

## DragonQuestCathedral Archive Posts 1-30

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1 **From:** Richard <demon\_star2002@y...>  
**Date:** Fri May 9, 2003 0:35pm  
**Subject:** Priest skill

I wrote this sometime back in the late 80's if memory serves and has remained untouched all these years. I present it to you now as is, warts and all. It's not perfect, by any means, but I do think there are some useable nuggets in there somewhere.

#### PRIEST

[ .1] A PRIEST CAN REQUEST INFORMATION, PHYSICAL ASSISTANCE, OR PROTECTION THROUGH INTENSIVE PRAYER. SOMETIMES THE ASSISTANCE MAY COME IN THE FORM OF A SPELL, COUNTERSPELL, TALENT, RITUAL OR SKILL PARTICULAR TO THAT DEITY. THE NUMBER OF TIMES MAY BE DONE IS LIMITED TO THE PRIESTS RANK.

A priest must spend ONE HOUR (-5 minutes/RANK) in intensive prayer to gain his deity's assistance. The RANK of the spell, talent,

ritual, or skill is equal to the rank of the priest. The spell effects of double and triple effect, backfire and broken concentration (SEE 29.5, 30, 28.2. (SEE ALSO 29), MANA and COLD IRON do not effect this ability.

[ .2] A PRIEST IS REQUIRED TO PAY TRIBUTE TO HIS DEITY A NUMBER OF TIMES A MONTH AS DICTATED BY THAT PARTICULAR RELIGION. Failure to perform this function will result in a -15% penalty to all rolls of this skill. The priest must then atone (SEE ) for his indiscretion.

[ .3] A PRIEST IS REQUIRED TO DEVOTE A CERTAIN AMOUNT OF TIME TO STUDYING THE DOCTRINES OF HIS RELIGION. A priest cannot attain the next rank until he has devoted the appropriate amount of time required.

[ .4] A PRIESTS BASE CHANCE OF SUCCESS FOR ALL ROLLS INCREASES AS HE GAINS FOLLOWERS. The priest receives +1%/4 followers he converts to all rolls.

[ .5] A PRIEST CAN INFLUENCE THE THOUGHTS OF HIS FOLLOWERS. A priest can perform a sermon to influence those that follow his religion. If more than FIVE people attend his sermon, only (50+ [5%/Rank]%) people will stay to listen. For those that stay 10% (+5%/Rank) can be converted. The chance for a priest to convert a follower is (WP+[2%/Rank]%)

[ .6] A PRIESTS BASE CHANCE OF SUCCESS DECREASES WHEN HE PERFORMS ACTIONS CONTRARY TO THE DOCTRINES OF HIS RELIGION. A priest receives a -15% penalty to all his rolls for this skill. The priest must then atone for his indiscretion.

[ .7] AT RANK 5 A PRIEST MAY "LAY ON HANDS" AND HEAL FOLLOWERS OF HIS OWN RELIGION.

The priest performs this "laying on of hands" as a Rank 3 Healer. All rules for this apply. See [59.1]

[ .9] A PRIEST MAY BE REQUIRED TO PERFORM A SACRIFICE FOR HIS DEITY. Failure to do so gives the priest a -15% penalty as [ .6] above, as well as the required atonement.

[ .10] A PRIEST MUST SPEND (500x[Rank+number of followers]) PER YEAR FOR UPKEEP OF THE TEMPLE, AND THE TRAPPINGS AND ACCOUTRUMENTS APPROPRIATE TO THE RELIGION. IF NO TEMPLE EXISTS, THE COST IS(100x [Rank+number of followers] PER YEAR.

#### EXPERIENCE POINT COST CHART

0	1	2	3	4	5	6	7	8	9	10
75	400	1600	3500	5800	8400	11400	14700	18500	22500	26750

Okay, there it is. IF anyone out there actually sees this, tell me what you think.

Later,  
R. (who is well aware some of this really stinks)

- 2 **From:** John Rauchert <john.rauchert@s...>  
**Date:** Sun May 11, 2003 1:06am  
**Subject:** A good online resource

I will put a link in the links area but this is a great online resource talking about religion in a fantasy setting

The Mythopoet's Manual by Loren J. Miller  
<http://www.rpgmud.com/WorldBuilding/Mythopoets/tmm.html>

- 3 **From:** Richard <demon\_star2002@y...>  
**Date:** Mon May 12, 2003 9:09am  
**Subject:** Re: A good online resource

Thanks very much for that! Hopefully we can knock our heads together and produce something that has been long, long overdue. But where to begin... (see my next post for that answer)

Later,  
R.

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ps- VERY cool site! ^^^^

4 **From:** John Rauchert <[john.rauchert@s...](mailto:john.rauchert@s...)>  
**Date:** Mon May 12, 2003 9:31am  
**Subject:** RE: Re: A good online resource

I am also going through all "Canonical" DQ materials that I have and exacting Hints of Religion from them, I think that we should not directly contradict anything that the authors introduced in the game system without making note of it.

For example under Aspects it mentions "Some mana is invested by one of the Great Powers into the soul, or life-force, of every being born into a DragonQuest world."

