

THE REDEMPTIONIST CRUSADE

By Matt Keefe

The creed of the Redemption derives from the mainstream Imperial cult of the Ecclesiarchy. They worship the Emperor as a divine being, the supreme Man whose very existence proves the manifest destiny of mankind to rule the galaxy. The Redemptionists believe that mankind has fallen from the path of righteousness decreed by the Emperor and that the sins of mankind will drown the human race in filth and depravity. As long as mankind is unable to control its sinful nature it will not be able to unite and conquer the stars as the Emperor truly wishes them to. Sin must be purged from the race by fire, blood and faith.

Sin comes in many forms: drinking, gambling, lying, cheating, profanity, lechery, fornication (even thinking about fornication is sinful) and shooting innocent, hard-working folk like Redemptionists. The worst sinners of all are mutants and witches, the spawn of evil, and the second worst are the heretics who tolerate sin and refuse to heed the word of redemption.

To most underhivers, to most hive city citizens for that matter, the Imperial Creed is an expensive luxury – a code they can ill afford to worry about if it runs the risk of preventing them doing what they must to get by, to survive. Conversely, the rich and privileged of the spire see the creed as a restrictive set of beliefs which (if obeyed fully) would prevent them enjoying their wealth and opportunity fully in the excessive, depraved, irresponsible and unaccountable manner they believe they should be entitled to. All in all, while the Imperial creed may be, in theory, a set of beliefs laid down for all mankind to follow, the practical truth of the matter is very different from that all across Necromunda.

There are those, however, who view the creed rather more fondly. The daily rigours of life in the hive creates certain individuals who (instead of ignoring the creed in order to do as they must) cling to it as their only hope of salvation, as much out of desperation and hopelessness as anything else. These are men who take the creed's every word as undeniable truth, rigorously observing every obedience required of them, following the creed's strictures to the point of obsession. For the most part, such strict adherents are simply laughable curiosities in the eyes of other hivers – the deranged preachers spouting to uncaring crowds across hive city, the broken down, hopeless old fools wandering the underhive in ridiculous attire trying to bring their 'message' to the justifiably unreceptive masses. Invariably such men are outcasts, the lack of sympathy they find from non-believers leaving them with an equal lack of allies, and as such most remain the same simple, inconsequential derelicts they were before 'finding' the creed.

More rarely, however, adherents of the creed will gather themselves around an influential leader or speaker, taking bands of these poor hopeless converts and distorting their followers' beliefs for their own ends. Such prophets of the creed are invariably viewed as troublemakers by hive authorities, since their motives in no way represent the best interests of house, hive or guild, but rather represent altogether more radical beliefs.

The Road to Redemption

Without doubt, one of the most notorious examples of such a prophet was the Priest Encorderius Brayne, founding father of the Redemption. Brayne was not a particularly poor man, born of hive city, but high within the ranks of his own house (which house that was, history now neglects to mention) and spent the early part of his life successfully in charge of a number of his family's factories. Brayne's sudden, and rigid, adherence to the creed began after he was gifted a message within the flames of a burning slagpit. Cynics point to the fact Brayne experienced this revelation scant hours after being exposed as a fraudster and watching the guild impound almost all his (and his family's) wealth, but to Brayne all this was just a sign that a new chapter in his life must begin.

Brayne began his descent into the underhive, dismissing the city above as decadent and ill-suited to proper examination of self. Brayne adopted a high, hooded cowl for his exodus (since he was travelling, essentially, as a fugitive) explained by the man himself as a simple sign of his newfound modesty and humility. Brayne also gave his own particular spin to the story of his downfall, convincing many of those he met that he had, in fact, turned his back on the riches offered by industry, abandoned his business, given away his assets and chosen instead a life of piety. Where he would live out this life of piety, he did not know, but he knew he could seek a suitable place amongst the vast wastes of the underhive, and any who believed as he did were free, encouraged in fact, to join him. And what did Brayne term this journey upon which he was about to embark? This, he proudly informed all he could, was to be his Redemption.

Early recruits were few. Indeed, Brayne began the first leg of his journey accompanied by just a dozen followers, possessing just twenty-seven limbs and nineteen teeth between them, so the parables would have it. But, as Brayne was always keen to point out, any servant of the creed is a valuable servant, widening his potential audience considerably. Before long, however, with the same gift for demagoguery which all leaders of the Redemption since have been likewise famed for, Brayne's following increased rapidly as he reached some of the more forgotten, hopeless settlements of the underhive.

With his numbers (and subsequently funds) bolstered considerably, Brayne could begin the next stage of his Redemption proper. He decreed that a new home for he and his followers must be founded, that they could no longer go on living amongst the other underhive settlements, for simply to be alongside non-believers, mutants and heretics was almost to tolerate them and that, so Brayne would have it, was unacceptable. Having already travelled some considerable distance from city to underhive, Brayne (and his now several hundred followers) set out across the salt wastes beyond the edges of the sump – the gimmet, least hospitable terrain in all the underhive, where even the moisture has fled in terror, leaving nothing but a hardened surface of razor-sharp crystallised chemicals as far as the eye can see.

