

STEVE JACKSON AND IAN LIVINGSTONE

ADVANCED
FIGHTING
FANTASY

PRIEST'S COMPANION



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priests companion

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INTRODUCTION

Since the release of Advanced Fighting Fantasy 2nd Ed in 2011, we have released several rules companion books providing new elements such as additional Special Skills, Talents, magical styles and additional or optional rules.

The Combat Companion focused on the more martial Hero type, with new weapons, armour and combat related rules and options. This was followed by the Magic Companion, which took the same approach but focused on Wizards and Sorcerers and similar users of the arcane arts.

This obviously left Priests as the major unaddressed Hero type. Priests, redesigned for AFF 2nd Ed, have a particular issue for a long campaign, especially when compared to the other types.

Warrior-types can acquire new Talents, more Special Skills and make use of more combat options to become better at fighting enemies. Sorcerers collect more components and develop their ability to become better at casting their spells. Wizards gain new and more powerful spells and increase constantly in power.

Priests however start with one specific and three general Powers at the beginning of the campaign, and although the extent of these Powers depends on the Devotion total of the Priest, they don't improve greatly as the campaign progresses.

In the core book there is no way to acquire new Powers, and few ways for the Priest to become more powerful or increase the range of actions they can take.

And thus once the Magic Companion was complete, thoughts turned to providing options for the Player with a Priestly Hero and the Director using Priests as enemies and NPC's.

Within this book you will find plenty of options for Priest Heroes, making them more viable for long term campaigns, providing new displays of their holy Blessings and giving them more and varied actions they can take to support their comrades and oppose their enemies. Of course, these options also provide greater scope for enemy Priests to be even more of a threat!

As with the previous Companion books, these options are all just that: optional. A Director should carefully consider how each of them will affect their campaign, and decide on a case by case basis whether they will enhance or unbalance their game. Just because a rule or option is given in this book does not mean that it will be suitable for every game.

The idea behind all of the Companion books is to provide additional ways to differentiate between different Hero types.

One of the potential downsides with a simpler core mechanic is that it is sometimes easy for similar types to look and "feel" the same, which can sometimes discourage Players from choosing the type of character they want in case they impinge on the other Players. Offering additional options is an important way of differentiating Heroes, and indeed this book would allow for a whole party of Priests, all playing differently to the others.



CHAPTER 1 - PRIESTS OF TITAN

A Priest on Titan is, first and foremost, a representative of their Patron Deity. They promote the values and interests of that God, try and attract or convert more devotees to the worship of that God and try and ensure that the sphere of influence of their God is protected.

Secondarily, the Priest is also a representative of their Religion; that is to say that they are a part of an organised Hierarchy, part of a specific Shrine or Temple. Priests will have superiors and peers, and they will have both responsibilities and benefits from being part of these organisations.

Although representing their Deity is, and should be, the primary responsibility for a Priest, many develop a greater loyalty to their Temple and the organised religion than they do to their Deity. In some ways this is understandable because a High Priest, Grand Priest, Templemaster or whatever will be standing in front of a young Priest, but their Deity is not.



One of the roles demanded by both superiors and Deity alike is to try and attract new followers to that religion. All of the Gods demand followers, and their Priests are the main way of attracting and keeping them. Some Priests will travel the countryside trying to entice people to follow their God, others will preach fiery sermons from (or outside) a Temple. Others might aim for political power, for the ear of a King leads to the soul of a Kingdom. However they do it, these Priests are competing with other Priests and religions for a limited resource.

Many of these Priests will also be using their success as a springboard to greater power within the Temple. Every young Acolyte dreams of becoming High Priest one day and the only way to do that is to work hard, impress your superiors and convert lots of new followers!



So what does this mean for a Hero who is also a Priest? Few Heroes dream of a lifetime of boring Temple work, of fawning over superiors, of trying to impress just to gain small promotions. Heroes are just that: heroic. They became Heroes to find treasure, defeat enemies, and even save the world! It is very hard to save the world if your daily routine is one of mundane tasks, quiet contemplation and prayer.

Heroes get out into Titan, they battle monsters, they recover treasure and artefacts, they oppose powerful enemies and they save the world. This means of course that they are only rarely in their home Temple (if they even have one). From a promotion and hierarchy point of view this means that they rarely come to the notice of their superiors. This is rarely a problem of course, because although promotion is nice, saving the world is better.

So how does this affect how the average person on Titan views a Hero Priest? For many ordinary people, a Priest is similar to their butcher or innkeeper, albeit with a much grander shop! Priests sell their religion, and most people will have one Patron and so one Temple they visit on a regular basis. Priests are to be listened to and respected, but not really thought about regularly. They are just a part of everyday life!

Priests Companion

A Priest who is also a Hero however is a different matter. These will be encountered only rarely by most ordinary people, and indeed most normal folk in cities, towns and villages will never meet an adventuring Priest. They are outfitted differently for one thing.

"Normal" Priests wear robes (or similar) and a prominent holy symbol. Adventuring Priests wear armour, are armed and are weighed down by a backpack and gear. They are quite possibly also covered in blood and various other foul substances. Normal Priests might be accompanied by a servant to fetch and carry whereas an adventuring Priest will be in the company of warriors, rogues, wizards and even stranger companions.

To put it bluntly, adventuring Priests are scary! The way they look, the way they act and the deeds they strive to do make them a world apart from the ordinary Priests in the Temple. In turn, this means that ordinary people are usually very cautious when dealing with an adventuring Priest.

If a warrior or a rogue marches into a city tavern and starts throwing their weight around, the innkeeper can call the guard and they will march the warrior away. Or, in extreme cases, carry their corpse away. A Wizard of course is very different. Upset a powerful wizard and you may not stay the same shape for very long! Priests don't wield that kind of power, but they do still have a direct line to the Gods and the backing of a Temple. Upset a Priest and you may regret it for all eternity!

These opinions of fear, respect, awe and uncertainty will influence how ordinary people feel about the Priest/Hero. Part of their attitude will come down to whether they share the same religion and if not how their religions feel about each other. A lot will also depend on the way the Priest acts. One who marches in as if they own the place, demand, abuse and order may not be viewed that favourably, whereas one that shows respect will receive serious respect in return.

A Director should feel free to modify the reaction of various encountered people accordingly because of the status of the Priest. In an area friendly to that religion, and where the populace worship that God, the Priest should receive a bonus to interactions by default. Of course, the reverse is also true. A Priest travelling in an area loyal to an opposing Deity will be viewed with suspicion and outright hostility.



CHAPTER 2 - NEW TALENTS AND SPECIAL SKILLS

This chapter describes several new Special Skills and Talents specific for Priests and other Heroes of a religious persuasion. These can be introduced for new Heroes or later on in a campaign as the Director sees fit.

New Special Skills

These new Special Skills can (in general) be chosen by a new Hero or one in the later stages of a campaign.

Benedictions

In addition to the major holy Powers that a Priest is able to bring to bear to manifest the power of their Patron Deity, many Priests are able to use Benedictions. These are minor Powers, but can be very useful in the right situations. This Special Skill can only be taken by a Priest or Acolyte within an actual religion (or someone directly blessed by their God) but does not absolutely require the MAGIC characteristic. Thus this Special Skill can be taken by Lay Priests, Paladins, Temple Guards and other members of a Temple hierarchy without requiring them to be full magic users.

Magic - Hermitage

Some who devoutly serve the Gods of Titan do it without being part of an organised Temple or Religion, without books and without dedicating themselves to one God or group of Gods. Possessed of a kind of built in general "holiness", these Hermits often live alone in remote areas, relying on all of the Gods to see to their well being. Occasionally, these Hermits leave their retreats to take more direct action. A Hero with this special skill is able to make use of certain Priestly Powers as described in Chapter 6.

This special skill cannot be taken in conjunction with any other Magic Special skill.



Magic - Druidism

Some Priests eschew the formal Religions with their Temples and hierarchies, instead worshipping the combined Deities of plants, animals and nature. These Druids do not see their role as that of a bridge between the common worshippers and their God, but rather as a guardian and steward of the natural world, in whatever form that takes. This special skill gives a Hero the Druidic Powers described in Chapter 6.

This special skill cannot be taken in conjunction with any other Magic Special skill.

Priests Companion

Magic - Shamanism

In the less settled areas of Titan, the Gods are often not worshipped in Temples and Shrines, or indeed worshipped directly. Instead, the Shaman of the tribes speak to their ancestors in a smoke-induced trance, imploring them to intercede with the Gods on their behalf. These Shaman thus have the spirits of their ancestors watching over them and providing assistance when necessary. A Hero with this special skill is able to make use of certain Priestly Powers as described in Chapter 6.

This special skill cannot be taken in conjunction with any other Magic Special skill.

Rituals

Sometimes, when the situation is dire, a Priest must channel a much greater amount of their God's power than the normal Priestly Powers will allow. These greater Rituals are not known by most Priests, but those who actively oppose evil are more likely to make use of them. Even the most powerful High Priest will never know more than a handful of them, and so a Priest must choose them with care. A Priest must have at least 3 in their Magic-Priestly Special Skill to learn this one.



New Talents

Any Talents marked with a * can only be taken by an ordained Priest.

Chosen

This Hero is marked by their Patron Deity for higher things and great deeds, and this Talent is unusual in that it cannot be taken by a Priest Hero. However, the Talent grants the Hero Salvation, which works exactly the same way as in the core rulebook (AFF p88). It will only ever work once, and once used, the Hero will lose this Talent (never to be regained).

The main caveat is that the Hero must live and act according to the tenets of their God. If the Director feels that the Hero is acting in a way that contradicts how their Patron wants them to act, the Talent can be removed from the Hero either temporarily or permanently.

*Consecrated Aura **

A Priest with this Talent radiates a holy aura. Although sometimes detectable by mortals, this aura is repulsive to any Demon or Undead. Either of these creature types must successfully Test their SKILL in order to get within two yards of the Priest. This aura loses its power with those specific enemies if the Priest chooses to take any aggressive action against them.

*Destined for Greatness **

This Priest is marked by their Patron deity as being destined for some special goal. They may, over the course of their career, call for Divine Intervention twice. This Talent may be taken when the Hero is first created or later, but it cannot be purchased later if the Priest has already called for Divine Intervention.

Gentle Aura *

This Priest radiates an aura of calm and peace, and strangers often feel relaxed when nearby. Any encounter that is "Unfriendly" will be considered "Neutral" until the Priest or one of their comrades takes an aggressive action. The Director may, for certain encounters, treat Hostile encounters as either Unfriendly or Neutral depending on the circumstances.

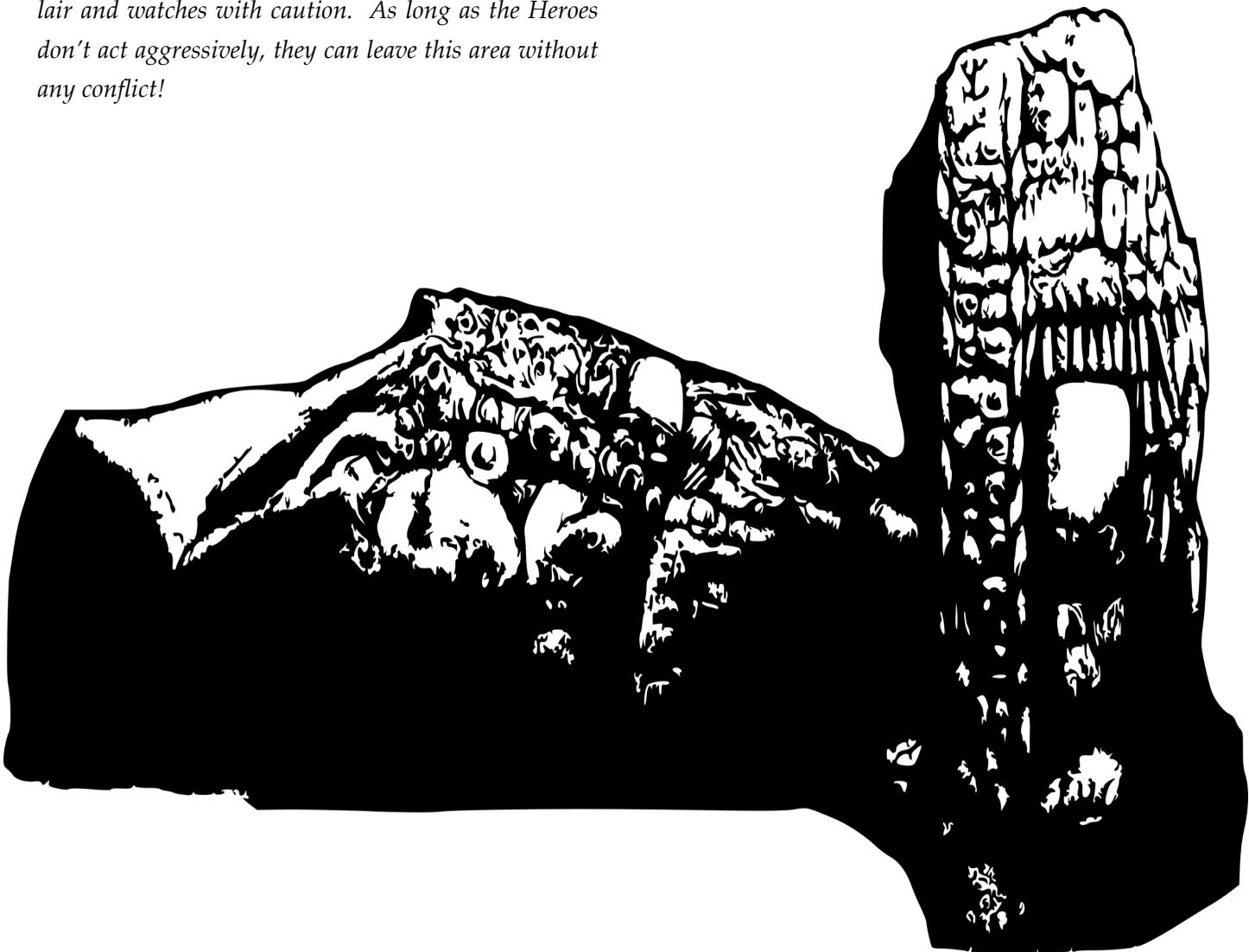
Example: Bhamin of Grall, a Priest of Usrel, Goddess of Peace, and so a good fit for the Gentle Aura Talent. He is trekking through some woodland with his companions, and encounters the lair of a Gark. Normally Unfriendly, this creature would usually be expected to threaten the Heroes or demand money with menaces. When Bhamin steps forward and says a few calming words, the Gark retreats quietly towards his lair and watches with caution. As long as the Heroes don't act aggressively, they can leave this area without any conflict!

High Priest *

When a Priest has risen high enough in the estimation of their Deity and the Temple hierarchy, they can be appointed as a High Priest. Most High Priests are placed in charge of a specific Temple or Shrine, but some are given the title without a specific responsibility.

A Hero may only take this Talent if they have the Magic-Priestly special skill at 5 or more and, importantly, when the Director judges that they have a high enough standing within their religion. The XP must still be paid for the Talent however.

A Hero with this Talent is able to use each of their Priestly abilities twice per day. Expending LUCK still allows a single extra use however, as does the Blessed Talent.



