

**Preface:**

This work, while based on research by a historian, is NOT a good historical reference. It is intended to aid the use of the competition of the rites for the hearts and minds of Britons within the context of Pendragon games.

This is also a work in progress.

Some definitions and notes

**Clerical Ranks:**

**Pope, Patriarch of Rome:** The head of the Roman Church. In the period covered by Pendragon, there are many. Considering the Saxons timeframe, and on into phase 6, I give the chronology of popes to cover 150 years of Pendragon.

**Patriarch:** An archbishop assigned to oversee one or more rites and/or regional churches. Since the Patriarch for all three rights is ostensible Rome, this will appear little in play. They dress as archbishops, and have similar authority over Archbishops as Archbishops over Bishops.

**Archbishop, Metropolitan:** the senior bishop of a region. In theory lesser bishops are answerable to them within their region. In practice, this may or may not be true. What matters is that he holds jurisdiction over subordinate bishops, elevates (ordains) Bishops, functions as a bishop for his own see, and can overrule subordinate bishops' laws. Effectively, his authority is similar to a king's. *Metropolitus, Archiepiscopus*

**Bishop:** The senior priest of a region, usually centered upon a city, who has been either elected or appointed from Rome, and elevated. Has many special rights reserved unto him, but most important are Ordination and Confirmation. He writes the laws of his diocese, can adjudicate and punish those who break them, and trains his clergy. Functionally, a bishop is equal in power to a count *Episcopus*.

**Archpriest:** The senior-most priest within a particular diocese. In some cases, he is an aide to the bishop, in others he is simply the oldest. Some bishops may elevate multiple Archpriests. (Historically, this later becomes Monseigneur, and loses the automatic "Eldest Priest" rule)

**Priest:** In the time of Pendragon, they have very limited duties: To say the Mass, To preach, To hear confessions and grant absolutions, to baptize, and to obey the bishop. Their ordination MUST come from a Bishop or Archbishop. He may draw upon the church for sufficient funds to maintain himself. He can not ordain anyone, save in special cases by individual commission from the Bishop.

**Archdeacon:** The deacon chosen by the bishop to be his personal assistant.

**Deacon:** In the roman church, deacons were to read the gospel (Priests preached about it later), baptize, tend the sick and elderly, and obey they bishop. They alone handled the gifts brought ot the altar, until the presiding bishop or priest consecrated them. They could and did preach, although generally they delivered previously written

#	Papal Name	Year	St?Ph
45.	Leo I (the Great)	(440-61)	Y -3
46.	Hilarius	(461-68)	Y -2
47.	Simplicius	(468-83)	Y -1
48.	Felix III	(483-92)	Y 0
49.	Gelasius I	(492-96)	Y 1
50.	Anastasius II	(496-98)	N 1
51.	Symmachus	(498-514)	Y 1-2
52.	Hormisdas	(514-23)	Y 2
53.	John I	(523-26)	Y 2-3
54.	Felix IV	(526-30)	Y 3
55.	Boniface II	(530-32)	N 3
56.	John II	(533-35)	N 3
57.	Agapetus I (Agapitus I)	(535-36)	Y 3
58.	Silverius	(536-37)	Y 3
59.	Vigilius	(537-55)	N 3-4
60.	Pelagius I	(556-61)	N 5
61.	John III	(561-74)	N 5
62.	Benedict I	(575-79)	N 5
63.	Pelagius II	(579-90)	N 6

PD Phase	PD Year	Correlation
Phase -5	400-415	400-500
Phase -4	416-429	500-600
Phase -3	430-445	600-700
Phase -2	446-461	700-800
Phase -1	462-479	800-900
Phase 0	480-494	900-1000
Phase 1	495-509	1000-1100
Phase 2	510-518	1100-1150
Phase 2a	519-524	1150-1200
Phase 3	525-531	1200-1240
Phase 3a	532-539	1240-1300
Phase 4	540-554	1300-1400
Phase 5	555-577	1400-1500

**Deaconess:** A female, ordained to baptize women.

**Subdeacon:** These individuals are ordained to read the epistle, to carry the chalice and paten, to prepare the gifts, and to serve the deacon and bishop during the services.