The journey was long and arduous. At its outset, even Brayne cannot have known for certain that any habitable region could be found. Occasionally along the way, elements of Brayne's Redemptionist would sicken and tire, halting from weakness. Such was

Brayne's control over his followers that even this complete failure would not dint his follower's belief in him, and so many of these straggling groups were left along the way to found their own small settlements. Many, presumably, faded and died shortly after as the main march of the Redemption moved on but a few survived and remain to this day, occupying very tiny habitable areas, passed over by the Redemption as too small to support the entire cult but perfectly suitable for a small number of settlers. It was perhaps from this small, but burgeoning, network of Redemptionist settlements that Brayne first learned of the myth that would prove to be his salvation.

As Brayne and his Redemption moved further and further out across the Salt Wastes (so far in fact, that some incautious members of the expedition actually found themselves in the Ash Wastes beyond the hive's walls) rumours began to circulate of a vast, habitable valley somewhere within the wastes, said to be populated by Ratskins who had lived there since times long-forgotten. Armed with this powerful legend, Brayne was able to inspire his followers anew, all of whom now pressed on with a newfound desire to locate this valley of fortune.

It would be months before Brayne and his followers finally stumbled upon the borders of this Ratskin enclave, but by the time they did they were all so mentally and physically worn that Brayne simply could not countenance the idea of failing to make a home there. Cannily, Brayne stopped his followers some distance from the valley and insisted that he and just a handful of his closest companions would journey into the valley, make first contact with the natives and explain to them the worth of the Redemption. Trusting their leader to bring the same good message to the Ratskins that he had brought to the rest of them, his followers agreed and Brayne and half a dozen of his most trusted allies journeyed to the valley of the Ratskins. They would never arrive...

Perhaps it was the months in the wilderness that had maddened Brayne, perhaps it was the lingering bitterness over his fall from grace or perhaps he was simply just a very bad man. Whatever the reason, long before they even sighted the valley, Encorderius Brayne had decided that the land would be his and his alone, that he must conquer it and that none who were not held fanatically in his sway could be tolerated. On the approach to the valley, Brayne murdered his compatriots, staining the pure white salt with their blood and innards as he frantically dismembered them after death, arranging their bodies in a mockery of some kind of religious ceremony. Brayne fled back to his Redemptionists, claiming that his friends had been captured by the Ratskins, who had no wish for peace and were simply bloodthirsty savages. Brayne used all his guile, all his rhetoric and all his vicious bile to incite a furious lust for vengeance in the minds of his followers, who immediately armed themselves as they could and marched on the Ratskins.

Halfway there they discovered the bodies of their fellows, arranged exactly as Brayne had left them. Now his tongue worked another wonder, convincing all around him that such a gruesome sight must surely be evidence of the Ratskins practising some unholy ritual upon the bodies of the living in service of some unspeakable god. Now the Ratskins were not only savages and murderers, but heretical ones too! In the Redemptionists' eyes, this was the end of any chance of negotiation with the Ratskins.

The Redemptionist Crusade (as Brayne had re-named it in his legendary sermon of vengeance following the burial of the men he himself had murdered) now swept down like a wave of fury on the Ratskins. These were not the same wily scouts and renegades which underhivers might recognise as Ratskins – these were a simpler people, far removed from other men, with few enemies and no memory of war. They greeted the Redemptionists with a pitiful naivety and were slaughtered where they stood. It took just three days for the Ratskins who had occupied it for centuries to be eradicated from the land. Something of a resistance had been staged towards the end, but it had all come rather too late and the only survivors were those Ratskins who chose to flee the valley rather than fight. Amongst these refugees were several wise and powerful Ratskins, many of whom would subsequently alert the rest of their people to the emerging threat of the intolerant settlers. The Redemptionist Crusade had certainly not heard the last of the Ratskins...

The Redemptionists named the land Penitence, TZ. It had been Brayne's decree that it be known as Penitence, and in their haste to re-brand the place in their image and expunge any trace of the Ratskins, a sign had been hastily erected. 'Penitence' was scrawled upon it, but whatever the metal's original purpose had been had left the letters 'TZ' clearly visible at the right hand side, and the name stuck without explanation.

Brayne and his followers spent an ecstatic few months in this newfound paradise, rashly believing that it really was all they could have hoped for, that they could really survive here without interference from the outside world. The truth was rather less promising. The fact that such a distant corner of the salt wastes was inhabited at all was, in truth, testament to the Ratskins incredible skills and the Redemptionists found it rather tougher to eke out an existence once they had expended those few stockpiles captured from the Ratskins.

An increasingly deranged Brayne ruled on over this place for a further year as his believers faith in him slowly waned. To Brayne, a last assertion of faith was desperately required. The ill luck which befell the settlement he attributed to the Emperor's wrath – even now, Brayne insisted, many of those around him had still not found Redemption. Phoney trials and equally needless public executions followed as Brayne rooted out all those he could find reason to defame as failed, impure or heretical. What Brayne was left with, was simply the most zealous and uncompromising bunch of followers that could be imagined.

Realising that this valley of fortune had failed them, the Redemptionists took this as a sign that their duty now lay in bringing Redemption to all the peoples of the Underhive – converting those who would listen, hunting down, breaking, torturing and destroying those would not. The surviving Redemptionists spread out across the Underhive, each under the command of various of Brayne's favoured subordinates. Now, with every last hint of moderation and tolerance expunged from amongst their number, the Redemptionist cult of purity and piety had become the uncompromising Redemptionist Crusade intent only on purging those whom their code did not accept.

