and a group of Jewish mystics from Barcelona. Because of the desire to improve mundane relations after the Schism War, which had ended only the year before, diplomatic magi put an end to the battle by negotiating a truce, which stated in the Treaty of Barcelona that the Order of Hermes and the Order of Geonim (as they identified themeselves) pledged non-interference with each other as long as neither side again provoked hostilities. This was the first time the Order ever relaxed its strict "join or die" policy with foreign wizards.

To most kabbalists, the name "Order of Geonim" means the descendents of the spiritual leaders of Babylon, and thus applies to all those who study Kabbalah. However, there are tales of a mysterious society of powerful kabbalists living throughout Mythic Europe, dedicated to aiding the Jewish people and punishing their enemies for crimes against them. It is said that because of the Treaty of Barcelona, these "Geonim" are careful not to cross paths with members of the Order of Hermes, choosing instead to focus their efforts on more mundane threats. No one is sure exactly what would happen if war were rekindled between their two groups.

Holy Societas: Karaites

Favored Abilities: Craft Amulets, Holy Magic, Purity, Transcendence

Karaism is a sect comprised of Jews who believe they practice the original form of Judaism, free from theological invention and rabbinical interpretation. They reject the Oral Law, and interpret their holy commandments through a literal reading of the Tanakh only. This is because they believe that there is only one Torah, written during Moses' and Joshua's lifetimes, and that the contradictory opinions of the rabbis who wrote the Mishnah and the Talmud distort the meaning of the text. The term "karaite" means "Follower of the Scripture."

According to Karaite philosophy, which has many similarities with Islam, everything that happens in the world is God's Will, but this can be understood by carefully studying the scriptures. Only through human actions can evil come to pass, and thus bad things happen as divine punishment for human transgressions. For example, human and worldly medicine should be avoided, for sickness is evidence of human failing, and God alone should be consulted as physician.

Karaites perform a yearly 70-day fast and have adopted a significantly different calendar than orthodox Jews, to adhere to strictures against astrology ("observing times"). No karaite holiday lasts more than a single day, they celebrate Shavuot on Sunday, and they do not celebrate Chanukah. When they pray, women and men together, they kneel and prostrate themselves in a manner very like the Muslim prayer position. They also follow very different dietary laws — for instance, they allow eating milk and meat together if they come from animals of different species — and have very strict rules against marriage between close relatives or non-Karaite Jews, who they consider unclean.

Karaism first began to spread out of Persia in the late eighth century, when Anan ben David, a descendant of the royal house of David and Solomon, established it as a legitimate legal tradition. His motto, "Search diligently in the Law and rely not on my opinion," was the foundation of his *Book of Precepts*, which provided the first complete and systematic outline of non-rabbinical Jewish law.

In 1220, relations between Karaites and orthodox Jews are poor, and they live apart in large communities. Constantinople, for example, has two separate Jewish ghettos. They may also be found in Iberia, the Balkans, Crimea, and especially Egypt, where they are reputed to be exceptional goldsmiths. They do not seek converts, rather they teach karaism to their children and see that it continues through their family line. Thus, the tradition might be considered an exclusive lineage of sorts.

Because of their unorthodox interpretations of scripture, pious Karaites with The Gift may join the Order of Hermes, so long as they practice holy magic. They believe the laws against enchantment and divination in the Torah do not apply if the effect comes directly from God, though they do not allow other magi to cast spells upon them as this is obviously unclean. They might be found within House Ex Miscellanea, with Craft Amulets as their Minor Hermetic Virtue, Holy Magic as their Major non-Hermetic Virtue, and Karaite Magic as their Major Hermetic Flaw.

Mythic Companions: Kabbalists

Kabbalist characters designed as Mythic Companions are intended to more closely match Hermetic magi in power, and should thus fill a similar role in the saga. They have studied the secrets of Kabbalah during their years at *yeshiva*, and have achieved great understanding of the ideas in the Tree of Life. Thus, they occupy a position of great respect within the Jewish community and have access to many of the secrets of the Divine.

Required Virtues and Flaws: Kabbalists must begin with Outsider (Jew) as a Major Status Flaw. They also begin with Educated (Hebrew), and two Major Virtues from the list that follows:

Adjuration (Major, Supernatural Ability)
Blessing (Major, Supernatural Ability)
Kabbalah (Major, Supernatural Ability)
Merkavah (Major, Supernatural Ability)
True Faith (Major, General)

This leaves them with up to seven more points of Flaws, which may be spent to allow a total of fourteen more points of Virtues. They occasionally learn other Methods such as Gematria and Dream Interpretation, or learn Supernatural Abilities like Ceremony and Craft Amulets.