**Acolyte:** A lesser ordination. This individual is charged with lighting and carrying the candles, and being a bookstand.

**Exorcist:** A lesser ordination, rare except as a transition to Subdeacon.

**Lector:** A lesser ordination. Common as a transition to acolyte. May read the epistle if no subdeacon is available. Reads and leads common responses.

**Porter:** Also called doorman. Ordained to protect (physically) the church grounds. Usually included for transitional purposes, but a great many went no further. In Abbeys and Friaries, also serve as the guard of the gates to the actual cloister areas.

### ***Non-clerical and monastic Ranks:***

**Abbot:** The head of an abbey. In some cases, an abbot is also a priest, sometimes he is also granted rights as a bishop, but this is rare in the historical church.

**Prior:** The head of a Priory. Priors and Abby's are much the same.

**Canon:** A member of a group of clergy, who live together under common rule, who leads and oversees them. Could be priest or deacon.

**Cannonesse:** By lack of any ordained females above the rank of Deaconess, this would be a deaconess in charge of a residence of deaconesses.

**Dean:** A monk placed over 10 or more other monks, to oversee their work.

**Dean:** A priest or deacon appointed by a bishop to oversee a remote area. *Vicare*

**Monk:** A man who lives in religious community. Some are deacons, and even priests.

**Pastor:** a priest appointed to a specific parish, and charged with the spiritual well being of that area. May also be a Dean.

**Rector:** A priest assigned to a mission or quasi-parish

**Cardinal:** Any person who is ordained to work in the Diocese of Rome. These range from Subdeacon through the Auxiliary Bishops of Rome and the subordinate bishops of Rome (though not the priests and deacons of those subordinate diocese).

**Friar:** A member of a religious order that demands public ministry. otherwise similar to a monk.

**Nun:** A woman living in ordered convent

**Sister:** A woman following religious rule. All nuns are sister, not all sisters are nuns.

### ***Other Terms of Import:***

**Mass:** The eucharistic service. It is a ritual service taking (in the era of Pendragon) anywhere from half an hour to 4 hours. Due to the time compression of the phases, in phases (-5)-1, it should be fairly straightforward, simple chant. In phases 2 and three, it is climbing in ornateness, and by phase 4 is a 3 hour, indecipherably overlapping series of hymns, whilst the peasants pray independently within the church. In phase 5, it begins to simplify again... and phase 6 (post pendragon), it again begins to climb.

**Abby:** A home for monks. It may also have an attendant town, or even significant lands attached. In phases before 0, the few that exist are fiefs of the Bishops.

**Cloister:** A home for monks or nuns that avoids contact with the outside world. In most Abby's there is a section called the cloister, into which outsiders are seldom allowed.

**Parish:** An area served by a specific priest assigned to a specific Pastor. It usually comprises one church, and all the area from which that church draws people.

**Rite:** A particular group of bishops and archbishops who share a common liturgical, theological, and usually also cultural background. Each Rite is usually named for the region or country where it originates. For Pendragon purposes, we need reference

only three: Irish, British (aka Cymric, for better clarity), and Roman.

**Regional Church:** A term similar to Rite, but some rites have multiple regional churches. Regional churches differ little from other regional churches in the same. It is important to note the French develop a Regional church, but not a separate rite.

### *What do they wear?*

**Monks, Nuns, Sisters, Friars:** usually a simple robe, long sleeved, with a simple neck, which hangs to ankle length. Quite often, this is supplemented by a hooded mantle. The robe is tied off at the waist with a cincture. These robes were usually wool, and usually of decent quality. A wimple would be worn underneath the hood.