Priests Companion

Sacrificial Power *

This Priest can, *in extremis*, use their own inner power to lay waste to Unholy enemies that surround them. The Priest can expend as many LUCK points as they wish to inflict an equivalent amount of STAMINA damage to every Undead or Demon within 30 yards. If the Priest is reduced to 0 LUCK this way, an additional 1d6 damage is inflicted. This power is a direct manifestation of their Gods power and cannot be avoided. Armour also does not apply to this damage.

Example: The Priests of Usrel are not normally known for their direct opposition to the depredations of the Undead, and nor do their normal Powers help against such foes. So when Bhamin of Grall encounters a large group of Skeletons with only one companion, he knows that he is in trouble. Luckily, he is now an experienced Priest with two Talents, and the second one he chose was Sacrificial Power!

Bhamin has eight LUCK remaining, and is unsure whether this will be enough. He is sure though that even a few Skeletons will be enough to overwhelm the two of them, and so uses up all of his remaining LUCK points. This inflicts 8 STAMINA damage, plus another 1d6 to each of the Skeletons. This destroys all but one (which is easily finished off), but Bhamin will not be able to draw on his LUCK for a long time to come!



Subconscious Channelling *

A Priest with this Talent can use their Powers (or Benedictions) without using their action to do so, and can even use them if they are asleep, unconscious or dying. The Player still decides what power to use and when, and they can still only use one Power or Benediction during a single round, but otherwise it requires no action at all from the Priest.

Example: Welec, Beloved of Sindla, has been attacked by a Cave Troll, and is fighting for her life in solo combat. On the first round, Welec uses the Bless Power on herself, but also makes a combat roll, something other Priests would not be able to do. The fight does not go well, and Welec ends up unconscious. The Troll steals her coin purse, and then leaves her body where it fell. As the Troll moves out of sight, Welec uses her Heal Power to restore some STAMINA and regain consciousness. Beaten and poorer, she is at least alive.

Warrior Priest *

Some Priests specialise in battling the most evil creatures found on Titan, and can manifest the power of their faith against these enemies. When fighting a Demon, Undead or a specified enemy of their God, they can add their weapon Special Skill to their MAGIC characteristic rather than their SKILL.

Example: Laige of the Blue Spear is a Priestess of Throff, and has focused on MAGIC rather than SKILL at Hero creation, having a MAGIC of 7 and a SKILL of 5. She also has the Polearms special skill at 2 points. Although when fighting a Goblin she will add her 2d6 roll to a total of 7, against a Mummy she would add her 2d6 to a 9. Throff does not have Specific Enemies, so either this power applies only to Undead and Demons or else if the Option in Chapter 5 is used, the Director may assign one Specific Enemy of Throff for this campaign.

CHAPTER 3 - BENEDICTIONS

Those that devote themselves to one or other of the Gods of Titan often find themselves granted the ability to spread the power of their Deity to others. Maybe this is to help the faithful spread the word or maybe it is just to get the power of that God to as many people as possible.

These Benedictions can be acquired and used by Priests or faithful layfolk. A Hero does not require the MAGIC characteristic to use them, and nor do they need to be an ordained Priest of a God, although they should be part of an organised religion. Priests almost always have Benedictions and use them, but they are not required to. If the "Limited Special Skills" option is being used and the Hero has no MAGIC characteristic, the limiting characteristic is SKILL.

Gaining Benedictions requires two things. Firstly the Hero should have the Benedictions special skill, which gives the Hero knowledge of the specific prayers and words required to grant a Benediction to another and indeed what that represents for their God.

Secondly the Hero must have declared their faith and devotion to one Patron Deity. A Hero that does not follow the edicts and beliefs of their God can, and will, lose the ability to use these Benedictions, much like a "Fallen Priest" does. Like a fallen Priest they may attempt to redeem themselves as determined by the Director.

If a Hero forsakes their faith or changes their Patron deity, they will lose all current points they have in their Benedictions special skill. If they have a new Patron deity, they may now acquire a new Benedictions special skill starting at 1 point again.

Acquiring Benedictions

If a Hero starts with, or acquires later, the Benedictions special skill, they will gain a number of Benedictions equal to the number of points in their Benedictions special skill. An Ordained Priest however will also have further Benedictions equal to their Magic-Priestly special skill.

Thus a warrior who is faithful to the God Telak and has 2 points in the Benedictions special skill will know two Benedictions.

A Priest of Telak with 3 Magic-Priestly and 3 Benedictions special skill will know six Benedictions, although the same Priest without the Benedictions special skill would not know any.

A Wizard with 7 MAGIC and the Benedictions special skill of 1 will know a single Benediction.

If a Hero later increases their Benedictions and/or Magic-Priestly Special Skills, they will be able to choose new Benedictions.



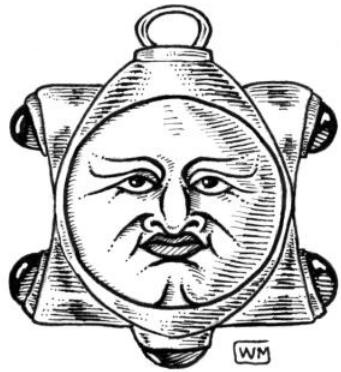
The Benedictions chosen are not related to the Powers of the God that grants them, and can be chosen as desired from the list.

Example: Blaine, Priest of Verlang, has the Benedictions special skill at 2 points. As he also has a Magic-Priestly special skill of 2, he knows Four Benedictions in total. He knows Armour of Faith, Fate of the Blessed, Holy Battle and Strike of Faith.

Using Benedictions

A Hero can use every Benediction that they know once per day (between midnight and midnight). If the Hero has the Blessed Talent, that will also apply to Benedictions, and allow one of them to be used twice in a day. Similarly, a Hero can also expend a LUCK point to re-use a Benediction, much as they can a standard Priestly power.

No roll is required to use a Benediction, although it does take a full round to make happen. The Benediction can never be used on the Hero bestowing it, and the target of the Benediction must be either within touching distance or very close (the Director should decide, but more than six feet or so should not be allowed).



The Player should announce that they are using the Benediction, and who they are using it on. The result will affect the target immediately. They then lose further use of that Benediction until midnight that day. All Benedictions will expire at midnight or at the end of their duration (whichever is sooner), and a Hero can only have one active Benediction at a time.

Example: Father Orintar, Priest of Fulkra, casts the Alacrity Blessing on Manit Blackscar his colleague. Manit will have this Blessing and can use it at any time before midnight. If they use it at say 8pm in the evening, they are then able to receive another Benediction. If they have not used it by midnight, the Benediction is lost.

The Benedictions

The list below is not exclusive, and other Benedictions may exist. As usual, all of these are at the discretion of the Director who may decide to exclude one or more from their campaign.

Alacrity Blessing

The recipient of this Blessing may, whilst it is active, act before an enemy attacks, a trap strikes etc. The Hero must be aware of the threat and the nature of the threat, and must successfully Test their SKILL, but if so they can take a full action before the threat itself takes place. The Hero will seem to blur in the air as they move to escape or counter the danger. Once used, this Benediction is then lost.

Armour of Faith

The Hero receiving this Benediction is protected slightly against harm. Until it expires at midnight, the Hero may choose to re-roll ONE armour roll, with the caveat that the re-roll cannot be lower than the original roll (although it can be the same). If the re-roll is lower, it should be rolled again until it is equal to or greater than the original roll. Once the decision to re-roll has been made, that decision cannot be changed.

Befriend Animal

This Benediction is used on a non-magical animal, making them slightly more inclined to like the person who used it (and only them - the animal does not change its views on the person's companions!) A hostile animal will become unfriendly, an unfriendly one will become neutral and so on. If used on an animal that can be ridden they will allow it to happen even if untrained, but the user of the Benediction does not gain any points in the Riding or Mounted combat skills and the animal will not fight on their behalf. As usual, the effects of this Benediction will end at midnight, or if the animal is mistreated.

Benediction of the Dying

This Benediction can only be used on a Hero who has 0 STAMINA or below, but the effect depends on the rules being used for Hero death. If the original rules are used, it will allow an immediate Test for LUCK. If this is a success, the Hero stops dying and loses no further LUCK points. If the Gritty Death optional rule is used, the Benediction must be used on the round after the Hero dies, and will also allow a Test for LUCK. If this is a success, then the Hero loses one point of current SKILL, is unconscious, but is also restored to 1 STAMINA. If the LUCK-based Dying rule is used, the recipient uses their initial LUCK score for the Test for LUCK each round, although their current LUCK still decreases after a failure.

Bless Weapon

Very popular with those that hunt the Undead, this Benediction is placed upon a weapon, rather than a person, and can be activated by anyone wielding it (up until the next midnight, of course). Once activated - usually by uttering a prayer to the appropriate deity - the weapon will gleam and is now considered 'silvered' for the duration of one combat. If used a second time on the same weapon by the same person (thus requiring them to spend a point of LUCK) the weapon will be considered magical for the purposes of determining what it can hit.

Blessing of Fortune

A Hero with this Blessing can, for one full encounter, deduct 1 from the roll made to Test their LUCK. Thus a Hero with a current LUCK of 9 would succeed on a roll of 10 or lower. The Director will announce when the encounter ends, which is usually when the last enemy falls, although if the LUCK optional rule for Hero Death is being used, the benefit may apply until they stabilise themselves or die.

Bravery of Belief

Whilst under the benefits of this Benediction, which lasts until midnight, the Hero is resistant to the effects of fear, whether natural or magical. The Hero will receive a bonus of +1 to any roll to resist fear for each faithful of the Patron Deity of the blesser nearby. This is increased to +2 for a Priest of that Deity. Thus if the Hero that receives this Benediction is a follower of Libra, and their companions are two other Libra faithfuls and a Priest of Libra, the bonus will be +4.

Burden of Faith

Upon receiving this Benediction a Hero will find that their load is lightened; they can carry an extra 5 encumbrance slots worth of gear and items without suffering a penalty.

Fate of the Blessed

A Hero with this Benediction will find that the world gives them just a little bit of help. Once, before midnight, the Hero may re-roll any one dice roll. This can include a Fumble, and can also include an armour or damage roll or even the damage dice for a spell such as Firebolt.

Feeding the Faithful

The Hero receiving this Blessing will not feel hunger or thirst until midnight, and will count as having eaten and drunk during that day and so will not lose any STAMINA as a result of privation. They will, at a time of their choosing, also receive the normal STAMINA recovery for eating one meal without consuming any provisions. If they also eat, then the "free" food counts as one of their possible meals.

Grace

If this Benediction is said over a single meal (one Provisions or equivalent), that meal will allow the person eating it to recover one extra STAMINA point. The meal must be eaten almost immediately and the person Blessing the food cannot gain the benefit themselves.

Priests Companion

Grant of Fortune

The Priest can, with a touch, transfer one LUCK point from themselves to another being. This transfer cannot take the recipient above their initial value.

Holy Battle

The recipient of this Benediction can, at any point during that day, swap their own armour or damage roll with that of their opponent. This is done after the rolls are made and announced. Thus if a warrior wins a combat round and rolls a 2 for damage when their opponent rolls a 6 for armour, these could be swapped so the damage roll is a 6 and the armour roll is a 2.

Persuasive Theology

Whilst under the effect of this Benediction a Hero will be able to tell one simple, non-obvious lie and get away with it. They could, for example, persuade a town guard that they have already paid the gate fee for today but they could not convince them that they have been ordered to abandon their post and serve the Hero in their adventures. The Director has final say on what constitutes a reasonable bending of the truth.

Rally

The recipient of this Benediction will be able to ignore one debilitating effect, such as poison, disease or a curse until midnight of the day it is placed upon them. They may only receive this Benediction once per week. It can even be used to forestall death through natural causes (such as old age) giving time for loved ones to say their last good-byes, though as with other Benedictions it will expire at midnight.

Strike of Faith

A Hero under the effects of this Blessing can, for one full encounter, count all damage rolls of 1 as 2s. This power cannot be used on any particular combat round if a Combat Option was chosen that applies a penalty to the damage roll.



Succour

The recipient of this Benediction may, once during that day, retreat from battle without suffering a penalty, just as if they had passed a LUCK test to do so. This does not prevent their opponent from pursuing them in later rounds.

Tireless Watch

This Benediction allows the Hero to go without sleep for one night. Repeated uses of this Benediction will reduce the maximum STAMINA of a Hero by one point for each consecutive use, though this can be restored by having a full night's rest in a comfortable bed.

Words from Above

This Benediction will allow the Deity to look over the Hero who receives this Benediction until midnight. Whilst it is active, the Director may choose one opportunity to provide secret words of advice to the Player about a current or upcoming situation. The words may be cryptic or explicit and the Player may follow or ignore the advice as they desire. This is an opportunity for the Director to give informed advice, but should only apply to the immediate future, and

CHAPTER 4 - RITUALS

Although most Priests will manifest the will and power of their Patron Deity through their Powers (and Benedictions), these are at best minor manifestations of divine power. More powerful Priests are, at times of need, able to use far more complex and powerful Rituals to further promote the goals of their God.

Learning the Rituals special skill requires that the Priest have at least 3 in the Magic-Priestly special skill, and thus it is only ever known by the more experienced and powerful Priests. Upon acquisition of the Rituals special skill, the Priest acquires knowledge of the Consecration Ritual.

A Priest will gain another Ritual of their choice each time they increase their Rituals special skill. All Priests have access to the same list of Rituals, although the Director can insist on the order of Rituals acquired, or can ban or restrict specific Rituals. Rituals are taught to a Priest by the High Priests of the Temple, and they themselves can decide on restrictions. This also requires a Priest wanting to learn a Ritual to return to civilisation and spend some time (to be determined by the Director) learning the details.

Each of the Rituals below will take a slightly different form depending on the God, culture and region. The Director and Player should work out the details of the Ritual between themselves to add flavour to this momentous and epic occasion. These Rituals are intended to be impressive displays of faith and reverence, and even if not attended by general members of the congregation, will still be designed to showcase the power and wealth of the church and deity. A Director may even allow additional bonuses if the Ritual is suitably majestic.

Using Rituals

A Ritual must be enacted in an area Consecrated to the Patron Deity of the Priest using it (with the obvious exception of the Consecration Ritual itself). These rituals require considerable time to enact, may well need the support of other Priests and could also demand a personal sacrifice from the main Priest.

These Rituals are intended to be tools that a powerful Priest can use to assist in the fight against a great enemy or against a major threat. They are not intended to be regularly used and indeed it is very possible that a Hero Priest goes through their entire adventuring career without ever using one!

Although the specifics of the Rituals vary, the effects will generally last for a week or more, and affect all of those included within the scope. Where a Ritual requires the personal Sacrifice of one or more Characteristic points, not only does the Priest lose those points immediately from their Current score, these points can never be regained apart from direct Divine Intervention. Thus a Priest with a MAGIC characteristic of 10 who sacrifices 1 point in a Ritual would still have a MAGIC score of 10, although they would have a Current MAGIC score of 9, which would be used when calculating their Devotion score. If they later used experience to raise their MAGIC from 10 to 11, their Current score would rise from 9 to 10. This effectively reduces the maximum Characteristic score.