As for Brayne, the fanaticism which Brayne had instilled in his followers was proved finally when he was tortured and slain by a group of his own followers after taking up with a Ratskin squaw. His own disgrace in death did little to tarnish the zeal of his followers, and even against this hypocrisy the fiery wrath of the Redemption continues to burn long after the equally fiery end of Encorderius Brayne.

Cult & Crusade

Even to the present day, there exist followers of the Redemption not embarked upon the so-called 'Crusade' of purgation and purification. These followers of the Redemptionist cult for the most part form small, independent settlements out across the Underhive. Many of them date from Brayne's original Redemptionist march, founded by stragglers left along the way. Since these believers date from before Brayne's violent departure into madness, their version of the creed tends to be one of isolation, rather than fury and aggression. Whole communities hide themselves away from the outside world, living within tiny self-contained settlements within which no divergence from the creed is permitted. Often, any change in circumstance from the days that their settlement was founded is frowned upon too, resulting in rather artificially dated and archaic ways of life.

There are other followers too. Recent converts from Hive City who go down into the Underhive to start a new life and set up separate settlements and holesteads far from the main settlements (which they see as being full of sin and damnation). These isolated communities have little to do with the outside world and only visit the trading stations occasionally to get supplies.

To this day, the Redemption also sends 'Crusades' of their most dedicated and fanatical brethren into the Underhive to purge it of sin with the holy fires of battle, emulating that fantastical Crusade unleashed by Encorderius Brayne during the founding years of the cult. A Crusade is led by a redemptive priest who has the blessings of the council and is supplied with weapons and followers. A Crusade patrols the Underhive, destroying abominations and battling heretics as they find them.

Due to a number of bloody and well-publicised incidents the Guild has declared that brethren on such Crusades are Outlanders, much to the ire of the Redemption. If anything, outlawing the Crusades has made them all the more savage as they now fight without any rules and, officially at least, beyond the remit of the Redemption itself. This has led to attacks on Guilder caravans, settlements and holesteads whose only crime has been to deal with the Guilders.

A Crusade moves constantly through the badzones, stopping off at Redemptionist settlements and holesteads from time to time in order to re-provision and rearm. The priest will preach to the settlers and reaffirm their faith while the brethren take a tithe of their produce or make a collection. Then (and only then) will the Crusade move on to battle the forces of darkness, keeping the settlers safe from the mutant devils, witches and gangs of heretics wandering the wastes by shooting them on sight.

<<<box out>>>

The House of Redemption

The Redemption is a powerful force amongst the Houses that control Hive City, with active or covert followers in all of them. House Cawdor has dedicated itself to the Redemptionist cause entirely and is effectively controlled by the Redemption. There the path of righteousness is at its purest with regular public witch hunts and mass burnings of heretic and mutants. The brethren of Cawdor are so pure that they view even Redemptionists from other Houses as little better than sinners.

<<<box out>>>

The Crusade Less Seen

The Redemptionist Crusade is just that – a militant Crusade that stands as the most visible, most violent and most uncompromising face of the Redemptionist cult. But the cult itself extends its influence much further than the angry robed militias that stalk the underhive preying upon dissenters, heretics and mutants. At its lowest level, there is the vote of sympathy – the secret Spire-dwelling benefactors and their much needed donations, the sympathetic underhivers and the hideouts and safe houses they offer and the obliging forces of law, all too happy to turn a blind eye to the Redemption where the Crusader's aims happen to mirror their own.

Amongst the wider populace stalk the preachers, ministers and cardinals of the Adeptus Ministorum – the sanctioned face of the Imperial creed. While their robes, sacraments and emblems mark them out as the very truest voice of the Emperor's will, many harbour distinct Redemptionist sympathies which markedly colour their words, all too easily bridging the gap between accepted Imperial dictates and more zealous intolerance.

Beyond this their comes the incidental support for the cause – the mindless, moronic masses incited to violence as the Redemptionist Crusade and its attendant demagoguery pass through town, fanning the flames of rivalry and creating tension between underhiver, mutant and ratskin.

More deeply rooted than this, however, and forming the bulk of the Redemptionist cult's adherents (far outnumbering its outlaw fighters, in fact) are the masses of hidden devotees, worshipping in secret in scattered lodges, dens and prayer grounds throughout the entire hive. These, for the most part, are men far more intelligent, though far more cowardly, than the outlaw gangers who fight the Redemptionist Crusade. Not for these adherents are the open acts of violence against the cult's hated enemies, the courage to stand by their principles no matter how dubious. Not for these adherents, the life of dedication, hardship and self-denial which greets all those who pledge themselves utterly to the Crusade.

Instead, these are men (and women for that matter, though the extreme chastity demanded by the Redemptionist creed means women play little meaningful role in the cult's affairs) who choose to live a lie, engaging in a double life. Day to day they act just as other hive citizens might, their beliefs and prejudices spilling out only in dismissive

comments from the noisy end of a barstool. When their creed demands, however, these same men meet at a variety of pre-arranged locations – some chosen for their supposed spiritual significance, others chosen simply for the privacy they provide – and discuss the Redemption's business and practice its rites.