**Subdeacons:** if they lived as clerics, their daily wear would be much as the other monks. Liturgically, however, they wore an alb, usually with a cincture, though not always. They could wear a dalmatic, but not one with decorations. They wear a Maniple. If wearing a dalmatic, the maniple might be pinned to either the alb or the dalmatic.

**Deacons (and Archdeacons):** They could wear a simple robe, or an Alb. When they wore their alb, they also would wear their stole. For liturgical services, they also had to wear a Dalmatic with the alb. The stole was worn with the midpoint over the left shoulder, and the hanging ends meeting at the right hip, connected either with chain, thread, or by being held there with the cincture. They also wore a Maniple, but in their case it was kept hidden by the dalmatic, as it is pinned to the alb.

**Priests:** Priests and Archpriests wore, like most others, a simple robe as the base garment for daily wear. They would wear the amice, alb, and a stole as a minimum liturgical wear. To celebrate the Mass, and the other important feasts, a Chasuble is added on top. Most, however, spend a great deal of time in amice, alb, and stole. The stole is worn with the center point at the back of the neck, and the ends draped over the shoulders so that they hang to the front. The Stole may be crossed on the chest during the liturgy, depending upon the local rule. A pectoral cross would be optional outside of the liturgy, and worn when not in alb and stole; it would seldom be worn during a liturgy. A maniple is worn on the alb.

**Bishops:** Bishops seldom are found outside without their liturgical garments, so daily wear is ignored. An Amice, Alb, and Stole is worn at almost all times. A Pallium is worn much of the time, and the Miter is worn whenever about. A Chasuble is worn during services, and may be worn at other times. A cope is worn for almost all other services, and may be worn almost constantly. It is not unlikely that the alb may be worn with nothing below by bishops. The maniple is usually worn on the alb.

**Alb:** An ankle length white robe, usually linen, with long sleeves. The alb is worn by all the ordained, even the lesser orders. When worn by subdeacons and higher, it may be worn with the amice, and usually is.

**Amice:** A rectangle of white cloth, oft with two long cords attached. It is worn as a hood, and tied off around the chest. After other garments are put on, it is often allowed to fall back like a hood. Subdeacons and higher wore the amice.

**Cassock:** A button fronted robe.

**Chasuble:** a large square, rectangle, or circle of fabric, often fine woolens, with a hole in the middle for the head. Worn by priests and bishops. Square ones might be cut for corner down or edge down wear. Originally white with red trim.

**Cincture:** a rope, usually about 1.5x the height of the wearer, used as a belt. The midpoint is made into a boat-hitch around the free ends, and cinched tight. The ends are either left free to hang, or are tucked in to hold the stole in place.

**Cope:** A hemispherical garment, worn as a cloak or mantle, in common use as well as liturgical through the 8th century (Phases 0-1). It closes with either ties or strings on

the straight edge, and may have a hood and neckline added. Usually white with trim in liturgical color (Red at first).

**Dalmatic:** An ankle length tunic with large sleeves, usually woolen, with the sides split either to knee or armpit. If subdeacons wear it, it will be plain. Deacons wear it with two red stripes. This vestment suffers the most variation during later phases, which will be discussed below.

**Humeral Veil:** A rectangular garment worn as a short cloak, closed by matching two hooks. Used only for certain ceremonies outside the mass. Usually decorated on the "Leading" edge, and the ends of it are draped over the shoulders and hanging in the front, and are used for carrying certain items (Reliquaries, Expository Ciboria aka ostensorium, and other such objects of veneration).

**Maniple:** A band of cloth (red can be supposed until liturgical coloration comes in). For subdeacons it is the mark of their ordination, and is worn whenever functioning. All higher clerics wear it as well, except that priests remove it before the mass, and bishops during the mass.