If a Ritual grants a lasting bonus or effect, it will only be applied to those within the Consecrated area for the entire time, and only those who are actively involved in the Ritual. Thus a temple guard stationed within the main hall during a Ritual will not benefit from it unless actually designated as a recipient by the primary Priest.

Priests Companion

Consecration

<i>Time for Ritual:</i>	One Week
<i>Support Required:</i>	Three other Priests of the same Religion
<i>Personal Sacrifice:</i>	1 MAGIC

This extensive Ritual allows the Priest and their assistants to consecrate a shrine, temple, grove, cave or other holy place. The exact area to be consecrated can vary, from a tiny shrine just about big enough to lay down in up to a whole Temple complex.

However, it must have very defined boundaries, and must be used primarily for the worship of the Patron God of the Priest. If the Consecrated area later expands (for example, if a Holding is upgraded), the new expanded area is all considered Consecrated.

The Consecration Ritual usually involves walking the boundary of the area, anointing the walls or ground with sacred oils or resins, inscribing sacred texts and purging the area of evil influences and spirits.

The reason that this Ritual is taught first to Priests sufficiently experienced to use Rituals is that it allows the organised Church to establish a significant presence in an area, and will allow that same Priest (or later members of the same church) to use Rituals there.

This same Ritual can be used (with no personal Sacrifice) to de-consecrate an area if necessary. This is normally done when a consecrated Temple falls out of use and the Church does not want it falling into the wrong hands as there are rumours of dark Rituals used by the Evil Gods that can directly damage a Deity if performed on consecrated ground.

Aegis of Life

<i>Time for Ritual:</i>	Two Days
<i>Support Required:</i>	Two Holy Warriors of the same Religion
<i>Personal Sacrifice:</i>	1 STAMINA

This Ritual calls down the power of their God to protect those blessed by the Priest against all manner of Undead. The effects of the Ritual will last for a full week after the culmination of the process, and will grant all recipients a +2 bonus to Armour rolls vs attacks by the Undead, a +2 bonus to any Tests for LUCK vs Undead Powers and will also prevent the Undead receiving an outnumbering bonus against those protected.

This Ritual will use plenty of evidence of life and fertility. Fresh branches, animals, germinating seeds etc will all invoke the power of life over undeath.

Aegis of Mortality

<i>Time for Ritual:</i>	Two Days
<i>Support Required:</i>	Two Holy Warriors of the same Religion
<i>Personal Sacrifice:</i>	1 STAMINA

This Ritual calls down the power of their God to protect those blessed by the Priest against all manner of Demons and other denizens of the Pit. The effects of the Ritual will last for a full week after the culmination of the process, and will grant all recipients a +2 bonus to Armour rolls vs attacks by the Demons, a +2 bonus to any Tests for LUCK vs Demons Powers and will also prevent the Demons receiving an outnumbering bonus against those protected.

This Ritual uses living artefacts such as carefully carved wooden statues, engraved bones and leather to focus the power of mortality over the immortal Demons and Devils.

Gaze of Sindla

<i>Time for Ritual:</i>	One Day
<i>Support Required:</i>	None
<i>Personal Sacrifice:</i>	1 LUCK point

This shorter Ritual draws the attention of the Goddess Sindla to all of those affected by the Ritual, restoring their LUCK score to its Initial value. This includes the primary Priest (although the sacrificed point cannot be restored as usual). Although this Ritual draws the attention of the Goddess Sindla, Luck is a universal concept and so followers of any Deity can learn and use this Ritual.

This Ritual is the only one that uses the holy symbols of another Deity (apart from the obvious case of its use by Priests of Sindla!). The Ritual calls upon the power of fate and fortune and may include objects that are lucky to the local region and culture.

Grace of Battle

<i>Time for Ritual:</i>	Three Days
<i>Support Required:</i>	Four other Priests of "friendly" Gods
<i>Personal Sacrifice:</i>	2 STAMINA

This powerful Ritual imbues any generals, officers and commanders in the area with inspirational leadership and greater tactical awareness.

Lasting one week, these officers inspire great deeds by the soldiers under their command. Within that duration, all Units commanded by those officers receive a bonus of +1 to their BATTLE SKILL and MORALE (see the AFF Heroes Companion for details). The troops ultimately affected by the Ritual will have increased confidence and energy. This Ritual is somewhat unusual in that it can be used by the Priests of various allied Gods to affect the commanders of a combined army.



This Ritual will normally make use of favoured weapons of the God(s) invoked, and if conducted in the name of the Evil Gods, will also involve the sacrifice of captured prisoners of war. Any incantations and hymns will be bombastic and warlike.

This Ritual is of obvious importance when there is outright war between the Good and Evil Gods (as has happened so many times on Titan). It must also be remembered that the followers of the Evil Gods can also make use of this Ritual against the Heroes, and it may even be that the leaders of both armies utilise this Ritual to increase the potencies of their troops, cancelling each other out to some extent.

Priests Companion

Holy Presence

<i>Time for Ritual:</i>	One Day
<i>Support Required:</i>	One High Priest of the same Religion
<i>Personal Sacrifice:</i>	1 SKILL and 1 MAGIC

Although all Priests can attempt to take on the physical form of an Avatar of their God, this Ritual allows the Priest to maintain that form for far longer than from a usual prayer. When invoked, the Priest will automatically take on the form of the Avatar appropriate to their Devotion score (no roll required) and this form will maintain for one week. The sacrifice will last for one full week.

This Ritual will use heroic statues of their God to Demonstrate the perfect physical form and great power of the Deity in question.

Focus of Power

<i>Time for Ritual:</i>	Six Hours
<i>Support Required:</i>	None
<i>Personal Sacrifice:</i>	1,000gp of treasure donated to appropriate causes

When enacted, this grants all Priests of that Deity within the area an additional daily use of each Power they know, similar to the Blessed Talent (with which it stacks). Non-Priests receive no benefit from this Ritual, whose effects last for one week. Anyone with the Templar Talent will also be able to use their one power an additional time.

This Ritual attempts to draw the attention of their Deity to the Priests gathered in the area, and may involve active donation during the Ritual itself. Depending on the tenets of the God, food may be given to the poor, the foundations may be laid for a new hospital etc.

Voices of Infinity

<i>Time for Ritual:</i>	1 Hour
<i>Support Required:</i>	Six other Priests of the same Religion with a total Devotion of 60 or more
<i>Personal Sacrifice:</i>	1 MAGIC

This complex are rarely performed Ritual nevertheless has great potential to change the world. As the Ritual is performed, it opens up a direct channel of communications between the primary Priest and their Deity.

If the Priest is in good standing with their Patron, they are able to ask multiple questions and receive answers. Note that the answers may well be cryptic or evasive, although the Deity will still endeavour to aid their loyal Priest if possible.

This Ritual will usually be brightly lit, and the principal Priests will conduct an hour long exultation of the glory, greatness and omnipotence of their Deity.

Vessels of Divine Form

<i>Time for Ritual:</i>	Six Hours
<i>Support Required:</i>	3 Priests of the same Religion
<i>Personal Sacrifice:</i>	1 SKILL

This potent Ritual imparts something of the divine form in everyone affected, increasing their SKILL by +1, their STAMINA by +2 (and their MAGIC by +1 if they have a value of at least 1 in that Characteristic). These effects last for one week.

This Ritual makes great use of Statues and other physical representations of their God, as well as hymns and chants that describe direct divine action.

Safe Pilgrimage*Time for Ritual:* 6 hours*Support Required:* None*Personal Sacrifice:*

Destruction of
one Magical
Item

**Holy Care***Time for Ritual:* 30 minutes*Support Required:* None*Personal Sacrifice:* 1 STAMINA

This Ritual draws down the ubiquitous healing power available to most Priests, and expands that to everyone within the Ritual area. As the Ritual progresses, the wounds of everyone in the area close and heal (restoring everyone to initial STAMINA), as well as curing all diseases and poisons. In addition, all of those blessed by the Ritual will also restore 2 STAMINA per day in addition to any other gains from food or rest.

This Ritual will usually involve a laying on of hands, the burning of therapeutic incense and the symbolic application of certain herbs and spices.

After this ritual is complete, all of those affected will find that their travel through the wilds of Titan will be easier than normal.

For the following week, the affected travellers will have no random or incidental encounters. Planned and significant encounters will still occur, and the Director may still override this protective effect if absolutely necessary for the progression of the campaign.

This Ritual will often make use of old boots, walking staves and even beasts of burden such as mules and ponies.

This Ritual is unusual because it takes some of the control of the adventure away from the Director. It is of course up to the Director to decide if it is available to Player character Heroes, but if it is allowed, the Players should be allowed to make use of it despite the narrative control it provides. Although the personal sacrifice is relatively minor, the Players will however feel aggrieved if they learn and use Safe Pilgrimage, only to find that all of the encounters on the road are "planned" and the Ritual has absolutely no effect!

Priests Companion

Sorcerous Aegis

<i>Time for Ritual:</i>	2 Days
<i>Support Required:</i>	Two Priests of the same Religion and one Magician
<i>Personal Sacrifice:</i>	1 MAGIC

When enacted, this Ritual will call down a specific protection for those within the affect, providing a specific shield against the spells of Wizardry, Sorcery and similar incantations. Indeed, any non-Priestly magic will be at least partly blocked by this Ritual, which will last for a week.

Whilst under the effect, the targets of the Ritual will adjust the dice roll when making a Test for LUCK to avoid magical spells by -3. That is to say that the effective LUCK characteristic of the target will be considered 3 higher than the current LUCK value when resisting magical spells. In addition, damage caused by direct spells such as Forcebolt will be reduced by 1.

The specifics of this Ritual will normally involve the casting of several magical spells (of some kind) as well as the use of various magical paraphernalia more normally found in magical rituals.

This Ritual has no effect at all on Priestly Powers used on the recipients, and nor does it affect the "natural" Powers of creatures such as the breath of a dragon or the fiery whip of a Fire Demon.

Divine Vengeance

<i>Time for Ritual:</i>	4 Days
<i>Support Required:</i>	Six Priests of the same Religion with Magic-Priestly of 4+
<i>Personal Sacrifice:</i>	2 SKILL, 2 MAGIC and 2 LUCK

This ultimate ritual has only been used a handful of times on Titan, and is only ever used by Priests who know that they are facing a world-ending event against an incredibly powerful enemy. When used, the conducting Priest (and only that target) receives the benefits of the following Rituals: Aegis of Life, Aegis of Mortality, Holy Presence and Focus of Power, all of which last for one week.

Moreover, the Priest also gains a single use of Salvation if they did not have one. This Salvation however can only be used within the week duration, and if not used at the end of that time, it will be withdrawn.

Most Priests would consider that using this Ritual would also end their adventuring career once it expires due to the crippling personal sacrifices made. These sacrifices however are made at the end of the duration, rather than when the Ritual is enacted.

Generally, this Ritual will make use of at least a minor Holy Relic to help focus the divine power onto the Priest, but will also usually involve a choir, incense and numerous other physical effects.

CHAPTER 5 - NEW AND OPTIONAL RULES

Additional General Powers

Although many of the Priestly Powers in the core book have effects that scale with the Devotion score of the Priest, the rules as written in the core AFF book can make it feel that a Priest with years of adventuring under their belt is barely better than one just starting out. No roll is required to activate a Priestly power, and as written the Priest gains no further Powers as they gain in experience and power.

This optional rule helps address this issue as a campaign progresses. If used, a Priest who manages to increase their Magic-Priestly special skill to 4 can acquire an additional General Power at a cost of 100xp. Another may be chosen at the same xp cost when the special skill reaches 5 and a final one when the special skill is increased to 6. These extra General Powers can also be used once per day each.

The Director has the power of veto over the General Power chosen.

Alternatively, a Priest may choose one existing Power that can thereafter be used an additional time each day. The same Power may not be chosen a second time this way, although an alternative power may be selected to be used an additional time.

Example: Gertrude, Priest of Glantanka, has the specific power "Sunlight" and the general Powers Sanctuary, Smite and Heal. Eventually, after years of smiting enemies, she progresses to a Magic-Priestly special skill of 4. Although she could choose to have an additional use of, say, Heal each day, she instead chooses the general power Ward.

Alternative Fallen Priests

A Priest that falls out of favour with their God because they act against the beliefs of their religion should suffer the loss of some or all of their Powers. In the core rulebook (p158), the rules state that a fallen Priest loses one point from their MAGIC characteristic, may not increase either that characteristic or the Magic-Priestly special skill and must spend a LUCK point to use any ability.

For more heinous transgressions, they may lose the use of all their abilities completely, but for minor mistakes or lapses of judgement other punishments are available. The Director will have to decide on what level of punishment is appropriate, though the most obvious is to reduce the number of Powers they can use each day.

If the situation is uncertain (the Director is not quite sure how bad the transgression is), the Player can roll 2d6 as a test against their Devotion to see which way it goes - a penalty or bonus can be applied to this roll based on how serious the choice is.

Example: A Priest of Elspar is told that there is an encampment of hobgoblins nearby and it would be helpful to investigate the camp and try to work out what they are up to. As Elspar is a God of scouts and rangers, the Priest should take on this challenge as a matter of course. If they refuse or decide not to, the Director might decide to make a test against their Devotion - if they fail, they could lose the use of one of their daily Powers but since the situation is uncertain (there are other ways to address this problem) they are given a +3 bonus to the test. Either way the Priest knows that the test has been made and that their deity is watching and judging.

Priests Companion

A Priest could declare they no longer follow their God and intend to turn their back on their faith. They should not only lose access to their Powers, but also suffer under some form of curse or ongoing difficulty until they either repent or take up another faith. They may well be hunted down as a heretic by their former colleagues!



If they turn to another faith, their MAGIC characteristic is reduced to the starting amount for their race and their MAGIC-Priestly skill is reduced to zero, the experience points spent on building them up are lost permanently.

A fallen Priest or one that is minorly out of favour should be offered some means to repent and return to the flock. It is up to the Director what form that takes but some common methods are:

- Gather a large donation of wealth for the church
- Take on a quest or task to prove their ongoing devotion
- Become a hermit, monk or penitent for a period of time (often a year and a day or more) so that they can reflect on their mistake
- Convert a certain number of people to the cause
- Gather a significant number of offerings and present them at a temple or shrine

Whatever the means, atonement should place a significant burden on the Hero. The Gods do not take such matters lightly!

Avatar Form

A warrior Priest can, in extreme circumstances, request that their Patron God grants them a portion of their divine power for a short period. This should involve some sort of dramatic gesture - a yelled plea, an arm outstretched to the sky, the raising of weapons above the head and so on are all encouraged though the exact details should be left to the Hero.

If the call is successful the Priest is filled with a burst of divine energy that lasts for minutes equal to their Devotion, a boon that alters their appearance in some way. Perhaps their eyes glow, or their face shifts to resemble the face of their deity, the hair might stand out on end and the Hero will seem to become larger and more physically imposing. The Hero should come up with some sort of description of the change. The specific benefits however vary with the Devotion of the Priest.