The Redemptionist cult (as opposed to the actual 'Crusade'), in theory at least, is welcome within all Imperial places of worship, so the existence of these other, secret shrines may seem a little unnecessary. In truth, however, there are countless acts which the Redemption would never dream of performing publicly and instead resorts to these closed meetings of like minded individuals in which to commit them. Typical rituals, like machine-communion, flagellation and forced purgation are still practised, but these are mild by the standards of the Redemptionist cult's adherents. All manner of far more arcane rituals are also performed, many of them with little or no connection to the Imperial creed, instead simply representing an uneducated amalgamation of many simplistic and primitive displays of power (burning things, breaking things, shooting things) with a very strained version of the creed proper.

There are rituals too which are considered to sacred even for all members of the Redemptionist cult. Inner chambers within especially important shrines and lodges may be reserved for senior members, who will withdraw here to perform their most secretive of ceremonies. Invariably, most of these elevated positions within the cult are held by members of the Crusade proper, rather than the laymembers who form the bulk of adherents, and this is represented in the increasing violence evident in these more specialised rituals. It is within these deep conclaves that captured victims are brought – either to be tortured, burnt and purified (if mutant, heretic or unrepentant) or to be tortured and made to repent (if ostensibly human). Often, captives are eagerly sought by their own friends and allies, and Redemptor Priests will resort to performing the Redemption ceremonies themselves in whatever Underhive hideout they can find, but if opportunity permits they will transport such captives back to the larger lodges, perhaps to seek the assistance of older, more experienced Redemptors, now retired from the Crusade itself.

Almost any means can be employed by a Redemptor seeking penitence from a captive, and such individuals are rarely too concerned about keeping the victim in complete working order after the process is complete. Better that a third of a man be made to repent than all of a man be lost, say many Redemptor Priests. The truth of the matter is often quite literally that – scarring and amputations are common techniques employed, often alongside a powerful oratory equating corruption and sin with an actual physical infection of part of the body or soul, implying to the prisoner that the mutilations performed by the Redemptionists are intended only to free them from this cancerous taint. Delirious with pain and hopeless for any other form of salvation, many such captives do indeed 'repent' and join the ranks of their captors, though what emerges from the process of Redemption very rarely bares any resemblance to the man who went in – not in body or spirit, and certainly not in soul.

A similar fate is likely to befall any of the curious snoopers who from time to time have the misfortune to stumble upon a Redemptionist gathering. Most survive, for even a group as uncompromising as the Redemptionist Crusade understand the worth of symbols and gestures, but of those that do few ever hear, see or speak again, such is the brand with which the Redemption invariably mark those who have looked too closely upon them. Hear nothing, see nothing, say nothing, unless it be the word of the Imperial creed, as they might say.

Friends in the Worst Places

Although the Redemptionist cult does have adherents all throughout the hive, it is without doubt hive city that provides the bulk of its followers, and hence the house vast majority of its lodges. The cult even has a number of devotees within the Spire, but for the most part the harsh simplicity which the creed demands is at odds with the luxuries afforded to the members of the noble houses, and very few are willing to give it up in return for shallow promises of spiritual purity. Rather inevitably the Redemptionists therefore view most of the Spire's inhabitants as fools and dilettantes and do little to hide their obvious contempt for them.

SPECIAL RULES

The following special rules apply to members of the Redemption:

The Roving Crusade

A Redemptionist Crusade possesses no territory. Instead they move endlessly through the badlands, using their sermons and holy teachings to spread the word where they can, slaughtering and purging with fire and bullet where they must. Similarly, unlike true outlaws, the Redemptionists have no need of hideouts or dens – they are able simply to move amongst Redemptionist homesteads and settlements, or lodge with sympathetic underhivers as they travel on their holy crusade. Redemptionists begin with no territory and may never gain territory – they will never, ever possess territory for any reason. Never! Ever! Instead, after each game the Crusade receives 'donations' in credits, equal to 2D6 multiplied by the Priest's Leadership. Any of the Crusades Brethren may be sent to collect further donations, and such Brethren (not Zealot or Deacon) sent to do so collects a further D6 credits. These donations provide the gang's income, and the total collected should be looked up on the Income table as normal to determine the cost of maintenance and so forth. As normal the profit is added to the Crusade's stash.

If the Redemption ever capture a piece of enemy territory, they gain none of the usual benefits from it, since their Crusade will inevitably cause them to move on swiftly anyway. However, after a game where the Redemption captures a piece of enemy territory, the Redemptor Priest may make two Influence actions instead of the normal one. These are explained later in the rules for Redemptor Priests.

Weapons, Equipment & Trading

Redemptionists acquire their equipment and weaponry by a number of means, though predominantly from fellow members of the Redemptionist cause who perhaps work as traders or servants to the guilders. These are represented by the choices shown on the

Redemptionist weapons list. This should be treated in exactly the same manner as a House Weapons list. The only thing to note about Redemptionist weapons is that a Redemptionist gang is never permitted to own or use heavy weapons for any reason. Even if some of the trading rules would allow them to buy heavy weapons from another weapon list, they cannot. Never, under any circumstances.

You should note that it is also possible for them acquire non-typical weapons by exerting their influence amongst sympathisers throughout the hive. This is described later in the rules for Redemptor Priests.