**Pallium:** A strip of cloth, which hangs off the neck, and bears a tab on the front and the back. There are 4 crosses on the band, and one on each tab. It is a sign of a bishop, and worn solely by bishops, though of all ranks (Bishop, Archbishop, and Pope). All of them are made in Rome for the Roman Church, and Bishops must go to Rome to get theirs. As an option, The Cymric church may safely not use them until phase 3...

**Stole:** a long strip of fabric, worn over the shoulder(s) or around the neck. In any case, stoles range from 8 to 10 feet in length, typically 3-5 inches wide. Early stoles were Red; liturgical coloration is later used.

**Wimple:** A Woman's head covering. One is shown in *Boy King*, page 106, left lady. Most assuredly worn by most nuns when outside the cloister.

### Some important Dates

1 C	Consecrated Virgins 1C	1180	Order of Trinitarians Est (Friars of the Ass)
356	Basilian Rule instituted in the east.	1190	Order of Teutonic Knights Est
427	Monastic Rule of St. Augustine	1209	Franciscan Friars (Order of Friars Minor) est.
480	Council of Ireland (Under St Patrick): monasteries dependent upon Episcopal permission	1215	Dominican Friars (Order of Preachers, Friars Preachers)
6 C	Monastic Rule of St. Benedict 6C	1218	Brothers Hospitallers of St Anthony Est
525,534	Councils of Arles And Synods of Carthage forbids intervention in Abbots rule over monks; ordinations reserved to bishops.	1245	Carmelites Established
529	Pelagian Heresy wiped out it in brittain.	1256	Order of Hermits of St Augustine
597	Canterbury Benedictine Mission	1256	Servite Order.
1118	Knights Malta (Equestrian Order of St John of jerusalem). Est	1312	Knights Templar Suppressed
1118	Knights Templar Est.	1558	Jesuits Est.
1130	Order of Gilbertines Est.	1597	Piarists Est.

**Qualifications for Clerics**

**Lector**

Orate 5  
 Read Latin 5  
 Religion Christian 5  
 Loyalty Church 5

**Porter/Doorman**

Read Latin 2  
 Religion Christian 5  
 Steward 1  
 Staff 5  
 Loyalty Church 5

**Exorcist**

lector 1 year  
 Orate 5  
 Read Latin 5  
 Religion Christian 5  
 Second Sight 5  
 Banish 5  
 Loyalty Church 5

**Acolyte**

Lector 1 year  
 Sing 1  
 Orate 5  
 Read Latin 5  
 Religion Christian 7  
 Loyalty Church 7

**Subdeacon**

Acolyte 1 year  
 Exorcist 1 year  
 Orate 5  
 Read Latin 5  
 Religion Christian 10  
 Second Sight 5  
 Sing 5  
 Theology 1  
 Banish 5  
 Bless 1  
 Loyalty Church 9  
 Vow: No Remarriage

**Deacon**

Subdeacon 1 year  
 Compose 5  
 Orate 10  
 Read Latin 5  
 Religion Christian 10  
 Second Sight 5  
 Sing 10  
 Theology 3  
 Banish 5  
 Bless 5  
 Loyalty Church 9  
 Vow: No Remarriage

**Priest**

Deacon 1 year (oft 3+)  
 Compose 10  
 Orate 10  
 Read Latin 10  
 Religion Christian 12  
 Sing 10  
 Second Sight 5  
 Banish 5  
 Bless 5  
 Theology 5  
 Divine Miracle 1  
 Loyalty Church 9  
 Loyalty Bishop 5  
 No Remarriage

**Pastor, Vicar or Rector**

Priest (rarely Deacon)  
 Compose 10  
 Orate 12  
 Read Latin 10  
 Religion Christian 14  
 Sing 10  
 Steward 5  
 Banish 5  
 Bless 5  
 Theology 7  
 Divine Miracle 1  
 Loyalty Church 9  
 Loyalty Bishop 5  
 No Remarriage

**Monastic Brother**

Industry 5  
 Religion Christian 5  
 Loyalty Abbey 5  
 Loyalty Bishop 5  
 No current marriage