Chapter 5 - New and Optional Rules

It is a very draining experience and afterwards the warrior Priest will be tired and vulnerable until they rest, and they cannot call upon their Patron again until they have recovered. Also, although the Gods are powerful beings, they expect their followers to deal with most problems without this kind of intervention - a Priest may find that when they ask for aid they are instead reprimanded!

When a Hero wants to become an Avatar of their deity they roll 1d6 and compare it to their Devotion score. If it is less than or equal to their Devotion their master agrees to aid them and they take on their avatar form; if it is more they are reprimanded (see below). The next time they try to become an avatar the Priest must roll 2d6 and compare it to their Devotion, then 3d6, 4d6 and so on. If successful, the granted Powers last for one minute per point of Devotion. After the Avatar state ends the Hero is exhausted; The round after it finishes they are exhausted and subsequently have a -1 penalty to all tests until they rest for a number of minutes equal to the time they spent as an Avatar.

Becoming an Avatar of their God can be very powerful, especially when the Priest has more innate power, but of course it is usually more useful when the Priest is less experienced...

Devotion	Avatar Bonus
1+	Channel the power of your God, gaining +1 SKILL and +2 STAMINA.
4+	Whilst transformed, you reduce all damage taken by 1 point (to a minimum of 0).
7+	Your movement speed is doubled and you gain +2 to physical skill tests (not combat).
10+	Your weapons blaze with holy fury, they count as magical, and inflict 1 additional point of STAMINA damage with each strike.
13+	Your increases to your Characteristics are +2 SKILL and +4 STAMINA.
16+	Whilst transformed you always succeed in LUCK tests though you must still deduct points as usual.

The table below describes the abilities gained as an Avatar. It is important to note that the Priest gains all of the possible Abilities appropriate for their Devotion score.

Example: Gertrude, Priestess of Glantanka, is early in her adventuring career and has a Devotion score of 6. She becomes an Avatar at need, gaining +1 SKILL, +2 STAMINA and reduces all damage by one. Some time later, as a senior Priestess with 11 Devotion, she again becomes an Avatar. In addition to the aforementioned abilities, she also gains increased speed, +2 to Physical tests and inflicts +1 STAMINA damage with each blow in combat.

Reprimand:

A God that feels their followers are calling upon them too frequently will reprimand them. The Hero feels a wave of holy power wash over them, leaving them with a sure knowledge that their Patron has admonished them. They are unable to use any of their Powers for the rest of the day and will feel miserable and ashamed until they are able to spend hours equal to their Devotion carrying out their observances and prayers.

Burning Faith

A Priest can, if the situation is extreme, make a personal sacrifice to increase the potency of their Powers. This sacrifice must be declared as the Priest uses the power, and the Director has a veto over this sacrifice if they feel it does not fit with the ideals and tenets of their Patron Deity.

There are two sacrifices that can be made, and only one of these can be applied to any particular use of a Power.

Double the effect or duration of a Priestly Power by sacrificing one point of current SKILL or MAGIC. These points take one month to be restored, although achieving a specific goal may also be sufficient at the discretion of the Director.

Sacrificing one or more points of STAMINA increases the Devotion score of the Priest for the use of one power only. A maximum of 6 points of STAMINA may be sacrificed this way and the Priest may not take their STAMINA below 1.

Example: Gertrude is in a battle against some powerful Undead (a specific enemy of her God) and decides to use the Smite power. Knowing that this could be a long battle, and being short on LUCK to re-use the power, the Priestess sacrifices 4 STAMINA to increase her Devotion by four.

The Smite power will now last four rounds longer than it otherwise would have done. Later, finding herself badly wounded by the Undead, she decides to use her Heal power on herself. Fearing further battles, she sacrifices one point of SKILL to heal double the normal amount of STAMINA points! Weakened but alive, she heads onwards...

General Power Swap

To avoid the feeling that all Priests of a given Deity are identical (they will all have the same Powers after all) this Option can be used to provide some variability. At Priestly Hero creation, a Player can choose to drop one of the listed General Powers from the specific list for their Deity and replace it with an alternative General Power. The Director will have a veto over this choice.



It is suggested that the Player provide an in-game explanation for the reason for this swap. A Priest of Asrel swapping out the usual Bless power, taking Smite instead, might seem like a strange Priest of Beauty and Love. However, if this was due to the Priest having a hatred for the followers of Disease that kill, maim and disfigure innocent people (including the Priest's own family) then the choice could make sense.

The one negative to this option (if used with the Additional General Powers option) is that the Power that is swapped out can never be learned or acquired later.

Example: Brother Pilpit, having just been ordained, is almost ready to be released into the world. As a newly created Hero and Priest of Usrel, he has the general Powers Bless, Commune and Heal. Pilpit considers that bodily comfort is more important than words from on high, and so replaces his Commune power with the Sanctuary power. However, Pilpit will never be able to gain the Commune power, regardless of how powerful he might become.

Chapter 5 - New and Optional Rules

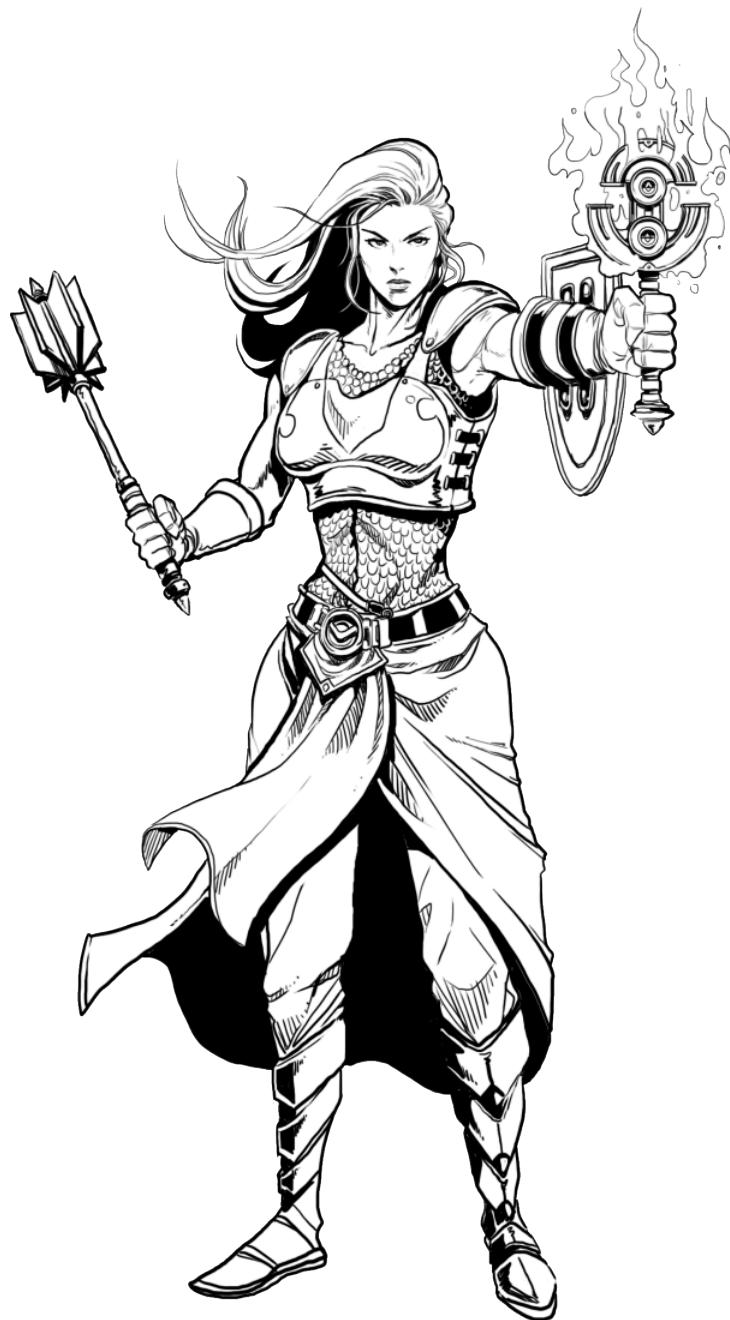
Holy Relic

As an optional rule a Priest may choose to carry a minor holy relic to be used as their holy symbol and a focus for channelling the divine favour of their deity. The Priest should provide an appropriate description of the item and why it is considered a holy relic for their religion.

If this option is taken the Priest gains +1 to Damage, Armour and Dodge rolls when facing creatures that are considered Enemies of their God. but if they lose

the holy relic (or it is destroyed) they cannot use their Priestly abilities until it is recovered or replaced. Recovering a holy relic could be a quest in its own right and replacing it will almost certainly require travelling to a holy site, a journey that could take some time, so if this option is chosen the Priestess should be aware that their holy relic is something of importance to everyone who is dedicated to that Deity.

Although this option does not require the Priest take a specific Talent, it can be a double edged sword. Although it helps protect the Priest against certain specific enemies, it also makes them vulnerable as loss or destruction of the relic renders them almost powerless until it is recovered or replaced. This option should only be taken with careful consideration.



Example: The novice of Usrel, Brother Pilpit, is ready to adventure out into the world and his superiors in the Temple are so worried about this (or maybe it is that they are confident?) that they send him out into Titan with an amulet containing the knucklebone of Mother Laine, one of the greatest High Priestesses of that Deity. Usrel has no listed Specific Enemies and so the Player and Director decide that in this area and at this time, it is Lizardmen that are threatening the peace of the region (and will become the specific enemy for Usrel in this campaign).

Against Lizardmen, Pilpit will receive a +1 bonus to damage and armour rolls (he does not have the Dodge special skill). However, the loss of this amulet would prevent Pilpit from using any of his Powers until it is recovered!

Project Power

In some circumstances a Priest will need to announce to the world that they are a Priest, that they are the representative of a God on Titan and that they are a conduit of power. This option allows a Priest to burn one use of a Priestly Power to project their holiness to all in the area. Not only does the Priest lose that one use of a Power, but they cannot use that specific Power at all that day, even through the use of a Talent or spending a point of LUCK. If a Priest has already used all of their “free” uses of their Powers for that day, they cannot Project until the following day.

This projection (which requires the full action for the Priest for that round) will give all allies (including the Priest) a bonus of +2 to all rolls for the entire round. However, this projection of power is obvious to everyone in the vicinity. Neutral observers will flock to see what is happening, whereas enemies will preferentially target the Priest who used the projection for the rest of the encounter, viewing them (temporarily) as the arch-enemy. This projection may only be used once in any particular encounter.

Example: Gertrude is leading her companions through a gloomy dungeon, and they have been ambushed by an Ogre and a band of Orcs. Things are looking dicey for the Heroes, and Gertrude decides that the time is right for a show of power. Gertrude raises her holy symbol on high, calls down the Glory of Glantanka upon herself and her colleagues and burns her unused “Smite vs Undead” Power for that day (she cannot now use that ability until the following day). The whole party has +2 to every roll for that round. However, Gertrude is now illuminated by holy light, and will likely be the target of all or most of the enemies, maybe for that round, possibly for the rest of the encounter. The party might be saved, but Gertrude herself is at great risk...

Salvation

In the core AFF rulebook (p88), the rules for Salvation are laid out, and this will save the Priest and their companions, even if the outcome is uncertain and will likely exclude healing.

An alternative way to do Salvation is for the Director to ask the Player to make an offer and a request. So the Player might ask for all of the Heroes to be fully healed, have their LUCK restored, and be transported a short distance to the dungeon that is the target of their quest. In return, the Player might offer a donation of 1,000gp to the High Temple and to defeat a major enemy of the God. The Director should feel free to make a counter offer, and the two go backwards and forwards. However, the Player can at any time revert to the base Salvation described in the core book.

Specific Enemies

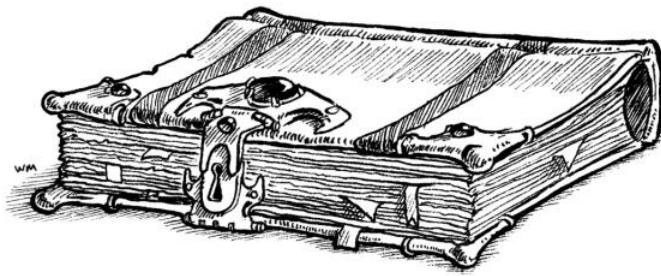
Some of the Gods of Titan have specified enemies (criminals and bandits for Libra, evil humanoids for Telak, Undead for Glantanka etc) but many do not, and Druids, Hermits and Shaman do not have Patron Gods anyway. In circumstances where specific enemies must be determined for a Priest Hero, the Director should decide which specific group of enemies poses a threat to that religion in that area at that time. Once chosen, that group will become the Chosen Enemy for that religion for the remainder of the campaign. Ideally this choice will tie into the background and setting for that campaign.

Example: Robald, Priest of Hamaskis, is embarking on a campaign against the Tribes of the Craggen Heights who are threatening Salamonis. The Director states that a Library of Hamaskis was recently sacked by a gang of Cave Trolls recently, and thus Cave Trolls are the Specific Enemies of Hamaskis for this campaign.

CHAPTER 6 - SPECIALIST PRIESTS

The vast majority of Priests on Titan have a single Patron Deity, and are part of an organised religion with Shrines and Temples, standard robes, holy symbols, defined services and so forth. Although the names of the Gods vary by region, as do the specifics of their religion, these Priests are found across most of the continents and islands.

However, not all Priests fit into this organised mould, with some worshipping multiple Gods or a concept or even not engaged in active worship at all. These Priests can make interesting Heroes, encountered NPC's or even enemies in an AFF campaign. Many of these alternative types of Priests are typically associated with more ancient cultures, and indeed some would say "primitive", although the cultures themselves would not agree with that description.



Druid

"Silent except for distant birdsong and an occasional rustle in the undergrowth, the deep woodland is still and green. Without seeming to disturb the lower bushes, a robed woman moves quietly through the leaves, a stag following calmly behind."

"Clad in furs and heavily bearded, the heavily built man moves easily across the snow and rocks high in the Icefinger Mountains. A great white bear perched on an outcrop nearby watches him pass with interest, but without moving a muscle, almost as if the man is part of the natural environment rather than an interloper."

A Druid differs from a follower of Galana or the Beast Lords, even as they also revere those Deities as part of a greater pantheon. Whereas a Priest of Galana focuses purely on the Goddess of Plants and the green element of Titan, and the servants of the Beast Lords dedicate their lives to worshipping a specific animal type, Druids revere all of nature; animal and plant alike.

That is not to say that Druids are overly sentimental or mawkish about the reality of nature. They are aware that life in the natural world is often short and bloody, and that the purpose of much of it is to be eaten by other parts. A Druid will have no issue with a person hunting a deer for food, but would react strongly to a person killing ten deer for no reason. Similarly, a smallholder chopping down a tree for building lumber and firewood would be acceptable, but clearing an entire 20 acre wood for pure profit would be opposed.

A Druid worships all of the Gods of nature. The aforementioned Galana and Beast Lords are a large part of their reverence, but Throff, Sukh, Pangara, Hydana, Aqualis are all respected and worshipped too. There is even an element of respect given to Arhallogen and Hmurresh despite their evil nature. These two latter Gods are despised by most right-thinking people, but Druids recognise that spiders and flies are still part of the natural world.