Hired Guns

The Redemptionists consider all outsiders to be impure, tainted fools already on the path to heresy and damnation, and as such absolutely will not associate with them. For this reason, Redemptionists cannot make use of any Hired Guns unless specifically permitted to do so in the rules for the Hired Gun in question.

Captured Outlanders & Bounty

The Redemptionists, along with a number of other lawless, outcast groups of society are known as ‘outlanders’. Outlanders are feared and distrusted by almost the entire population of the hive, and not without good cause, since their presence invariably brings one form of trouble or another. Outlanders are a step beyond the law – not simply those who have crossed the law and broken past its limits, but rather they are those people who have chosen to simply ignore all law and live by their own codes, caring nothing for the consequences. The Guilders long ago declared the activities of all Outlanders to be illegal, and as such a bounty remains on the head of all such Outlanders, the Redemption included. For this reason, when a Redemptionist is captured (assuming he is not successfully rescued by his own gang), he is turned over to the Guilder courts and the gang who captured him receive a reward equal to the model’s experience in credits.

Note: Redemptionists are ruthless and uncompromising in all matters and would never consider dealing with heathens, even over captives. This means when a member of the Redemption is captured by the enemy, their own gang must attempt a Rescue mission to retrieve them, but is not permitted to exchange prisoners or pay a ransom for them. If the Rescue attempt fails, the captured Redemptionist is handed over to the Guilder courts, as noted above.

RECRUITMENT

Use the following list when recruiting the members of a Redemptionist Crusade.

Redemptor Priest: *The Crusade may include up to one Redemptor Priest to lead it. The Crusade does not have to include a Redemptor Priest, and if not, it may well represent a collective rabble or mob undertaking their own campaign of violence and carnage throughout the Underhive, rather than an organised Crusade proper. It is very rare for such mobs to last very long – most dissipate very quickly, so for the most part almost all Crusades are led by a Redemptor Priest.*

Brethren: *At least half the fighters in a Redemptionist gang must be Brethren. If the number of Brethren ever falls below half, the gang may only recruit Brethren until they again constitute at least half the gang. You may not recruit new members to the gang if doing so would cause the number of Brethren to fall below half (eg, if your gang contained six Brethren and six other models, you may only recruit Brethren, since a seventh model of any other kind would break the minimum limit for Brethren).*

Deacons & Zealots: *The Crusade may include as many Deacons or Zealots as permitted by the limitations on Brethren, as noted above.*

Redemptor Priest

Cost to Recruit: 180 Credits

A Redemptionist Crusade is nothing without a Priest to lead it. It is he who constantly escalates the intolerance, bigotry and hatred of his followers, it is he who instils in them the violent fanaticism which leads them to battle, it is he they fight for, he they die for. Without such an inspirational figure, the burning fires of righteousness inevitably dim and a crusade is likely to fall apart under the strains of internal squabbles, petty differences in belief and other such disputes. More so than any other form of gangleader, it is the Redemptor Priest who carries with him the fate of all his followers.

	M	WS	BS	S	T	W	I	A	Ld
Priest	4	4	4	3	3	1	4	1	8

Weapons: A Redemptor Priest may be equipped with any equipment chosen from the Redemptionist weapon list or House Cawdor weapon list.

Special Rules

A Redemptor Priest is subject to the following special rules:

Inspirational. Leadership. As the individual who in all likelihood first introduced his followers to the rigid doctrines of the Redemptionist cult, the Priest is a truly inspirational figure, without whom the rest of the gang is likely to be consumed by uncertainty and doubt. As long as the Redemptor Priest remains on the table, the rest of the gang receives a +1 Leadership bonus, even if the Priest is pinned, wounded or down (since they are just as likely to feel increasingly courageous from seeing their leader shot down by the hordes

of disbelievers as they are from seeing him lead them into battle). The Priest himself does not receive this bonus.

In addition, any model within 6" of the Redemptor Priest may use his Leadership value when taking Leadership tests.

Pinning. A Redemptor Priest can always attempt to recover from being pinned, even if he has no Crusaders within 2" of him

Sermons. Before the game, the Redemptor Priest may perform ONE of the sermons listed, steeling the gang's will for the coming battle. Choose a sermon from the Sermons list and roll 2D6 against the Priest's Leadership. If the score is equal to or less than the characteristic, he carries out the sermon with suitable aplomb and the effects noted for the chosen sermon apply for the duration of the game. If the score is more than the Priest's Leadership, the sermon fails to fire its audience and the Redemptionists gain no benefit this game.

The effects of a sermon last only for a single game, and even if you choose the same sermon two games a row you must still make separate Leadership rolls before each game.

Influence. A Redemptor Priest carries considerable weight, not merely with his own followers, but also with a variety of sympathetic souls throughout the hive. After each game, the Redemptor Priest may attempt one of the actions from the Influence list. If the gang captures a piece of enemy territory during the game, the Redemptor Priest may attempt two actions instead. This may be the same action twice, or two different actions.