**Friar Brother**

Industry 5  
 Orate 5  
 Religion Christian 5  
 Loyalty Bishop 5  
 Loyalty Friary 5  
 No current marriage

**Deaconess**

Female Only.  
 Religion Christian 5  
 Theology 1  
 Bless 5  
 Loyalty Church 7

**Abbot, Prior, Canon**

Monastic (Abbot, Prior) or  
 Ordained (Canon)  
 Steward 5  
 Industry 5  
 Theology 1  
 Loyalty Bishop 5

### Examining the Phases:

Since this section, while historically derived, is not accurate, but a very rough bit of examination for dramatic purposes, all information is given in game terms

Phases -5 to -3: Again, fairly real churchmen. Only white vestments. No mitres, Pallium. Priests and deacons all wore both dalmatics, copes, and/or chasubles. Maniple just introduced. Subdeacons wear undecorated white dalmatics.

Phase -2 to -1: No Miters nor Pallium. Dalmatics now for Deacons and Subdeacons; priests get Chasubles and/or copes. Bishops dress as priests. Pallium introduced in Phase -1, but not requisite.

Phase 0, 1: Basically, you should be using fairly real churchmen. In phase 0, only Still white with red only. Mitres introduced in Phase 0.

Phase 2: Add Ordered clerics, Specifically Franciscan Friars, Dominican Friars. Also, Non-ordered friars begin to become filled with ordained men; the simple brothers begin to be outnumbered. The Black (Celibate) and Gray (Married) Cassocks come in to use. Celtic Church severs ties (ahistorical; instead it was absorbed.)

Phase 3: Change the albs to surpluses, and begin to drop non-ritual use of other vestments (Stole, Chasuble, Dalmatic, Amice, Humeral Veil). No new married priests allowed in Britain. Subdeacons Maniple is now a stole.

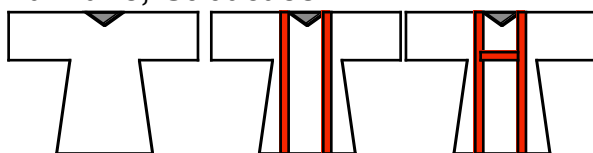
Phase 4: Vestments become more ornate, Cassock and Surplus under the vestments nearly universal. No more married priests.

Phase 5: Maniple disappears. Jesuits appear. Jesuits arguing with Dominicans over theology and niggling bits. Jesuits begin to attempt to eradicate non-roman church.

Phase 6: Post Arthur - the church falls back to 6th century practices... but liturgical color survives.

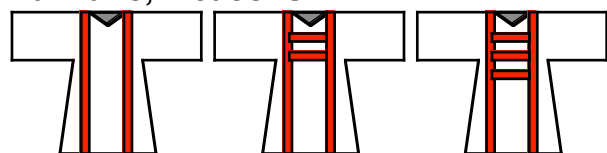
The Celts severing ties with rome serves an excellent dramatic purpose: it creates a tension between what were then 2 separate rites of the one church. Consider it to be akin to the wrangling over the primacy of archbishops within in brittain. Further, separating the Irish Church from the British also serves to accentuate their different characters. By phase 5

#### Dalmatic, Subdeacon



Plain until phase 2.  
Vertical added in phase 2  
Crossbar added in Phase 3

#### Dalmatic, Deacons



Vertical only until phase 0  
2 crossbars only in phases 0-1  
In phase 3+, Archdeacons get third crossbar

#### Chasubles



Priest and/or Bishop (Shown folded) Also worn by deacons in early phases [(-5)-(-3)]

### Cope

(used by Subdeacons, Deacons, Priests and Bishops, shown flat Might be worn as daily wear; historical information lacking)



for game purposes: may be worn with the chasuble or dalmatic, or by itself.