Druids have a mixed relationship with the dedicated Priests and religions of those Gods. On the one hand, a Druid and a Priest of Galana both revere plants and worship the same Goddess, but on the other hand the Priests feel that the Druids don't pay enough attention to the plants themselves, and the Druids feel that the Priests don't understand how important animals are to the natural world.

Priests Companion

Given their affinity with nature, most Druids live in the wilds rather than in a town or city. Some will live in absolutely natural conditions, in the bole of a rotten tree or a cave, whilst others will live in a cottage in the woods or hills. Even if the Druid does live in an actual house, it will still have minimal civilised comforts and may not even have glass in the windows to allow animals and birds to enter and leave whenever they wish. It is not unusual for the house of a Druid to have more animals and plants than surrounding woodland!

Druids are of course still Priests of a sort, but unlike most single Deity Priests are not interested in growing a local congregation, preaching the holy word or increasing their social standing. To some extent the local animals and plants are their "congregation" and protecting nature means that they are growing their "social standing". Many Druids though go years without speaking to another person of their own kind, and rarely have social skills or much experience of dealing with civilisation.

On the other hand, Druids usually know a lot about the wilderness in which they live, about the monsters that are a threat there and the uses of the Herbs and natural resources that can be found there. Druids can normally survive perfectly well in their own area, and can help others to survive there if required.

Although many people on Titan assume that Druids are only found in woodland and forests, they can be found across the world in many different environments. Some are found in icy mountains, some in deserts, swamps or coasts. They may dress differently (green, white, dun, brown or blue) and will have different knowledge and focus, but are all still Druids.

Many Druids have no dedicated Temple, treating the whole of the wild locality as their holy area, but some do consecrate stone circles or holy glades. These

areas (if Consecrated) are a focal point for all of the local wildlife. A rabbit asleep here will be quite safe if a fox wanders in, and even the trees and plants growing here will not be grazed by anything. Nothing seems to disturb the peace of these places, and even if invaders such as Orcs stormed in, the whole of the local ecosystem would rise to drive away or kill the enemies.

A Druid Hero will have the Magic-Druidism special skill, and the Priestly Powers listed below. They will also have the Salvation ability. Most Druids will have good Special Skills in Forest Lore (or similar), as well as Survival. Many will also have the Herbalism special skill to enable them to prepare natural potions from the resources around them. None of these Special Skills are absolutely necessary for a Druid to possess, but without them they might find it difficult to manage day to day!

The Magic-Druidism special skill grants the Druid access to three Powers. These are very similar to those possessed by other Priests, but do also have some slight changes.



Animate Plants

This Power is similar to that possessed by Priests of Galana (AFF p92), allowing them to animate plants that surround them. Unlike those Priests, the Druid power has a time limit, lasting only for a number of minutes equal to the Devotion score of the Druid.

Animal Friend

Similar to the Power possessed by Priests of the Beast Lords (AFF p95), this Power also allows the Druid to communicate freely with animals, although any animal of any kind can be communicated with. The Power also improves the Reaction of animals with a SKILL equal to or lower than Devotion, encountered by the Druid by one step (so from Hostile to Unfriendly, Unfriendly to Neutral etc). However, if the Druid or their companions initiate hostile action towards these animals, the Reaction worsens one step from the original level. So Neutral to Hostile.

Example: Widon the Druid is travelling through an area of thick woodland with various companions. As they emerge into a clearing, they are faced by a huge nest, out of which crawl seven Giant Wasps. These creatures have a Reaction of Unfriendly. As Widon is present and has a Devotion of 9, the Giant Wasps (with a SKILL of 6) are improved from Unfriendly to Neutral. Widon can communicate freely with them, and the Wasps might even be helpful. However, if the rather angry barbarian that Widon is travelling with attacks or threatens the wasps of their nest, they will immediately become Hostile.

Shape Change

This Power is almost exactly the same as the General Power of the same name (AFF p90). It allows the Druid to shapechange into an animal (clothes and all), but only animals whose SKILL is equal to or lower than the Devotion of the Druid. Otherwise the Power functions the same way.

If the “Additional General Powers” option is being used, Druids acquire additional Powers at Magic-Druidism 4, 5 and 6. These Powers are the same as those described in the AFF core book.

At Magic-Druidism 4, the Druid acquires the Heal Power, at 5 they gain the Sanctuary Power and at 6 they acquire the Commune power. The Director may, for a specific campaign, replace these with other Powers as they see fit.



Druids are intrinsically bound to nature, and draw all of their power from being close to nature and thus the Gods that look over it. This means that the power of a Druid is very much affected by their surroundings. The Devotion of a Druid can be modified by -2 to +2 depending on how wild their surroundings are, at the discretion of the Director. So a Druid in deep and untouched jungle, many miles from any civilisation and with not even humanoid tribes nearby could have a +2 bonus to their Devotion. However, if the same Druid was in the taproom of the Black Lobster Inn in Port Blacksand, their Devotion would have a -2 penalty. If the Druid then found themselves in the famous gardens of Blacksand, this might be reduced to a -1 penalty. The Director's word is final on this!

Example: Widon is still in the area of dense woodland after leaving the Giant Wasps, and comes across a pair of Ogres. Unable to use his calming power on them, Widon decides to change shape. With a Devotion of 9, Widon would normally be limited to animal shapes that have a normal SKILL of 9 or below. However, because the area here is fairly wild, the Director grants a +1 bonus to Devotion, allowing the Druid to change into a SKILL 10 animal!

Friars

"Stood on a stall in a village marketplace, the robed Friar calls the shoppers, the housewives and the villagers to come and listen to the benefits of worshipping a particular God. His voice rings out loud and clear, his message obviously appealing."

"A lonely track through the wilderness, an isolated cottage ahead. Striding purposefully towards the cottage is a Friar, her travel-stained robes whipping around her in the wind. Although she does not know what she will find on the road ahead, she knows that her God will direct her!"

A Friar is a type of Priest that spends their life wandering the world of Titan, spreading the word of their God and trying to convert new followers. These Friars are never based at one Temple and are rarely part of any formal hierarchy. They don't normally even travel as part of a group devoted to the same God. When they do travel with others, they tend to choose various adventurers, itinerants and explorers as these tend to be the ones travelling away from the main roads, and into areas ripe for conversion.

Most of the Religions on Titan have some Friars, and these wandering Priests carry the same symbols and wear the same robes as their settled brethren, but they can also be somewhat more worldly, and will often act in a very un-Priest-like way!

Becoming a Friar requires a very different mindset to normal Priests. It requires an independence of thought, a strong self-reliance and a certain obliviousness to danger. This is not to say that Friars ignore obvious danger, but they are not as fazed by it as other Priests might be. If you have taken on a role that demands you wander the world, you can hardly start saying "ah, but I will avoid THOSE parts of the world". Any young Priest deciding to be a Friar will need bravery and inquisitiveness, but will also need to very much be a people person.

Friars, in addition to being wanderers and explorers, are talkers and persuaders. They wander in order to find people to persuade, and so must be skilled at both. They must be able to talk to the poorest peasants and the richest Lords, for both are potential converts and both may be able to help the Friar and their mission.

Something that many Friars rely on is the tradition of Hospitality. This tradition says that a Friar knocking on a house door at dusk should be given a meal and somewhere to sleep for the night, and that they in turn are to bless the house they sleep in and be gone at dawn. This is a truly ancient tradition, and one that will be known by almost everyone, and indeed followed by almost anyone. It is considered terribly bad luck to refuse, even if the Friar serves an evil God, but then any Friar offered this hospitality is bound to bring no harm to their hosts whilst within the home, a convention that even the Evil Gods seem bound by.

Of course, offering a meal and a bed to a known Friar of Death is likely to be unnerving for most, even if it is a rare occurrence! Most Friars though will use it to ensure a meal and a safe place to sleep as they never quite know when the next one will come along.

Being a Friar is not a path that all Priests would want to follow. To some it feels like they are not being true to their Patron Deity, to others they are required to travel and preach more than they would like.

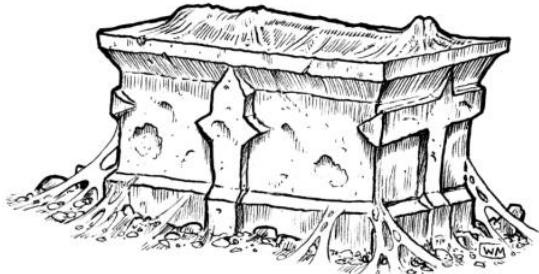
A Friar still has the Magic-Priestly special skill, and they still have a Devotion rating as any other Priest does. Apart from the different starting Powers and the different role, they are still Priests like any other. They usually have good survival skills (to help keep them alive on their travels) and good Bargain and Etiquette to help them talk to the locals wherever they end up.

Chapter 6 - Specialist Priests

A Friar Hero can have any of the normal Gods as their Patron, and so you can have a Friar of Sindla, a Friar of Hydana or a Friar of Slangg! Once the Patron is chosen, two of the granted Powers should be removed from the list for that Hero. They can eventually know then (if the Additional General Powers option is used) but at Hero creation at least they now only have the remaining two Powers granted to Priests of their God.

However, they do gain two new Powers (all Friars gain these).

Example: Dariane, devotee of Libra, has chosen the path of the Friar to serve her God. She decides to keep the Specific Power (Detect Lie) and Healing, losing access to the Ward and Protection Powers. In place of these two, she gains the Preach and Domestic Blessings Powers.



Preach

A Friar spends their time preaching the word of their God to anyone they can get to listen. Their persuasiveness is part their own natural charm and part the power of their God. When loudly proclaiming the Holy Word, the Friar can persuade people to quite extreme action!

The Friar must be loudly proclaiming to use this Power. They cannot whisper or talk quietly, and the words must be clearly understood by the targets, who must speak the language the Preaching is using. The Friar can Preach to any number of people, but can really stir the blood of only a limited number of targets.

This Preaching allows the Friar to change the attitude of listeners towards either themselves or another named target. The total number of steps that can be shifted across all of the targets is equal to the Devotion of the Priest plus their Bargain or Leadership or Con special skill (whichever is appropriate) plus another three if the Friar has the Silvertongued Talent. So a Friar with 8 Devotion and a Bargain special skill of 3, could change Reactions by a total of 11 steps. Bargain can be used in most situations, Leadership with those who respect the Friar for what they are and Con for those the Friar wants to deceive.

The Reaction steps are as follows:

Friendly > Neutral > Unfriendly > Hostile

So the Priest with 11 Steps could change 11 listeners from Hostile to Unfriendly, or 5 listeners from Hostile to Neutral, or 3 listeners from Hostile to Friendly (and one more from Hostile to Neutral). Wherever possible, the preaching steps should be shared equally between the listeners.

If an affected listener is a major character or a Hero, they are allowed a Test for LUCK to avoid the effects.

The change in Reaction may or may not be temporary, depending on the specific circumstances. A Friar that converts a Hostile crowd to Unfriendly before leaving sharply, will probably find them Unfriendly the next time they are encountered, whereas a Hostile group persuaded to be Friendly so that they help the Friar in some task may well recover their hostility when they consider the matter later that day. The Director should determine how the converted act, because although listeners may become friendly, it is normally not possible to force them to act against their own best interests or take dangerous or suicidal actions.

Priests Companion

Example: Dariane finds herself in dire straits after exposing a cheating gambler in a tavern. On her own, she is surrounded by a small mob of toughs and ne'er-do-wells who are classified as Hostile. She has a Devotion of 8 and a Bargain of 4, so will be able to change Reactions by 12 steps in total. There are ten thugs in the room, so she could change all of those to Unfriendly, or six of them to Neutral, causing them to lose interest and walk away. Or she could make four of them Friendly, meaning that they will support her cause against the remaining six, maybe causing arguments that will allow her to slip away.



Domestic Blessings

The ancient tradition of Hospitality means that Friars are often to be found sleeping in the houses of random strangers in out of the way places. The Gods, keen for this tradition to continue, give their wandering servants the power to bless the homes that give them shelter.

Thus a Friar can, once per day, lay a Blessing on a house, cottage, tent etc. The Director may allow this to be applied to a campsite, caravan or other place of shelter. Once the Blessing is laid, the occupants of the house (excluding the Friar) will find their life eased ever so slightly, even if just for a while. This Blessing cannot be applied to an Inn, Tavern or any other property that houses travellers for money or as charity.

The occupants included in the Blessing will then have access to a pool of Blessing Points equal to the Devotion of the Friar. These points can be expended to grant a +1 bonus to any roll they make, although only one Blessing Point can be applied to a particular roll.

These points only expire when they are spent, although any occupants covered by the Blessing will only have access to the latest pool. Thus a bodyguard travelling with the Friar who is included in the Blessing will have access to this pool until they are spent or until they are included in another Blessing.



Hermits

"In the middle of a burning desert stands the ruins of a long forgotten temple, dedicated to a long forgotten God. Little more now than sand-heaped walls, there are still a couple of cellars intact, one of which has a holy spring within it. Despite the inhospitable conditions, an old man lives here with a tangled beard and sand-filled hair. Spending his days asleep away from the heat and his nights contemplating the glory of the Gods under the enormity of the night-time sky, this ancient Hermit survives despite the complete lack of food or civilised comfort."

"An ancient hut lurks in the middle of the woodland clearing, the walls almost hidden by creepers and vines, and the roof almost collapsing under the weight of the rotting bracken thatch and the saplings growing from it. At first glance this place was abandoned decades ago and left to decay, but this humble hut is watched over by the Gods themselves; or more correctly, the Hermit that lives here is watched by the Gods."

"In the rough docksides of Port Blacksand is a scratty little alleyway, choked with rubbish, discarded crates and stinking of rotten fish. At the far end of this alleyway is a tangled heap of driftwood and discarded timbers, the pile punctuated only by a crude doorway. Covered by a scrap of greasy ship's canvas, this doorway is the entrance to the home of a middle aged woman, ignored by the thugs and pirates and ambling slowly around the city even as she receives the general Blessings of the Gods."

Hermits are a very specific type of Priest. Although some may have received formal religious training before becoming a Hermit, most have taken up a life of quiet solitude and contemplation out of choice or necessity.

Hermits don't worship any particular God, and indeed cannot take a specific Patron, and nor do they venerate something specific such as nature or ancestors. What they do have is a kind of "holiness of

It is normally considered good practice for a Friar to exclude their travelling companions from these Blessings if they are also given shelter in a private house. A campsite or other temporary accommodation does not have this restriction. Thus an adventuring party travelling through dangerous country may have their campsite blessed and the fellow party members included, but if the party lodges in a barn owned by a local farmer, the recipient should be the farmer and their family.

Example: Friar Dariane is travelling with companions along a stormy and dangerous coast, and finds a shallow cave in which to take shelter from the rain. Once checked and declared safe and suitable, Dariane blesses their temporary home. With a Devotion of 8, she has created a pool of eight points that her companions can draw on that night and for at least the next day.

The following evening, they reach a small cliff-top cottage which offers them all shelter. Dariane blesses the cottage and the four people that live there, excluding her companions. The companions still have access to the previous pool of Blessing Points throughout the next day (assuming some remain) until they make another camp the next evening and Dariane blesses that.