Brethren

Cost to Recruit: 35 Credits

Brethren are those members of the Redemption who have been accepted fully into its order, though have yet to achieve any distinguishing rank. They include both novices (recent recruits, yet to be fully confirmed) and full brothers (those men who have served with the Redemption for some time, and may well have undertaken many Crusades in the past). Because Redemption is a frame of mind that can come upon a man at any time of life, the relationship between novices and brothers is not simply a matter of age. There are many aged novices – men who have lived out great portions of their lives as ordinary workers within hive cities, only to undergo some massive revelation late in life and pledge themselves to the Crusade. For all their years, these men are just as ill-prepared and inept as any young boy taking up arms for the first time. Likewise, there are numerous men of all ages amongst the Crusade who have never known any thing other than its creed, and often bear experience far beyond their years.

Because of this, the Brethren in a Redemptionist Crusade are likely to have varying characteristics and experience. At the outset of a campaign (or when picking a gang for a one-off game) you should decide how many Brethren you wish to recruit then, in full

sight of your opponent, you should roll a dice for each Brethren and look up the score on the chart opposite to discover their profile. Just roll one dice per Brethren and use the complete profile line related to the score – don't roll one dice for each individual characteristic!

You will also notice that the score rolled for each Brethren indicates the amount of experience with which the fighter begins the campaign. After making a note of the model's profile, roll the number of dice indicated and add them together to determine the model's starting experience.

D6	M	WS	BS	S	T	W	I	A	Ld	Exp
1	4	2	2	3	3	1	3	1	5	D6
2	4	2	3	3	3	1	3	1	5	2D6
3	4	3	2	3	3	1	3	1	5	3D6
4	4	2	3	3	3	1	3	1	6	4D6
5	4	3	2	3	3	1	3	1	6	5D6
6	4	3	3	3	3	1	3	1	6	6D6

Weapons: Brethren are equipped according to their experience, since the Crusade will be reluctant to place expensive weaponry in the hands of relative novices. If a Brethren has an experience rating of 10 or less, he may be armed with weapons chosen from the Close Combat or Pistols sections of the Redemptionist weapon list. If the Brethren has an experience rating of 11 or more, he may also choose weapons from the Basic Weapons section of the list. Any Brethren may purchase equipment from the Grenades and Shotgun Shells section of the list.

This restriction also applies in a campaign, so once a Brethren has gained enough experience to raise his rating above 10, he may be armed with basic weapons from that point on.

Deacons

Cost to Recruit: 60 Credits

The Deacons attend to the secular affairs of the Crusade: silencing dissenters, controlling the crowds while the Redemptor preaches, protecting his person from defilers and so forth. Deacons are confirmed Brethren who are fanatically loyal to the Redemption and completely trustworthy in the Priesthood's eyes. Their faith is rewarded with a position of responsibility and the best weaponry.

	M	WS	BS	S	T	W	I	A	Ld
Deacon	4	3	3	3	3	1	3	1	6

Weapons: A Deacon may be given equipment chosen from the Close Combat, Basic, Pistol, Special Weapons, Grenades and Shotgun Shells sections of the special Redemptionist lists.

Zealots

Cost to Recruit: 60 Credits

Zealots are crazed individuals touched by the Emperor's fury. They are so filled with bile and anger that they are in an almost permanent state of rage. They test their faith by plunging headlong into combat with the greatest sinners they can find. They even lash at themselves to savour the pain of purgation, but they would rather carve the path of redemption into their enemies' hearts. Zealots carry only pistols or close combat weapons, preferring their battle of faith to be fought face to face with the sinners.

Zealots are most commonly armed with an Eviscerator, a giant double-handed chainsaw fitted with an Exterminator flame cartridge, to slice and burn the unbelievers into charred lumps (for their own good, of course!).

	M	WS	BS	S	T	W	I	A	Ld
Zealot	4	3	3	3	3	1	3	1	6

Weapons: A Zealot may be given equipment chosen from the Close Combat and Pistol Weapons sections of the special Redemptionist lists.

Special Rules

Frenzy! Zealots are subject to the rules for frenzy. Note that frenzy overrides all the rules for hatred unless the Zealot's frenzy is kept under control by passing a Leadership test at the start of the turn. This means that a Zealot can be frenzied or suffer hatred in a turn, not both.

SERMONS

Before the game, the Redemptor Priest may perform ONE of the sermons listed, steeling the gang's will for the coming battle. Choose a sermon from the Sermons list and roll 2D6 against the Priest's Leadership. If the score is equal to or less than the characteristic, he carries out the sermon with suitable aplomb and the effects noted for the chosen sermon apply for the duration of the game. If the score is more than the Priest's Leadership, the sermon fails to fire its audience and the Redemptionists gain no benefit this game.

The effects of a sermon last only for a single game, and even if you choose the same sermon two games a row you must still make separate leadership rolls before each game.

Sermon of Righteous Hatred

The Priest invokes an incessant, irrational raging hatred in his followers, filling them with visions of the sins which their enemies commit, recounting the heresies which they speak and reaffirming the unnerving devotion with which they must overcome them.

If this sermon is preached successfully, the entire gang is subject to the rules for hatred for the following game. If your opponent's gang contains any mutants, witches, aliens, outlanders or outlaws you **MUST** choose this sermon, though in such a case it will automatically succeed and no Leadership test is required.

The Worth of Servitude

The Priest begins a lengthy diatribe on how his followers' can only prove their worth through utterly selfless obedience of the Imperial Creed and, more tellingly, serving the Redemptionist crusade. With such words echoing in their heads, the Redemptionists begin to consider their lives as worth little and gladly take far greater risks than other men would dare.