Minimum Ability Scores: Kabbalist characters gain 50 additional experience points from their Educated Virtue, and must spend them and 90 other experience points on the following Abilities:

Artes Liberales 1
Dominion Lore 2
Hebrew 4
Theology: Judaism 2
Rabbinical Law 1

The remainder of their starting experience points may be spent as the players see fit, usually on the Supernatural Abilities taken above.

Grog Templates

Jewish grogs may live in the Jewish Quarter, or at a covenant, and can thus take the Outsider (Minor) Flaw. They can't live anywhere else and still be Jews, since they cannot take the major Outsider flaw. Thus, grogs should be designed to associate with one of those two societies.

The Cantor

Characteristics: Int +2, Per 0, Pre +1, Com +2, Str –1, Sta 0, Dex 0, Qik +1
Size: 0
Age: 28 (28)
Decrepitude: 0
Warping Score: 0 (0)
Virtues and Flaws: Chazzan; Educated (Hebrew); Outsider (Minor, Jew); Fear (Christians)
Personality Traits: Loyal +2, Pious +3, Thoughtful +1
Reputations: Jew 3 (Christians)
Combat:
Dodge: Init +1, Attack n/a, Defense +4, Damage n/a
Fist: Init +1, Attack +2, Defense +3, Damage –1
Kick: Init 0, Attack +2, Defense +2, Damage +2
Soak: 0 (Stamina)
Fatigue Levels: OK, 0, –1, –3, –5, Unconscious
Wound Penalties: –1 (1-5), –3 (6-10), –5 (11-15), Incapacitated (16-20)
Abilities: [Area] Lore 3 (people), Artes Liberales 3 (rhetoric), Brawl 2 (dodging), Charm 2 (avoiding trouble), Concentration 3 (prayer), Dominion Lore 3 (angels), Etiquette 3 (Jews), Folk Ken 3 (Jews), Hebrew 4 (reading), Infernal Lore 2 (ghosts), Judaic Lore 3 (people), Leadership 3 (small groups), Music 3 (singing), Native Language 5 (reading aloud), Theology: Judaism 3 (the Talmud)
Equipment: Formal Jewish clothing.
Encumbrance: 0 (0)
Notes: The Cantor leads a nearby Jewish congregation in prayers, and he rarely leaves his part of the city. He might be related to a character at a covenant, or meet outsiders who come to the Jewish Quarter.

The Caretaker

Characteristics: Int +1, Per –2, Pre 0, Com +2, Str +2, Sta +3, Dex 0, Qik –2
Size: 0
Age: 34 (34)
Decrepitude: 0
Warping Score: 0 (0)
Virtues and Flaws: Shammash; Lesser Immunity (possession); Educated (Hebrew); Outsider (Minor, Jew); Lame
Personality Traits: Dedicated +3, Brave –1, Quiet +2
Reputations: Dependable 2 (Jewish Quarter), Jew 2 (Christians)
Combat:
Dodge: Init –2, Attack n/a, Defense +1, Damage n/a
Soak: +3 (Stamina)
Fatigue Levels: OK, 0, –1, –3, –5, Unconscious
Wound Penalties: –1 (1-5), –3 (6-10), –5 (11-15), Incapacitated (16-20)
Abilities: [Area] Lore 3 (history), Artes Liberales 1 (Hebrew), Awareness 4 (alertness), Brawl 2 (dodging), Charm 2 (shy), Chirurgy 2 (setting bones), Concentration 4 (focusing on a task), Etiquette 3 (synagogue), Folk Ken 3 (men), Hebrew 3 (stories), Judaic Lore 3 (people), Leadership 2 (giving directions), Music 4 (sing), Native Language 5 (stories), Profession: Cleaning 5 (dirty floors), Rabbinical Law 3 (*mitzvot*), Teaching 3 (Judaic lore), Theology: Judaism 4 (The Torah)
Equipment: Broom, Jewish clothing.
Encumbrance: 0 (0)
Notes: The caretaker works at a local synagogue, where he keeps things tidy and in order, though he moves very slowly due to a terrible injury he suffered during a riot many years ago. He knows a great deal about the divine, and has witnessed many miracles that he is happy to talk about.