A Friar can never own a Temple as a Holding, and nor are they normally part of a hierarchy, so cannot gain promotion. Generally, a Friar should be forbidden from owning property or holdings of any kind given thei



Priests Companion

spirit" where their every action is a veneration of the Gods as a whole. They lead quiet and blameless lives, and often help people in need without expectation of reward. Some will help travellers lost in tractless deserts, others will assist visitors lost in the wrong areas of a great and corrupt city.

Wherever they are to be found, Hermits are not obviously Priests. They don't wear specific robes or carry holy symbols, they don't lead collective worship or try and convert new followers, and they don't preach the holy word of any God. Equally, Hermits will normally help anyone in need regardless of their religion or outlook.

Hermits also generally eschew wealth and possessions. This is not to say that they own nothing at all, rather that they give away to the needy anything they themselves don't immediately need. A Hermit travelling through Goblin-infested hills may well retain weapons and armour, but if that same Hermit settled in a peaceful vale with no imminent enemies, they would give away their armaments. Hermits do not keep things just in case they may one day need them!

In similar vein, a settled Hermit will not live in a normal house, even if one is offered to them for free, because there is no real need to do so. As long as their "home" is able to keep the worst of the weather from their heads, that will normally suffice. Indeed, in those areas of Titan that have kind weather for most of the year, Hermits will use a slight cliff overhang as their home!



Although many people think that Hermits are found only in isolated and remote sites (and indeed many are), the reality is that they often live in cities, towns or villages. However, even when they do live among other people, they still live apart. They will rarely take any part in the events that the rest of society do, never seek work or positions of influence and will generally not even make friends! Very few people even notice Hermits (unless they are in need) and Hermits rarely know what is happening in the society around them. Having said all of this, the path of the Hermit is a very individual one, and no two Hermits are the same!

When a Hermit becomes a Hero and sets out to change the world, they are leaving behind their old and isolated life, and are taking up with Heroes of all kind to oppose a great evil or save a person or region. This is not normal Hermit behaviour, but then who can really say where the will of the Gods drives those they watch over?

A Hero Hermit will continue to receive their normal Hermit abilities, but does not have to avoid society and give up all possessions. They should however avoid socialising with their fellow Heroes or anyone else, keep their possessions list as short as possible, give away most of the money they acquire to the needy and still try and live the Hermit life even as they adventure.

A Hero with the Magic-Hermitage special skill will have access to the special abilities described here. This may not be combined with any other Magical style (apart from Minor Magic). Hermits also have the Salvation ability.

Chapter 6 - Specialist Priests

A Hermit venerates all of the Gods, and so does not have a Special Power, nor a pre-defined list of general Powers that may be used each day. Instead, a Hermit may each day, choose ONE general power that they may make use of. This choice may be made at any point during the day, but once chosen may not be changed until the following day.

In addition, a Hermit acquires three different Random general Powers each day, generated using the table below. If a particular power is generated twice, the Player has the choice of being able to use it twice on that day or re-rolling that power. It is in theory possible for a Hermit to generate the same Power three times on the same day and then use the same Power again as their chosen Power. A Hermit may choose their power after randomly generating the others.

A Hermit that acquires a power that functions against specific enemies may choose that enemy at the time they choose the power. The Director always has a veto over this choice.

d6	d6	Power
1-2	1	Banish
	2	Bless
	3	Bravery
	4	Commune
	5	Create Food & Water
	6	Cure Poison/Disease
3-4	1	Curse
	2	Heal
	3	Ill-Luck
	4	Incite
	5	Protection
	6	Sanctuary
5-6	1	Shapechange
	2	Smite
	3	Ward
	4	Weakness
	5-6	Roll Again

If a Hermit has the Blessed Talent, this may be applied to either their chosen or random Powers as they desire. The various Power option in Chapter 5 can also be applied as they would be to any other Priest.



The life of a Hermit is one of uncertainty. They have just about enough control over their Powers to ensure that their daily needs are met, but beyond that they have to rely on the capricious nature of the Gods of Titan.

If the Additional General Powers option is used, a Hermit will gain an additional Random General Power at Magic-Hermitage 4 and 6. They will also gain an additional Chosen Power at Magic-Hermitage 5.

Example: Katie the Hermit lives in a cave high in the Icefinger Mountains overlooking the town of Zengis in northern Allansia. She is of noble stock, but gave up a life of luxury and comfort in the town for one of privation and holiness in the mountains. Her cave has some ancient furs for a bed, and some crude stone bowls for food and water. Careful use of the Create Food and Water Power allows her to create food for two days (it lasts 12 hours so food created for dinner one evening will still be good for breakfast the next day) and she can alternate that with the Sanctuary Power to protect her from the harsh weather (at least for alternate days). She can then also roll three random Powers each day, helping her deal with enemies and challenges that might occur.

Shaman

"Clad in furs and with antlers atop their head, the Shaman stood before the nomads of their tribe. Raising the ochre-daubed skull of an ancient ancestor high in the air, the Shaman implores his long dead predecessor to bless the great chief in the coming battle."

"The Orc, its head adorned with a headdress of bones and teeth, pointed at the luckless Hero that had entered the cave complex housing the tribe. With spittle dropping from its large lower teeth, the Orc demanded that the past great champions of the tribe empower his sword arm to give him victory!"



A Shaman is the Priest of a "primitive" tribe, whether human or humanoid. Rather than worshipping the Gods directly (for why should the Gods listen to mere mortals), Shamen use powerful ancestors as intermediaries and conduits to appeal to the Gods on their behalf and channel their power. This serves two purposes for the tribe itself.

The first is that if the Shaman is in contact with the powerful ancestors of the past (who continue to gain in wisdom and knowledge after death) they are guided by that accumulated wisdom and so are able to pass that wisdom on to the rest of the tribe, guiding them towards their goals. Secondly, the power of the ancestors reflects the power of the Gods, and a Tribe blessed by the Gods is a successful tribe.

A Shaman may or may not have a "Temple", but if they do it will likely be an unroofed hall of wooden pillars, a sacred pool or a hut or tent adorned with bones, feathers and carvings. As many tribes are nomadic, this Temple is often either easily moveable, or one of multiple sites, one for each area the Tribe inhabits. Some of these Temples will be integral parts of daily life, also being used for trading, crafting or similar, and with the tribe in and out all day.

Others will be regarded with a mixture of dread and awe, a place where foul rituals and sacrifices take place and somewhere to be avoided unless absolutely necessary. Of course, a lot of this will be down to the individual Shaman, as some will prefer to support and others to terrify.

A Shaman often has even more political power within a tribe than a Priest has in a town or city. The Shaman of a tribe will likely be the main advisor to the chieftain, or may even be the chieftain themselves! Whereas a Priest in the city of Salamonis may well walk down the main street and attract little more than a few nods or greetings, a Shaman in a nomadic tribe will be known (and respected/fearred) by every member, from the youngest child to the most venerable elder to the most powerful warrior.

A Shaman does not have a Patron Deity, although they (and their tribe) may well have one or more favoured Gods, and so does not have a defined list of Powers that they may use each day. They do have the Salvation ability however.

Chapter 6 - Specialist Priests



Instead, at dawn, a Shaman must enact an hour-long specific ritual to enter a trance and contact the ancestors of the tribe. In particular, the ritual tries to contact the spirit of one named ancestor who has a particular focus or is renowned for a specific great deed. Once contacted, the specific ancestor will watch over the Shaman, granting that Shaman the use of one specific General Priestly Power. This power can be used once per day, with the normal options.

A Shaman may normally only be watched over by two Ancestors at a time (they are jealous of and crave mortal attention) and so only has access to two general Powers at any one time.

However, as they can only contact one Ancestor during the ritual, and they can only conduct one ritual per day at dawn, they can only change one of their choices each day. Until an Ancestor is changed, they continue to watch over the Shaman.

Unlike normal Priests, Shaman receive their Powers on a "Dawn to Dawn" bonus rather than a midnight to midnight timescale.

A Shaman with a power that functions against specific enemies may choose that enemy at the time they choose the power. The Director always has a veto over this choice.

If the Additional General Powers option is used, a Shaman will gain a third Ancestor at Magic-Shamanism 4 and another Ancestor when the special skill reaches 6. The Shaman can still only conduct one ritual each day however.

Priests Companion

A Player with a Shaman as a Hero should be encouraged to create a specific Ancestor linked to each of the General Powers, with a very brief legend about them and why they became legendary. So there may be Grayfox the Hunter, a long ago legendary stalker of big game, who is linked to the Create Food and Water Power. When a Shaman invokes that power, they call on "Grayfox to deliver us from hunger". Although this creates a bit more paperwork for the Player of a Shaman Hero, it adds a lot of flavour to the character.

Example: Trapa Whitehair is the tribal Shaman of the Horsefang Nomads of the Southern Plain of Allansia. Although old, he usually leads raids on the Whiteflame Hobgoblins from the front. He is currently watched over by Heldang the Slayer (the Banish Power) after an attack by some Undead and Malan the Protector (Ward) for the same reason. Neither of these are really suitable or useful when raiding Hobgoblins, but the raid has to happen on the following day. At dawn on the day of the raid, Trapa severs his connection with Heldang and instead calls for the help of Amatac Strongarm, giving him use of the Smite power.



CHAPTER7 - TEMPLES AND SHRINES

In a settled campaign, where the Heroes have a constant base (and other Heroes are investing their hard earned loot into investments and bases) a Priest will probably want to invest their own money into establishing a Shrine or Temple to further the aims of their Patron Deity as well as improving their own lot.

Of course, not all Priest Heroes will want the responsibility and cost of running and maintaining a Temple, and for those this chapter will have little of interest. However, those that are attempting to make a mark on their local area will certainly find something here of interest!

Shrines and Temples

The actual building (if there even is a building) that we are referring to in this chapter is either a Shrine or a Temple. Shrines are small places where one or two people might stop to pay their respects to a particular Deity with the help of a resident Priest, whereas a Temple is a bigger building where congregations meet daily or weekly to take part in organised and standardised services under the direction of several Priests.

There are of course numerous other places of worship on Titan that don't fit into these neat categories. Most Humans, Elves and Dwarves however tend to follow this common scheme.

Shrines

Shrines are built wherever the need for the presence of the Deity is required, but with minimal cost and staffing. The smallest type, a Devotional, may be little more than a wooden box to keep the worst of the weather from a holy statue. This could be located at the end of a city alleyway, at a crossroads deep in a forest, in a quiet corner of a castle yard or on a mountain ledge.

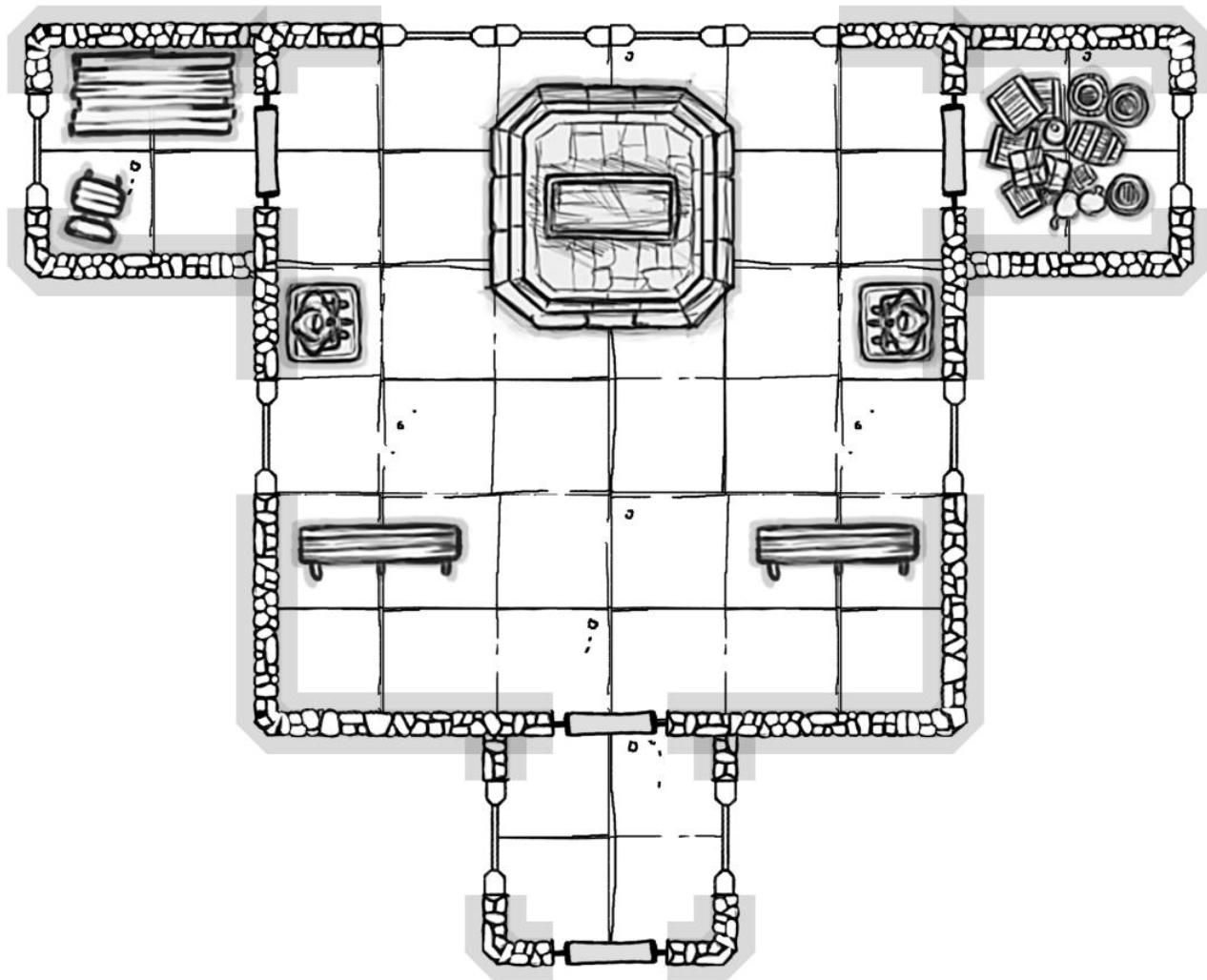
The Priest who serves such a Devotional will live nearby in whatever accommodation they can afford, and will often have some other source of income for most Devotionals will usually attract a few copper coins each week from the few who notice such a site. These tiny Shrines can still be the site of great holiness, and the Priests that tend them exemplars of their Deity, but they receive little notice from most.



Priests Companion

A Way Shrine is a small building, usually just big enough for one person to fit inside, that replaces the wooden box of the Devotional with walls and a roof. The architecture will fit the local area, and some might be very solid indeed whereas others are just a rough roof. Although Way Shrines can be located in cities and towns, most are far from civilisation and serve a dual role of a place to pray and a place to sleep out of the rain on the loneliest stretches of road. The Priests that serve the most remote Way Shrines are tough and resourceful individuals, needing to supply themselves and occasional worshippers with warmth, food and water but also discourage whatever that is dangerous and is roaming nearby!