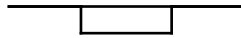
### Humeral Veil

(Used by Deacons, Priests Bishops for limited use)



In phases (-5) to -(2), also used as rain hood.

### Amice



### Pallium

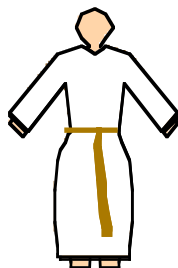


Not in use until Phase (-1), common in Phase 0

Monastic and Clerical Daily Wear.



Liturgical wear for Lesser Ordinations

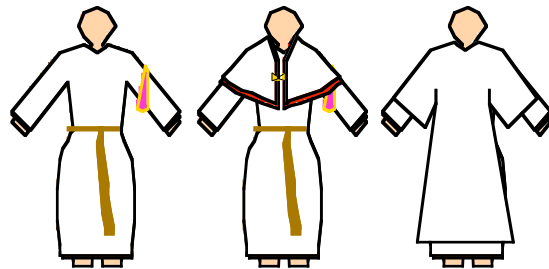


### Mitre

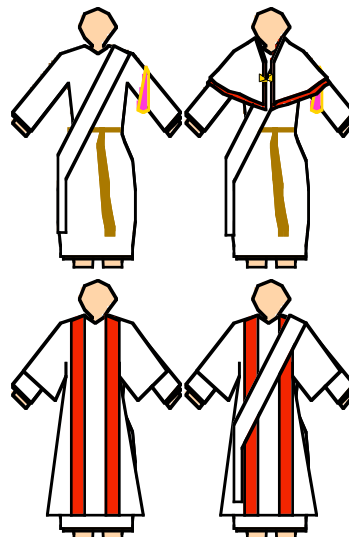


Not in use until phase 0

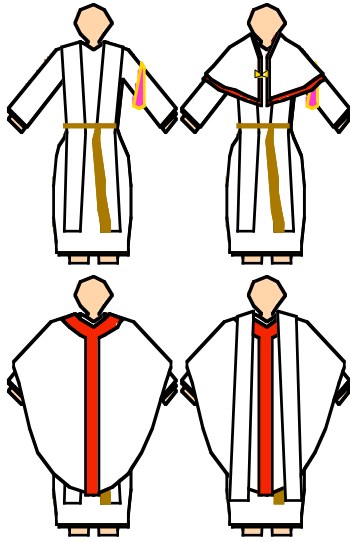
Liturgical wear for Subdeacons



Liturgical wear for Deacons and Archdeacons



Roman Church: A look at Christianity in Pendragon  
Liturgical wear for Priests and Archpriests



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Liturgical wear for Bishops and Archbishops



Note: Mitre not worn until Phase 0  
Pallium not worn until Phase (-1)

Coloration of Vestments:

Up to the end of the 4th century, Vestments were almost exclusively white, usually with red trim. In the 5th century, however, there are several colors in use in Rome.

By the 5th century, more colors were in use, but we don't have good knowledge of what came when. By 1216, white, red, green, black, and violet were in use. Blue and yellow were allowed in the 12-16th centuries, but required special permission.

As a rule, Vestments will be of the base color, with gold or matching brocade trim. The red on the above images is trim. Gold trim can be used on any vestments, Silver trims is likewise used on any base. Brocaded trims will usually be in matching tones with a contrasting color.

Some specific guides, based upon later usage:

White: Christmas, Easter, Ascension, Annunciation, and the week after Easter and Christmas, Ordinations. Represents Purity.

Black: Good Friday and Holy Saturday (Two Days before Easter), All Souls (Day after Halloween), Funerals; Ash Wednesday might be in black. (nb: the post Vatican II church replaced black with white!) Represents mourning.

Red: Celebrations of martyrs. Represents Blood and Fire.

Violet/purple: Advent (4 weeks before Christmas), and Lent (40 days before Easter), and occasionally for memorial services, when used. Ash Wednesday might be in violet. For our purposes, assume phase 3 for common use. Represents mortification, melancholy.