The Joker

Characteristics: Int +1, Per 0, Pre +1, Com +1, Str 0, Sta +2, Dex +2, Qik +1
Size: 0
Age: 25 (25)
Decrepitude: 0
Warping Score: 0 (0)
Virtues and Flaws: Badchan; Educated (Hebrew), Warrior; Improved Characteristics; Carefree; Outsider (Minor, Jew), Weakness (jesting)
Personality Traits: Brave +2, Loyal –1, Funny +2
Reputations: Badchan 2 (Jewish Quarter), Jew 1 (Christians)
Combat:
Axe & Heater Shield: Init –1, Attack +11, Defense +9, Damage +6
Fist: Init –2, Attack +7, Defense +6, Damage 0
Soak: +9 (full metal scale armor)
Fatigue Levels: OK, 0, –1, –3, –5, Unconscious
Wound Penalties: –1 (1-5), –3 (6-10), –5 (11-15), Incapacitated (16-20)
Abilities: [Area] Lore 3 (Jews), Artes Liberales 2 (rhetoric), Athletics 3 (running), Awareness 3 (in combat), Brawl 4 (punching), Charm 5 (humor), Great Weapon 3 (pole axe), Guile 3 (impersonating others),

Hebrew 4 (riddles), Music 4 (bawdy songs), Native Language 5 (jokes), Single Weapon 4 (axe), Survival 1 (for a short period)
Equipment: Axe, Heater Shield, Full metal scale armor, pack containing gear to care for weapons and armor and establish camps when traveling.
Encumbrance: 3 (4)
Notes: The Joker lived as a Jewish wedding jester for several years, but offended too many people and was forced out of the Jewish community. Thus, he joined a covenant and became a grog. He still has a tendency toward raunchy humor and insults that gets him into trouble, but he is trying to reform and become a good Jew.

Companion Templates

For particularly interesting Jewish companions, try to find a way to involve them with both a covenant and the Jewish community at large. Here are three examples.

Jewish Doctor

Characteristics: Int +4, Per +1, Pre +1, Com +2, Str –2, Sta –1, Dex 0, Qik 0
Size: –1
Age: 26 (26)
Decrepitude: 0
Warping Score: 0 (0)
Confidence Score: 1 (3)
Virtues and Flaws: Custos; Doctor, Great Intelligence; Outsider (Major, Jew); Humble (Minor); Small Frame
Personality Traits: Friendly +3, Humble +2, Wise –2
Reputations: Jew 3 (Christians)
Combat:
Dodge: Init 0, Atk n/a, Def +2, Dam n/a
Soak: –1 (Stamina)
Fatigue Levels: OK, 0, –1, –3, –5, Unconscious
Wound Penalties: –1 (1-4), –3 (5-8), –5 (9-12), Incapacitated (13-16)
Abilities: Arabic 5 (medical terms), [Area] Lore 1 (places), Artes Liberales 5 (rhetoric), Awareness 2 (distractions), Brawl 1 (dodging), Charm 3 (Gentiles), Chirurgy 5 (setting bones), Concentration 1 (avoiding distractions), Folk Ken 3 (Gentiles), Greek 2 (translating Arabic), Hebrew 5 (reading), Latin 5 (conversation), Medicine 5 (physician), Native Language 5 (anecdotes), Philosophiae 3 (natural philosophy), Theology: Judaism 2 (history), Teaching 3 (Chirurgy)
Equipment: Jewish clothes, physician's tools.
Encumbrance: 0 (0)
Notes: The Jewish Doctor learned the true science of healing at an academy, but because of his size and his faith he has difficulty being taken seriously among Christians. When not practicing his trade in the Jewish Quarter, he has found unique employment at a Hermetic covenant. There he has had the opportunity to pursue his scholarly interests while helping injured grogs to recover from their wounds. He has plenty of room for additional Flaws and Virtues.

The Rabbi

Characteristics: Int +1, Per +2, Pre +1, Com +2, Str 0, Sta 0, Dex –1, Qik 0
Size: 0
Age: 30 (30)
Decrepitude: 0
Warping Score: 0 (0)
Confidence Score: 1 (3)
Virtues and Flaws: Rabbi; Dream Interpretation; Understanding; Educated (Hebrew); Avaricious (Major); Outsider (Major, Jew); Poor, Fragile Constitution
Personality Traits: Excitable +3, Avaricious +2, Hesitant +1
Reputations: Jew 3 (Christians)
Combat:
Dodge: Init 0, Atk n/a, Def +2, Dam n/a
Soak: +0 (Stamina)
Fatigue Levels: OK, 0, –1, –3, –5, Unconscious
Wound Penalties: –1 (1-5), –3 (6-10), –5 (11-15), Incapacitated (16-20)
Abilities: [Area] Lore 5 (history), Artes Liberales 1 (rhetoric), Awareness 1 (people), Brawl 1 (dodging), Charm 5 (Jews), Dream Interpretation 4 (interpreting), Etiquette 3 (Jews), Folk Ken 4 (older women), Hebrew 4 (biblical imagery), Judaic Lore 3 (people), Leadership 3 (discussion), Native Language 5 (discussion), Rabbinical Law 2 (divorces), Theology: Judaism 2 (Talmud), Understanding 4 (memory)
Equipment: Rabbi's clothes.
Encumbrance: 0 (0)
Notes: The Rabbi could take two more Minor Flaws and two additional Minor Virtues. He makes a living by interpreting dreams in the Jewish Quarter, and enjoys reading books whenever he gets the opportunity, though he cannot afford new ones and has read everything at the synagogue. Perhaps he learns of a covenant, and offers to trade his services with them in exchange for copies of books.