A full Shrine will be big enough to accommodate four or five people, and might have a small altar as well as the holy statue. Some might even have ornate windows, painted murals on the walls, tiled floors or other decorative effects. These Shrines are still intended for occasional and individual worship from passers-by (even if the passer-by has travelled there specifically for that worship) but can accommodate more than just a lone individual. Many full Shrines are located at the sites of important events such as battles or holy visitations. When a Shrine is of this size, the Priest will usually have a reasonable hut or cottage to live in, and will spend much of their time either assisting the faithful or praying for themselves.



Temples

A Temple is a much larger building, normally found in a town or city, but occasionally found in rural or wilderness areas. There will normally be a central area used for religious services attended by clergy or a congregation, as well as living accommodation, workshops, storerooms, smaller worship areas etc.

A Chapel is usually intended for less populous areas such as a village, or for those parts of a city where the specific worshippers of that deity are few and far between. A Chapel may hold regular worship for a very small congregation or occasional services for larger groups. A Chapel normally has just one or two rooms, and rarely has a Priest living within it, although they will usually live close nearby and there may be a caretaker or lay member keeping watch over night.

Most Chapels and larger Temples will have one or more financial Patrons who donate money to support the mortal works of their own Patron Deity. These Patrons are normally local, but could be anywhere between a prosperous local trader with a couple of shops all the way up to a King or Queen.

Temples themselves are usually larger complexes of rooms and separate buildings. There will almost always be one larger room where religious services are held, and this will also be the grandest and most ornate. The exact form will of course vary by Deity and even region, but the intention is always to impress and awe visitors. Around the main hall will be various antechambers, store rooms, dormitories, offices, libraries, workshops, kitchens and classrooms. Where there is enough space for a compound or other land, these additional buildings may well be in separate dedicated buildings, such as



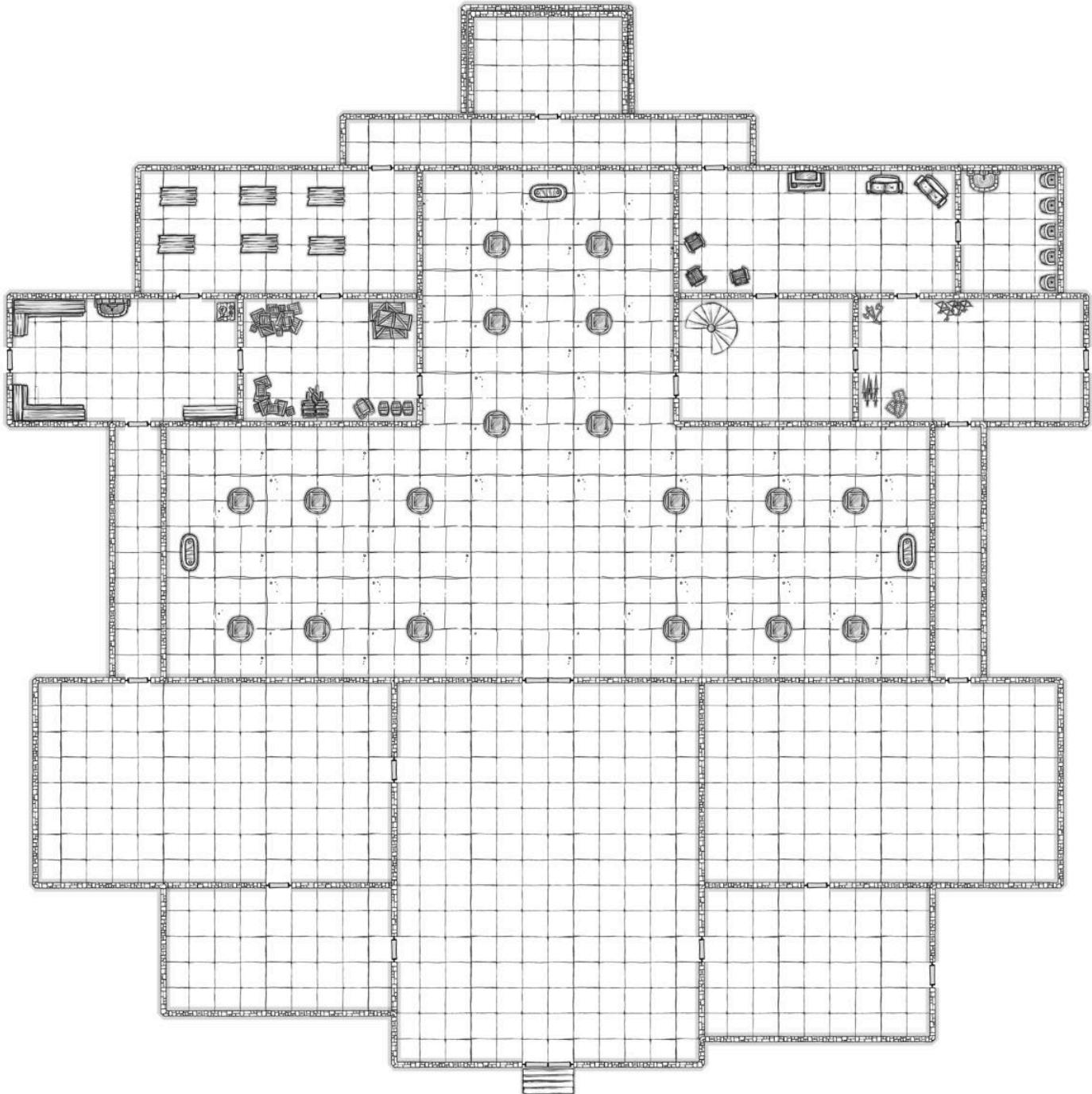
one for the Priests and servants to live and eat in, another for crafts and storage etc. There could also be stables, guesthouses, ponds, gardens etc. In larger compounds, there could be a high wall surrounding it, a gatehouse and courtyards. In contrast, a Temple in a crowded city could have the offices and accommodation in the same large building as the hall of worship, or even above or below it!

A really big temple could even rival a small village for the range of people that live and work there, and some might even have an actual village attached to provide food and services (although this would be considered a separate Holding - see below). It is also possible for a Temple to form part of a palace, castle or other large complex.

Priests Companion

In some cases, a Temple or Shrine will not take the classic form described above, whether from choice or necessity. A Temple of one of the Evil Gods in the middle of a civilised city will not have a large and clearly identified Temple for obvious reasons but could very well have a small complex occupying cellars under normal houses. There would be no great hall and the employed servants may not even visit the Temple on a daily basis, but the Temple still exists and performs religious services within the bounds of the city.

Other Temples might include a circle of standing stones, a holy grove, a mystical cave or an ancient tower. Although these take a very different form to the classic "hall + rooms" form described above, they still perform the same function and are still considered Temples!



Chapter 7 - Temples and Shrines

However, the Hero wanting their own Temple must still buy and/or upgrade the Temple using gold pieces as described in the Heroes Companion. Maintenance must still be paid on the Temple as normal, but a Priest may not Rent out their Temple to others!

The Temple will however make an income using the normal rules (Heroes Companion p34), mainly from donations from the faithful, but also possibly from small local investments here and there. A Priest must be present in the Temple for at least one day during that month, and must devote that day to management of the Temple and it's finances.

Example: Gertrude, Priestess of Glantanka, has returned from a series of adventures with a bulging purse of coin and a backpack full of treasure. Unlike her comrades, who spend their loot on ale, luxuries and debauchery, Gertrude decides to invest hers into her own Temple.

She has a Magic-Priestly rating of 3 at the moment, so the hierarchy will allow her to run a Temple up to Grade 6, which is a Chapel. A Chapel would cost 2,000gp to buy outright, and even though the adventures produced a lot of coin, they were not that rewarding. However, she can just about stretch to a Shrine (Grade 4) which will cost 1,000gp to buy. She will have to pay 40gp each month to maintain the Shrine, but donations and so on will produce $2d6x8gp$ each month.



Shrines and Temples as a Holding

A Shrine or Temple uses the Heroes Companion system of Holdings (Heroes Companion p33-37), for which there is already a Holding Type:

Grade	Scale
1	Devotional
2	Way Shrine
4	Shrine
6	Chapel
8	Small Temple
10	Large Temple
12	Huge Temple

Although NPC Priests can run a Temple based upon seniority, experience and indeed contacts, a Hero Priest can only be in charge of a Temple with a Grade up to and including double their Magic-Priestly Special Skill rating.. Additionally, to run a Large or Huge Temple also requires the Hero to have the High Priest Talent (see Chapter 2).



Priests Companion

Staff and Priests

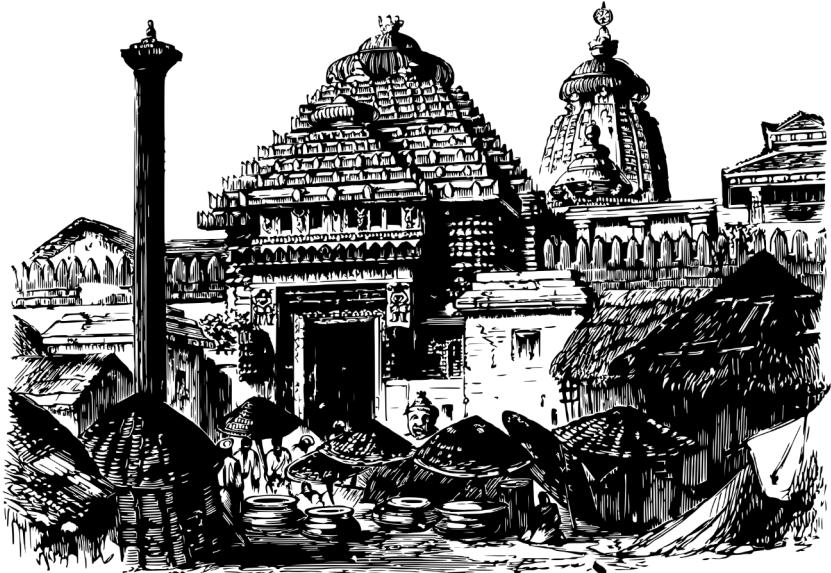
When a Hero runs a Shrine or Temple as a Holding, the maintenance and income amounts assume that money is also spent on hiring various staff. Those candles don't replace themselves and someone has to sweep the floors! As described in the Heroes Companion, the general staff of a Temple are considered to be SKILL 5 and STAMINA 5 and have 2 in their special skill. Some will be cooks, cleaners, building maintenance etc. The number of these will vary by the Grade of the Temple, and they will not generally fight, go on adventures or do anything dangerous unless there is no other choice. The Player should be free to determine what these servants do, within the bounds described above.

Followers are specialist Temple employees that are more capable than the general staff, and are able to undertake specific roles (although they are not Priests). They might be Paladins, Temple Guards, Diviners, craftsmen, alchemists etc. They will have a SKILL of 7 and a STAMINA of 8 and will have a 3 in their specific special skill. Depending on their role, these Followers will fight, and whatever their role, will be more loyal to the Temple and the Hero than the general staff are.

Although the Priest Hero will be the main Priest of the Temple, larger establishments will also have other NPC Priests to run the daily services, minister to the sick and spread the word in the community. Most of these Priests will have a MAGIC characteristic, and be able to use Priestly Powers, but a proportion will be devout but non-magical in nature. Additional Priests will normally be found in Temples only (and not in Shrines) to the numbers listed below, and the Director and Player should work together to determine who these Priests are and what capabilities they have.

Grade	Staff	Followers	Priests
1	1	-	-
2	2	-	-
4	5	1	-
6	10	2	1
8	20	5	2
10	40	10	4
12	80	20	8

Example: The Glantakan Shrine built by Gertrude is already attracting donations, and those donations are partly going to fund the five staff and the one Follower that works there. Gertrude is the only Priest who serves the shrine, and the five staff are general servants who work various shifts to keep the Shrine clean, change the altar candles and so on. The Follower could be a Lay Preacher, an alchemist (useful for keeping the holy flame burning), a guard etc. Gertrude decides to have a Lay Preacher as the Follower, so that there is someone knowledgeable at the Shrine most of the time.



Consecration

If a building or area of land is Consecrated, it becomes specifically holy to the followers (and indeed enemies) of the Deity of the Priests that performed the Consecration. This ritual is not performed lightly as it is draining and requires sacrifice on the part of the Priest or Priests doing so, and once consecrated, the area remains so until somehow de-consecrated.

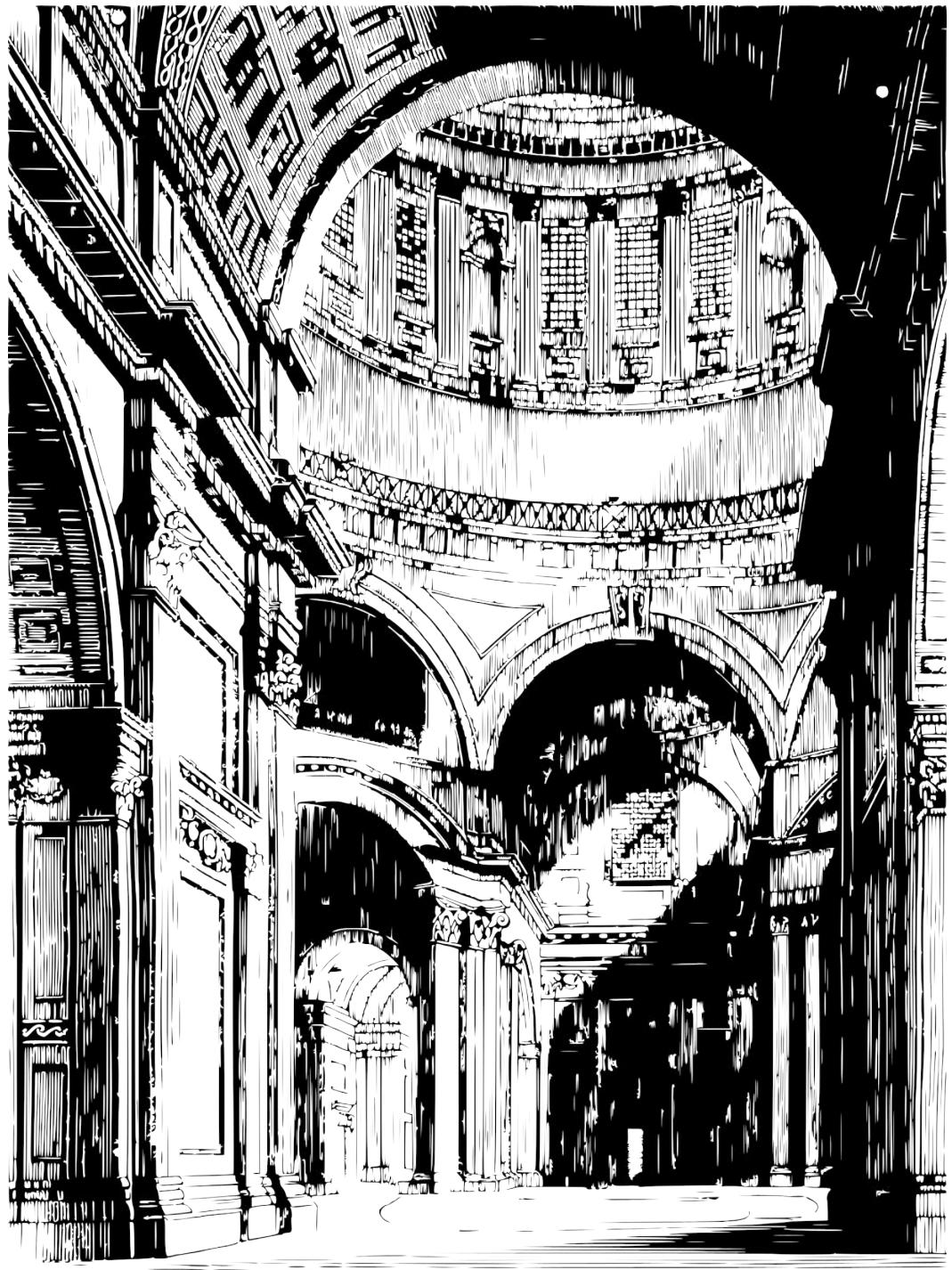
Most senior Priests know the Ritual that consecrates an area, although most of these will never use it at all throughout their careers. Indeed, many Shrines and smaller Temples are not consecrated, and it may take some years for a Temple to receive this Blessing.