Green: Just about everything else. Comes in in late phase 1.

Gold/Yellow: a general purpose celebration vestment. Assume it comes in in phase 3 for the romans, able to serve for all but black.

Rose/Pink: while introduced well outside of the period, the second to last sundays of Advent and Lent are marked in modern time by rose vestments. We'll throw them in anachronistically in phase 5.

If this sounds complex, it is. But in general: White with red survives to about 450... when white becomes big feasts, and green rest of the time, and black for funerals. Red in Phase 0 for memorials and funerals of martyrs. Purple added in phase 1 for



preparatory times. Gold as the "General Purpose" in phase 3. Pink twice a year in phase 5.

Now, for Dramatic reasons, I suggest that the cymric church should NOT follow the same; I don't have documentation either way. (But we know St. Patrick to have worn green in ordinary time, so...) In any case the following sections are NOT reliable; they are in fact whole cloth inventions, and so are in game terms alone.

Cymric church:

Phase (-2)-0: White with red. For everything. Symbolizes Purity through the Blood of Christ. In phase -2 the Regional Church acquires own identity

Phase 2: Introduce yellow with red for normal daily use, white with red for sundays and holy days.

Phase 3: Introduce Black with red for Funerals, Good Friday, and Holy Saturday. Add Red with white, silver, or gold for Martyr's days.

Irish Church

Phase 0: Green, White, and Red in use, as per roman usage, trim is often left off.

Phase 1: add the purple per roman usage. Add a few dozen local saints, most of whom are direct steals of Pagan gods... One note: Irish priests tend to wear purple for funerals.

Now: On to something more reliable... The order of Mass. This should be basically unimportant, unless you have Clerical PC's...

### **Romans**

Entrance Procession  
Prayers of Entrance  
Incensing of Celebrants, Altar.  
Introductory Prayers  
Festal Prayers  
Epistle Reading  
Gradual  
Gospel  
Sermon (optional)  
Creed  
Dismissal of the Catechumens  
Offertory  
Preparation of the gifts  
Consecration  
Communion  
Closing Prayers  
Dismissal

### **The Irish Liturgy**

preparation of the Gifts (before the mass)  
Entrance Procession  
Introductory Prayers  
Festal Prayers  
Epistle  
Sermon (optional)  
Gradual  
Gospel  
Creed  
Offertory  
Consecration  
Communion  
Closing Prayers  
Dismissal

It should be noted that the lectors do not read during the mass; they hold the book for the subdeacon. The Subdeacon holds the book for the Deacon, while wearing a Humeral veil.

The specific order of and number of introductory prayers, and the Consecration, use different forms, order, and numbers of prayers, but vary only slightly on a prayer by prayer basis.

The Introductory prayers include the Gloria (Glory to god...), the penitential prayers, and several other church compose prayers.

The Consecration includes the Pater Noster (Our Father), a consecration, and a number of other prayers in special form.

The Festal prayers are various prayers specific to the day, the liturgical season, or the special intention of the mass.

We can infer that the Cymric church similarly scheduled the mass to the Irish pattern, but with the gifts being prepared in the same spot as the Romans, otherwise being very much akin to the Irish church.

## **Who Does What: A game system look**

### ***Blessings:***

Subdeacons and Deaconesses may only bless as part of Baptisms

Deacons, Priests, and Bishops may bless freely

Lesser Ordinations may not bless.

Abbots may bless within their abby, and may delegate to any member of community, but they are only allowed to do so on abby grounds.

Bishops may delegate to any,

### ***Exorcisms:***

Any ordained exocist, wich includes all bishops, priests, deacons, and most subdeacons.

Any deaconess as part of a baptism.

### ***Confessions:***

Priests and bishops only. May not be delegated.

### ***Say Mass:***

Priests and bishops only. May not be delegated. May not be done alone.