The Jewish Witch

Characteristics: Int +1, Per +2, Pre +1, Com +2, Str 0, Sta 0, Dex –1, Qik 0
Size: 0
Age: 35 (35)
Decrepitude: 0
Warping Score: 0 (0)
Confidence Score: 1 (3)
Virtues and Flaws: Redcap; Blessing, Invocation; Craft Amulet; Black Sheep; Outsider (Major, Jew); Driven (Major, have children); Judged Unfairly
Personality Traits: Bitter +2, Loyal +1, Selfish +1
Reputations: Jew 2 (Christians), Idolater 2 (Jewish Quarter)
Combat:
Dodge: Init +0, Atk n/a, Def +4, Dam n/a
Soak: +0 (Stamina)
Fatigue Levels: OK, 0, –1, –3, –5, Unconscious
Wound Penalties: –1 (1-5), –3 (6-10), –5 (11-15), Incapacitated (16-20)
Abilities: Artes Liberales 1 (reading), [Area] Lore (cities) 5, Athletics 3 (walking), Awareness 3 (people), Blessing 4 (herself), Brawl 3 (dodging), Chirurgy 2 (bandages), Code of Hermes 2 (Jews), Craft Amulet 5 (images), Folk Ken 3 (avoiding people), Hebrew 5 (curses), Invocation (protective wards) 4, Judaic Lore 3 (politics), Latin 5 (speaking), Native Language 5 (slang), Order of Hermes Lore (magi) 4, Rabbinical Law 1 (women)
Equipment: Enchanted shoes, amulets, traveling clothes.
Encumbrance: 0 (0)
Notes: The Jewish witch knows how to craft amulets and has several holy powers that she learned growing up in the Jewish Quarter. She married a Hermetic magus, and her family disowned her as an idolater, so she joined House Mercere and became a Redcap. She still thinks of herself as a good Jew, and tries to obey the *mitzvot* at all times. Her husband recently disappeared, and no one knows where he is, and now she finds herself in a quandary: she is desperate to have a child, but she cannot legally remarry without proof that her husband is dead.

Bibliography

Bacharach, J. L., A *Middle East Studies Handbook.* Seattle & London: University of Washington Press, 1984.

Baldwin, Marshall W., ed. *Christianity through the Thirteenth Century.* New York: Walker and Company, 1970.

Bank, A., Genest, J., and Honigsberg, D., with Tidball, J. (ed.), *Kabbalah: Mythic Judaism.* Roseville, Minnesota: Atlas Games, 1998.

Bosworth, C. E., *The New Islamic Dynasties.* New York: Columbia University Press, 1996.

Brown, Peter. *The Cult of Saints: Its Rise and Function in Latin Christianity.* Chicago: University of Chicago Press, 1981.

Bredero, Adriaan H. *Christendom and Christianity in the Middle Ages.* Grand Rapids: William B. Eerdmans Publishing Company, 1994.

Brice, W. C. (ed). *An Historical Atlas of Islam,* Leiden: E. J. Brill, 1981.

Chodkiewicz, M., with Sherrard L. (trans.), *Seal of the Saints: Prophethood and Sainthood in the Doctrine of ibn 'Arabi.* Oxford: Islamic Texts Society, 1993.

Christie, N., *Blood and Sand: The Levant Tribunal.* Roseville: Atlas Games, 2002.

Chupp, S., with Hildebrand, L. A., *Pax Dei.* Stone Mountain: White Wolf Game Studio.

De Voragine, Jacobus. *The Golden Legend: Readings on the Saints.* 2 vols. Trans. William Granger Ryan. Princeton, N.J.: Princeton University Press, 1993.

De Voragine, Jacobus. *The Golden Legend: selections.* Trans. Christopher Stace. London; New York: Penguin Books, 1998.