In general, Consecration will only take in the Temple buildings and immediate grounds, although sometimes the Consecration will only include the main hall itself (maybe because it was Consecrated as a Chapel and then a greater Temple complex grew up around it!)

Benefits

A Temple (or equivalent) that is Consecrated by the appropriate Ritual will provide various benefits to the building (or land), the Priests and the local populace. All benefits apply only to the Priests and followers of the God the Temple is dedicated to:

All Priestly Powers used there by a Priest of the same Deity are considered to have a Devotion 1 higher than normal.



Priests Companion

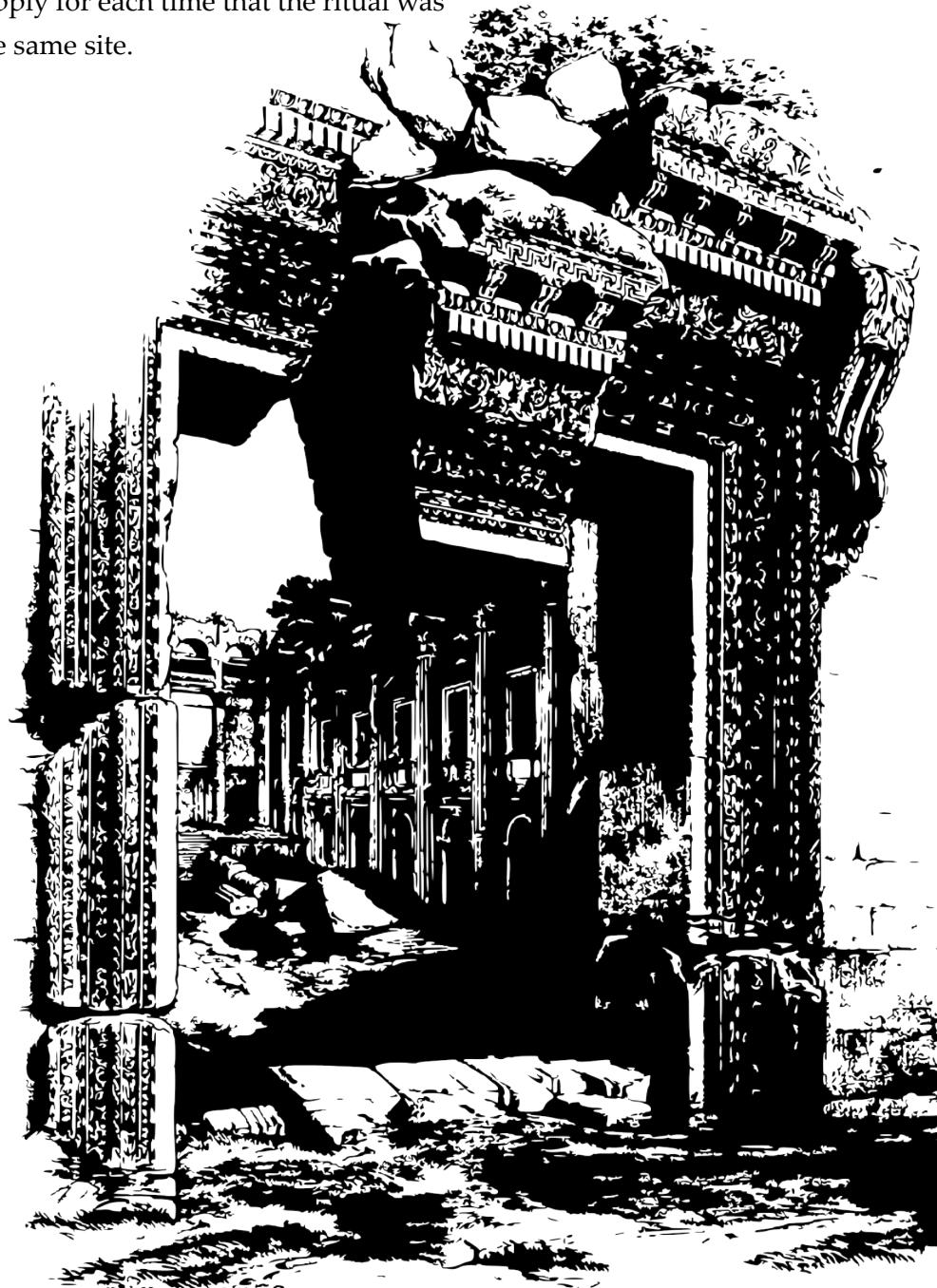
All Tests for LUCK have 1 removed from the dice roll.

Any faithful sleeping on consecrated ground heals an additional 1 STAMINA.

Any dedicated enemies of that God suffer a penalty of -1 to all tests on consecrated ground and lose 1 STAMINA per minute they are there.

It is possible for Consecrated ground to receive the same Ritual more than once, although this is quite rare. If a Temple is Consecrated more than once, the above bonuses apply for each time that the ritual was performed on the same site.

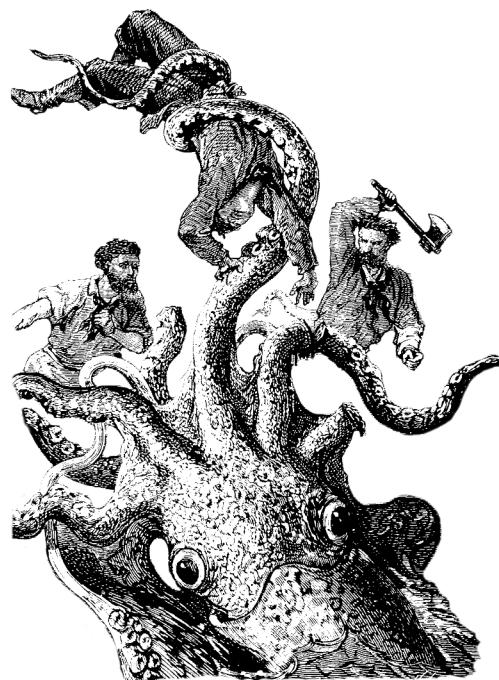
Example: Gertude has finally acquired the Rituals special skill and decides to use the one Ritual she now knows to Consecrate her Shrine. Upon completing the long and difficult Ritual and making the appropriate sacrifice, the Shrine takes on a particularly holy atmosphere. The faithful will feel happy and calm inside, and the enemies of Glantanka will feel great pain if they enter!



CHAPTER 8 - EVIL PRIESTS

The Advanced Fighting Fantasy Combat Companion introduced the concept of templates for monsters, and the Magic Companion further expanded on this concept by introducing specific magical monsters and enemies. Indeed, the Combat Companion had a “Shaman” template which granted the monster three Priestly Powers.

This Chapter will expand on that concept by providing more detailed Templates for various enemy and monster Priests and Shamans, as well as a way to randomise this. In addition, various options are given for Heroes and major enemies who are evil Priests.



Random Priests

Almost any sentient creature can have a Priest archetype. Although most will have a High Intelligence listed in Out of the Pit etc, some Average or even Low Intelligence creatures can also have Priests. A Clawbeast for example would not be a Priest. They have Low Intelligence, but no real culture or language. Catpeople or Cavemen, by contrast, also have Low Intelligence but do have a basic language and culture and so may well have a Priest or Shaman among the members of their tribes.

Some of these religious leaders will be of a well defined type (described by the Templates at the end of this Chapter) and others will be of a more random type. If you decide to place a random Priest into an encounter, the following tables can be used to define exactly what abilities they have.

The base SKILL and STAMINA of the Priest will be that of the standard creature type, although their equipment, weapon and armour may differ.

MAGIC Value

First, 2d6 should be rolled and the table below consulted. This will determine the MAGIC characteristic of the Priest, relative to their SKILL.

2d6	MAGIC value
2	= SKILL -2
3-4	= SKILL -1
5-6	= SKILL
7	= SKILL +1
8-9	= SKILL +2
10-11	= SKILL +3
12	= SKILL +4

As monsters don't have Special Skills, the Devotion of the Priest is equal to their MAGIC characteristic for calculating effects and durations.

Example: It is decided that we need a Slykk Priest for an encounter. Slykk have a SKILL of 6, and we roll a 9 (which is a +2), and so our Priest has a MAGIC (and Devotion) score of 8. This is a fairly powerful Priest for a Slykk tribe!

Priests Companion

Patron Deity

Unless the Priest is a Shaman (see the end of the Chapter), they will have a specific Patron Deity. If you only have access to the AFF Core Book, use this table to determine the Patron:

<i>d6</i>	<i>d6</i>	<i>Patron Deity</i>
1-3	1	Sukh
	2	Hydana
	3	Farigiss
	4	Beast Lord
	5	Logaan
	6	Slangg
4-6	1	Death
	2	Disease
	3	Decay
	4	Arhallogen
	5	Hmurresh
	6	Tanit

Of course, you can always choose an appropriate Patron Deity if one seems particularly appropriate. If you are designing a Kokomokoa Priest, then you are almost certainly going to choose either Hydana or Aqualis, given that those creatures live exclusively in swamps, ponds and rivers. A Frost Giant Priest would probably worship Farigiss, although there are of course always exceptions.

If you have access to the Gods of Titan book, then the table on page 8 of that book can be used to determine the Patron.

Example: The Slykk Priest needs a Patron Deity to worship, and so we roll two dice; a 3 and a 4. This means a Beast Lord. Given that Slykk are amphibians that live in rivers, it would also make sense for the Priest to worship Aqualis, God of Rivers.



Although many of the humanoid tribes will follow the Evil (or at least Neutral) Gods, it is not impossible for them to also have a God of Good as a Patron. This of course could open up some interesting moral dilemma's for the Heroes. A normally evil enemy, and one actively opposing the Heroes and their mission, who nevertheless follow the same Patron God as the Priest...

Do the Heroes take their normal "attack first, ask questions later" approach and risk upsetting their own Patron Deity, or do they try talking to them, or maybe even seek divine guidance.

Lastly, it is also possible for monsters to follow a very minor and local deity, one with influence over the immediate area and no more. In this case, feel free to assign Powers as you see fit.

Powers

The Priest will always have the specific power listed for their Patron Deity in the appropriate book.

The Priest will also, by default, have the three General Powers listed for that Patron. However, many Priests will have different General Powers than a “normal” Priest, and so 1d6 should be rolled to determine how many of the General Powers are replaced:

<i>1d6</i>	<i>Replaced General Power</i>
1-2	0
3-4	1
5	2
6	3

Assuming that one or more General Powers are replaced, the Power to be replaced should be randomly determined (with a d3) and the new Power decided using the table below:

<i>d6</i>	<i>d6</i>	<i>Power</i>
1-2	1	Banish
	2	Bless
	3	Bravery
	4	Commune
	5	Create Food & Water
	6	Cure Poison/Disease
	1	Curse
	2	Heal
	3	Ill-Luck
	4	Incite
	5	Protection
	6	Sanctuary
	1	Shapechange
	2	Smite
	3	Ward
	4	Weakness
	5-6	Roll Again

Example: The Slykk Priest worships a Beast Lord. The Priest will have the specific power (Beast friend and communication) and as a base will also have the General Powers Shape Change, Commune and Heal. However, we roll a first d6 (a 3) which means that one Power is replaced. Another roll of d3 (a 1) means that Shape Change is removed. Two d6 rolls will tell us what the replacement Power is; a 3 and a 5. Instead of Shape Change, the Slykk has the Protection Power.

So this Priest is unable to take the form of (probably) a Giant Frog, and instead is able to protect themselves and other members of the Tribe. This changes their role and outlook somewhat.

Major Enemy Priests

The tables above create a random enemy (evil) Priest who will be part of a particular encounter or location. These Priests are not intended to be a major enemy opposing the plans of the Heroes, rather they are just a different “standard enemy”.

However, Priests make a good choice for a Major Enemy to plague the Heroes for either a section or a whole Campaign. After all, they have the backing of a powerful evil God, so have divine provenance!

To create such a Priest, it is recommended that MAGIC score, Patron and Powers are all selected rather than randomised to ensure that the Priest is sufficiently challenging! It is also a good idea to use options such as the Additional General Powers option to give them more abilities if they have a higher MAGIC score. Indeed, granting them access to additional abilities and options such as Salvation and Avatar can make them especially dangerous. On top of these, a powerful enemy may well also have one or more appropriate Talents.

Priests Companion

Hero Evil Priests

Books such as the Heroes Companion (Necromancy and Chaos Magic) and Demons of Doom (Demon characters) introduce the concept of anti-heroic Heroes. Although these are not the standard types of adventures Advanced Fighting Fantasy was originally written for, they can provide a fascinating and diverting way of playing the game.

If an “Evil” campaign is planned, a Priest serving one of the Evil Gods would fit in very easily indeed. Although this type of campaign works best as a light hearted interlude, a Patron God such as Slangg or Death will grant some very dangerous Powers to an Evil Priest, especially if the Priest also has a Talent such as Blessed.

High Priest

SKILL	-
MAGIC	+3
STAMINA	+2
Special:	One Specific and Six General Powers

When a monster Priest survives for some time, growing in power, they can become a High Priest. Although unlikely to be conferred with such a title by formal Temple authorities, any Priest with sufficient experience can claim to be “High”.

Holy Warrior

SKILL	+1
MAGIC	-
STAMINA	+3
Special:	One General Power

When a Deity needs their agenda forcing with greater than usual vigour, or indeed their holy places defending, they turn to Holy Warriors. Well armed and armoured, they are well respected and dangerous opponents.

Shaman

SKILL	-
MAGIC	+2
STAMINA	-
Special:	Two General Powers each day

Some monsters will not have “standard” Priests, but will instead rely on ancestor worship as their conduit to the Gods. This tends to be the case among the more primitive monster societies, but Shaman can be found across Titan.

New Priestly Templates

Although the system above can be used to determine a random Priest, the Templates below can also be used to quickly generate a certain type of Priest for an encounter. These are applied in exactly the same way as the Templates in the Combat or Magic Companions.

Priest

SKILL	-
MAGIC	+1
STAMINA	+1
Special:	One Specific and Three General Powers

A humanoid Priest is a standard conduit between the Gods and their worshippers. Some Priests will be armed and armoured identically to the normal creatures of that type, whereas others will be robed or ornamented to help them stand out.

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