If the Redemptor Priest successfully employs this sermon, all members of the gang may always attempt to escape pinning, even if they have no friend within 2" (in the same manner as the Redemptor Priest himself). If the Redemptionist gang has a lower gang rating than the enemy, and the difference is at least 100 or more, this sermon is automatically successful (no Leadership test is necessary).

Machine Blessing

The Machine Blessing is one of the more mundane sermons used by the Redemption, and is common to most followers of the Imperial Creed. As such it doesn't rely on the Redemption's usual bile and hatred, but rather uses certain incantations to the Machine God to confer a blessing upon the congregation's weapons.

If the Redemptor Priest is successful in carrying out this sermon, a great boon is extended across all machinery owned by members of the gang, and the gang may re-roll all failed Ammo tests during the game. Once any member of the gang fails a re-rolled Ammo Test the Machine Blessing ceases to apply and further Ammo tests must be taken as normal.

Sermon of Faithful Devotion

The Priest instils in his followers a frenzied urge to serve the Emperor just as well as he himself does, inciting them to strive to be the greatest of the Emperor's servants. A fierce air of competition descends over the congregation, and all those present gain a heightened sense of determination.

If this sermon is successfully preached, all members of the Crusade may use the Redemptor Priest's own Leadership instead of their own. If the Priest goes down or out of action, his grip on his followers is slackened a little and this rule ceases to apply – all the gang members revert to using their own Leadership for the remainder of the game. If the Crusade is about to embark on a Rescue mission to retrieve a captured friend, this sermon is automatically successful (no Leadership test necessary).

INFLUENCE

A Redemptor Priest carries considerable weight, not merely with his own followers, but also with a variety of sympathetic souls throughout the hive. After each game, the Redemptor Priest may attempt one of the actions from the Influence list. If the gang captures a piece of enemy territory during the game, the Redemptor Priest may attempt two actions instead.

Redeem

The Redemptor Priest may only attempt to use this form of influence if the Crusade has captured an enemy fighter. The Priest may not attempt to redeem Scavvies, mutants, aliens, Spyrers or Wyrds, who instead will be burned by the Crusade if not rescued by the gang. With all other captives however, the Priest will attempt to convince them to repent their sins and convert to the Redemptionist cause. The Priest rolls 2D6 and adds his Leadership while the opposing player rolls 2D6 and adds the captive's Leadership. If the Priest's score is higher, the prisoner is indoctrinated and joins the Crusade. Delete him from his own gang's roster and copy all his characteristics, skills and experience over to the Crusade's gang roster. His weapons (and his name for that matter) are lost and he must be re-equipped from the stash or with new weapons bought by the Redemptionists. If the prisoner's score is equal to or greater than the Priest's, he resists and refuses to repent, though no doubt will be broken in the process and is considered killed.

Raise Donations

The Redemptor Priest must roll 2D6 against his leadership to try and 'persuade' amenable underhivers to give a little more generously to the Redemptionist coffers. If the score is equal to or less than the Priest's leadership the Redemptionists receive an extra D6 x 10 credits worth of donations this game. If the score is more than the Priest's leadership, his technique is unconvincing and no additional donations are gained.

Attract Converts

The Priest makes it his particular goal to give a sermon in one of the nearby Underhive settlements, taking particular care to aim his words at some of the more malleable members of his audience, suggesting to them the merits of Redemption. Roll 2D6 against the Priest's Leadership. If the score is equal to or more than the characteristic, a new

convert is attracted to the cause by the Priest's powerful oration and you may add a single Brethren to your gang roster (roll to determine the model's profile as normal). The new gang member has no weapons and must be equipped by the Crusade, either from their stash or with new weapons bought with their available credits.

Draw a Sympathetic Ear

The Priest seeks out one of the many well-connected (but less openly affiliated) members of the cult to seek their aid in the struggle for Redemption. This may be a trader within one of the settlements, a prominent member of another gang, a sympathiser from within the hive city or perhaps even a member of the guild or one of the noble houses. The Priest must roll 2D6 against his Leadership. If the score is equal to or less than the characteristic, his words earn some secretive assistance for the cause and allow the Crusade to buy either a single item (of their choice) from the Rare Trade chart in the Necromunda rulebook, or to buy as many items as they wish from the weapon list of one of the other hive city houses (but NOT from the weapon list of another outlander or outlaw gang).

REDEMPTIONIST WEAPON LIST

Hand-to-Hand Weapons	Cost
Chains & Flails	10
Clubs, Mauls & Bludgeons	10
Eviscerator*	30
Knife	Free
Massive Axe, Sword or Club	15
Pistol Weapons	
Autopistol	15
Stub Gun	10
Laspistol	15
Basic Weapons	
Autogun	20
Shotgun	20
Special Weapons	
Boltgun	35
Flamer	40
Lasgun	25
Grenade Launcher	130
Grenades & Shotgun Shells	
Frag grenades	30
Krak grenades	50
Man-Stopper Shotgun shell	5
Hot Shot Shotgun shell	5
Bolt Shotgun shell	15
Dum Dum bullets for Stub gun	5
Leader Only	
Chainsword	25
Bolt Pistol	20
Hand Flamer	30

*May have an Exterminator cartridge added for +15 credits

DEATH OF A REDEMPTOR PRIEST

In a campaign, the death of a Crusade's Priest is likely to be a catastrophic and destabilising event. When a Priest dies the Brethren or Deacon (but NOT Zealot) with the highest leadership becomes the gangleader. For the time being they keep their own profile, equipment and experience and do not gain any of the Redemptor Priest's abilities – they will simply function as if they were a gangleader for a normal gang.