Eggar, V.O., *A History of the Muslim World to 1405.* Upper Saddle River, NJ: Pearson Prentice Hall, 2004.

Fahd, T., "Anges, Démons et Djinns en Islam" in *Génies, Anges et Démons* (Sources Orientales, Vol. 8), pages 153-211, Paris: Éditions de Seuil, 1971.

Flint, V.I.J., *The Rise of Magic in Early Medieval Europe.* Princeton: Princeton University Press, 1991.

Guillaume, A., *Islam.* 2nd ed., Harmondsworth, Middlesex: Penguin, 1956.

Halm, H., *Shiism,* trans. Watson, J. Edinburgh: Edinburgh University Press, 1991.

Hillenbrand, C., *The Crusades: Islamic Perspectives.* Edinburgh: Edinburgh University Press, 1999.

Holt, P. M., *The Age of the Crusades.* London & New York: Longman Inc., 1986.

Hourani, A., *A History of the Arab Peoples.* London: Faber and Faber, 1991.

Kennedy, H. N., *The Prophet and the Age of the Caliphates.* London & New York: Longman Inc., 1986.

Lane, E. W., ed. Lane-Poole, S., *Arabian Society in the Middle Ages.* London: Curzon Press, 1987 (reprint of 1883 edition).

Lewis, B., *The Assassins: A Radical Sect in Islam.* London: Weidenfeld & Nicolson, 1967.

Lewis, B., *The Middle East.* London: Phoenix, 1996.

Livingstone, E. A., *The Concise Oxford Dictionary of the Christian Church.* 2nd ed., Oxford & New York: Oxford University Press, 2000.

MacCulloch, J. *A. Medieval Faith and Fable.* Boston: Marshall Jones, 1932.

Marcus, J.R., *The Jew in the Medieval World: A Source Book: 315-1791.* West Orange: Hebrew Union College Press, 1990 (reprint).

Matt, D.C., *The Essential Kabbalah: The Heart of Jewish Mysticism.* San Franciso: Harper Collins, 1996.

McBrien, Richard P. *The Lives of the Saints.* San Francisco, CA.: HarperSanFrancisco, 2003.

The Meaning of the Glorious Koran, trans. Pickthall, M. M. New York & London: Mentor, no date listed.

Mostyn, T. (ed). *The Cambridge Encyclopaedia of the Middle East and North Africa.* Cambridge & New York: Cambridge University Press, 1988.

Neugroschel, J. (trans.), *Great Tales of Jewish Fantasy and the Occult.* Woodstock: The Overlook Press, Peter Mayers Publishers, 1976.

Riley-Smith, J. (ed.), *The Atlas of the Crusades.* New York & Oxford: Facts On File, 1991.

Rippin, A., *Muslims: Their Religious Beliefs and Practices.* 2nd ed., London & New York: Routledge, 2001.

Roolvink, R. (ed). *Historical Atlas of the Muslim Peoples.* Amsterdam: Djambatan, 1957.

Sourdel, D., *Islam,* trans. Scott, D. New York: Walker and Company, 1962.

Sourdel, D., *Medieval Islam,* trans. Montgomery Watt, J. London, Boston, Melbourne & Henley: Routledge & Kegan Paul, 1983.

Southern, R. W. *Western Society and the Church in the Middle Ages.* London, New York: Penguin Books, 1970.

Stouck, Mary-Ann, ed. *Medieval Saints: A Reader.* Peterborough, Ont.: Broadview Press, 1999.

Swartz, M.D., *Scholastic Magic: Ritual and Revelation in Early Jewish Mysticism.* Princeton: Princeton University Press, 1996.

Toorawa, S. M., "Khidr: The History of a Ubiquitous Master," in *Sufi,* No. 30 (Summer 1996), pages 45-49.

The Unbound Bible: http://unbound.biola.edu/ (15th April 2002)

Unterman A., *Dictionary of Jewish Lore & Legend.* Singapore & London: Thames and Hudson Ltd., 1991.

Various, *The Catholic Encyclopaedia:* http://www.newadvent.org/cathen/ (15th April 2002)

Various Leading Orientalists, *The Encyclopaedia of Islam.* 1st Edition, 4 vols. and Supplement, Leiden: E. J. Brill & London: Luzac & Co., 1913-38.

Various Leading Orientalists, *The Encyclopaedia of Islam.* New Edition, 9 vols. and Supplements, Leiden: E. J. Brill, 1979-98.

Volz, Carl A. *The Church of the Middle Ages.* St. Louis: Concordia Publishing House, 1970.