Sunday masses require also at least one deacon, subdeacon, or lector

Preferably 1 each Deacon, Subdeacon, and Lector, plus an acolyte for each priest, deacon, or bishop.

All ordained

Note: saying mass is the only way to create the consecrated hosts used for Communion.

### ***Give Communion:***

- Bishops, Priests, and Deacons may give commmunion outside of Mass.
- Subdecons may distribute communion during mass, or an organized communion service lead by a deacon, but not outside services.
- Deaconesses may substitue for subdeacons with the bishop's permission.

### ***Read the Bible:***

There is no *Prohibition* of reading the bible privately...

- Only lectors, Deacons, Subdeacons, Priests, and Bishops may read Epistles publicly
- Only Deacons, Subdeacons, Priests, and Bishops may read Gospels publicly

### ***Preach:***

- Only Deacons, Priests, and Bishops may give sermons in Liturgies.
- Any christian is allowed to "give witness", but not, per se, to preach.

### ***Lead the Hours:***

Any subdeacon or higher may lead publically.

Any person may say them themselves

Families may do them together.

Sermons only allowed if lead by one allowed to preach, and not common.

All Subdeacons and higher, plus any under holy orders who recieves compensation, must say AT LEAST Matins, vespers, and compline.

## **What Are the Hours:**

Vigil, aka lauds: Midnight.  
Matins, aka Lauds: 3 AM -  
Prime, 6 AM  
Terce, 9 AM  
Sext, noon  
None, 3PM  
Vespers, Sundown  
Compline, Roughly 9 PM

Of these, each Rite may hve its own forms, as well as each Abbey. Each bishop may modify them, too, so there is a lot of variety. For game purposes, here's a BRIEF and VERY innacurate synopsis:

Matins and Vespers are flat out requirements for all clergy and monastics.

The short forms of the hours can be as short as 5 minutes (double if done communally); the long forms. Long forms can be up to an hour communally.

## Game Rules Additions

### Duty to attend Mass

Clerical characters MUST attend mass at least once per 14 days, or lose a point of a religious virtue or point of Love God (Random). Exception: if unable to find a priest, they may perform a prayer service instead. It doesn't matter if the correct rite is attended, even a Grail Christian service will work.

### Duty to pray the Hours

2 are required for game purposes. For each day missed, one die of life force is unavailable, and all religious traits, religious passions, and Talents are tested at -1 (cumulative), to a maximum reduction of traits to 10, passions to 1, and Talents to 0.

The penalty goes away at a number of points equal to the number of extra hours (beyond matins and vespers) prayed.

### New Skill: Theology ( sect )

Theology is a knowledge of the specific reasonings for the way things are in the church, and for applying scripture to normal life. It can be used to provide a bonus to Religion rolls in the same faith; the bonus is half the successful roll.

Theology can also be used to add to talennts for use in liturgies. Again, the bonus is 1/2 the successful roll.

### New Use for Love (God) Inspiration:

A Love (God) inspiration may be used to alter the Sleep calculations instead of normal uses. If this is done, there is no sleep owed if all the needed energy comes from the ambient life force dice alone. On a critical, any magic energy which came from Ambient Life Force is not counted for calculating sleep owed.

### Alternate Form of Sleep:

Ordained Christian Clerics may use an alternate form of sleep: Prayer and fasting. During this form, they pray the long form of the hours, and must pray all of the hours. They eat one meal each day, between matins and prime. They must sleep at least 8 hours a day and spend 4 hours a day in silent prayer. Thus we wind up with no more than 4 hours at a shot of being available, of 6 total, and that by stretching the time between two hours.



# Roman Church: A look at Christianity in Pendragon

By William F. Hostman



Pendragon is White Wolf Games Trademark for its Arthurian England Roleplaying Game. It's use here is not meant to be challenge to said trademark.

You will need a set of the Pendragon rules to make the most out of this supplement, although much could be used in any Arthurian roleplaying context.