Before each game (at the time a sermon would normally be taken) the gangleader may take a leadership test. If this test is succesful, the leader becomes a Redemptor Priest. The model's profile, skills, equipment, injuries and experience are unchanged, but they gain an immediate +1 leadership increase (which is permanent) and also gain all the special rules for being a Redemptor Priest.

REDEMPTIONIST EXPERIENCE SYSTEM

Starting Experience. The starting experience for members of the Redemptionist Crusade is as follows:

Brethren	Random
Zealot	20 + D6
Deacon	20 + D6
Priest	60 + D6

As noted in the rules for Brethren, their starting experience is determined randomly to reflect the fact that the age and experience of even very new converts to the Redemption can vary greatly. This means that different Brethren may well start within different experience bands on the Gaining Experience table opposite. Regardless of what level Brethren start at, this counts as their starting experience, so Brethren do not gain any advances, characteristic increases or skills for beginning higher up the table.

So, for example, when rolling for a particular Brethren's profile, the Redemptionist player scores a 4, meaning (amongst other things) that the model begins with 4D6 experience. After rolling 4D6, the total is 13, so the Brethren in question begins as a 'novice' on the third rung up the ladder. This doesn't mean the model gains two advances for the steps already passed or anything like that – the 4D6 roll is simply to determine the model's starting experience. It's worth mentioning, however, that an experience rating of 13 does mean the model can be equipped with basic weapons, as noted under 'weapons' in the rules for Brethren.

Experience Advance Table

Experience Points	Title
0-5	Novice
6-10	Novice
11-20	Novice
21-30	Brother
31-40	Brother
41-50	Brother
51-60	Brother
61-80	Senior Brother
81-100	Senior Brother
101-120	Senior Brother
121-140	Senior Brother
141-160	Senior Brother
161-180	Senior Brother
181-200	Senior Brother
201-240	Redemptive Brother
241-280	Redemptive Brother
281-320	Redemptive Brother
321-360	Redemptive Brother
361-400	Redemptive Brother

401+ Great Redemptor
Anyone that reaches this level may not improve any further.

Advances

Redemptionists use the normal Gang Advance roll table. The only special consideration is that Redemptionist models have a maximum leadership of 10, not 9 as is the case for the rather less well morally defined members of other gangs.

SKILL TYPES AVAILABLE

	Agility	Combat	Ferocity	Muscle	Shooting	Stealth	Techno
Novice	-	-	Y	-	-	-	-
Brethren	-	-	Y	-	Y	-	-
Zealot		Y	Y		-	-	-
Deacon	-	-	Y	Y	Y	-	Y
Leader	Y	Y	Y	Y	Y	-	Y

CLOSE COMBAT WEAPONS

Eviscerator

The Eviscerator is a huge double-handed chainsaw favoured by the fanatics and zealots of the Redemption. An Eviscerator's double set of contra-rotating teeth can rip through even the toughest mutant hide and bone, tearing an enemy to pieces with a single two-handed cut. The size and weight of the weapon mean it can only be wielded with both hands and even then the operator is limited to making wide swings and heavy, overhead cuts with it.

Special Rules. The Eviscerator is so heavy and dangerous that it is impossible to parry. However, the Eviscerator does not encourage a very elegant fighting style so in the case of a draw the model with the Eviscerator will automatically lose and suffer 1 hit regardless of the two combatants' Initiative scores.

BASIC WEAPONS

Exterminator

Only the fanatics of the Redemption use Exterminators, particularly for their Novice Brethren whose shooting skills are more enthusiastic than accurate. An Exterminator isn't really a weapon as such, it's more like a flamer nozzle attached to a small canister of fuel. This is strapped under a real basic weapon like an autogun or a shotgun to give the fighter carrying it a single-shot flamer to use at close quarters.

Using an Exterminator. An Exterminator can be attached to a basic, special or close combat weapon (in the latter case the nozzle is usually attached to the weapon and fed from a canister which is carried separately). An Exterminator cannot be attached to a pistol weapon.

During the shooting phase a model can fire its Exterminator instead of the weapon it's fitted to. The effects of an Exterminator are identical to a shot from a normal flamer.

The Exterminator attachment fires a burst of flaming chemical, an unstable sticky material that ignites upon contact with air. Used at short distances it is almost impossible to miss and several victims can be claimed with a single shot.

Special Rules. One Shot Weapon. The Exterminator only carries enough fuel for a single shot, so once the Exterminator has been fired it is out of ammo for the rest of the game.

Template. The flamer's shot is represented by the larger teardrop-shaped flamer template. Place the template so the pointy end touches the firing model and the rest of it covers one or more target models. Any models wholly under the template are hit automatically, while those partially beneath are hit on the D6 roll of a 4, 5 or 6.