JohnR

-----Original Message-----

**From:** Richard [[mailto:demon\\_star2002@yahoo.com](mailto:demon_star2002@yahoo.com)]  
**Sent:** Monday, May 12, 2003 9:10 AM  
**To:** DragonQuestCathedral@yahoogroups.com  
**Subject:** [DragonQuestCathedral] Re: A good online resource

Thanks very much for that! Hopefully we can knock our heads together and produce something that has been long, long overdue. But where to begin... (see my next post for that answer)

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ps- VERY cool site! ^^^^

5 **From:** Richard <demon\_star2002@y...>  
**Date:** Mon May 12, 2003 9:39am  
**Subject:** The Golden Rule(s)

Since, as far as I know, these is the \*only\* bits on DragonQuest religion extant, we shall use these as our guidelines. This I do decree! (with a tip o' the hat to Mr. Rauchert)

From "Thieves' World: Personalities of Sanctuary" [Thieve's World-specific references deleted]

"A god's influence sphere is defined as of what she or he is the god"

"Except in exceedingly unusual circumstances, no character can withstand a god's power without the protection of another god".

"Every god should be assumed to have the power of Full Geas (see 83.2)".

"...it is suggested that these priests be granted quasi-clerical abilities (as in pagan and early Catholic legend). These rely heavily

on ritual-- in both senses of the word-- and personal magic, which is

intended to directly affect an individual (the Healer skill [55] and curses [84.3 et seq.] are good examples of this). Presumably, spells which are scaled-down versions of the liege god's specail powers are part of the priest's repertoire".

I think there are points presented here that should be examined more closely, but for now, these ideas should stand as the basis for what we're trying to accomplish here. I'll start dissecting them in 4 respective posts.

Later,  
 R.

6 **From:** Richard <demon\_star2002@y...>  
**Date:** Mon May 12, 2003 9:44am  
**Subject:** Re: A good online resource

Great! I was actually going to ask if anyone could dig up those nuggets, since I either don't own the material (Enchanted Wood) or I don't have it handy (Ontoncle, etc). And now I don't have to worry about digging in the stuff I \*do\* have on hand. lol

--- In DragonQuestCathedral@yahoogroups.com, John Rauchert <john.rauchert@s...> wrote:

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7 **From:** Richard <demon\_star2002@y...>  
**Date:** Mon May 12, 2003 9:56am  
**Subject:** The Golden Rule(s): A god's influence

"A god's influence sphere is defined as of what she or he is the god"

Since the work has already been done for me (as far as I'm concerned), I'm planning on ripping off D&D 3e's Domains.

Now, while this may seem like an El Cheapo thing to do, my reasoning is that since there are portions of 3e that are clearly (to me, anyway) cribbed from DQ, I can crib right back from them since I have

no way, really, of knowing how much un-published DQ material that TSR

ended up with found it's way into D&D. I read somewhere online that they did that with AD&D 2nd, but I never played that version.

I know all this may seem like a cop out on my part, but that line above is pretty self explanatory. No need to embellish on the philosophy, and I've found a suitable game mechanic to stand in. However, don't let that stop anybody from posting their thoughts on the subject. If you have something better, hit me with it.

Later,  
R.

8 **From:** John Rauchert <john.rauchert@s...>  
**Date:** Mon May 12, 2003 10:11am  
**Subject:** RE: The Golden Rule(s): A god's influence

While using the 3e domains may be a good idea as our [Starting Point](#), it immediately puts us face-to-face with a copyright violation, so re-distributing our DQ religion system may become problematic in the future.

What I propose is we use the domains right now as a stand-in for our final concept, which may eventually evolve away from domains as they are presented in D&D as we go on.

I will have to look closer at them when I get home.

-----Original Message-----

**From:** Richard [mailto:demon\_star2002@yahoo.com]  
**Sent:** Monday, May 12, 2003 9:57 AM  
**To:** DragonQuestCathedral@yahoogroups.com  
**Subject:** [DragonQuestCathedral] The Golden Rule(s): A god's influence

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R.

9 **From:** Richard <demon\_star2002@y...>  
**Date:** Mon May 12, 2003 10:12am  
**Subject:** The Golden Rule(s): A god's power

"Except in exceedingly unusual circumstances, no character can withstand a god's power without the protection of another god".

I think the place to begin here is with the Demons, devils, and imps found in the College of Greater Summoning. I'm sure I'm not laying anything new on anybody with this. As we get into the religion aspect

of this, it may become necessary to add a characteristic or two to a god's write-up. Or maybe not.

I wonder how the SPI boys thought that something so obviously Judeo-Christian based as Greater Summoning would fit in with a wholly fabricated pantheon. Like, are these demons the antagonists for every

god of Alusia? I guess we should save that for a different thread.

What I'm getting at, though, is just how Judeo-Christian are these demons, anyway? Are they the fallen angels of the Bible? Because if they are, then they are the offspring (so to speak) of Yahweh. And if

that's the case, then we know how powerful the demons are in comparison to God (the un-named Emperor of Hell, notwithstanding), i.e. not very.

Then we get into this thing about other pantheons gods' power in relation to Yahweh, and then it gets really sticky and potentially ugly from there on out.

Bottom line- are DQ gods on an equal level to or more powerful than the DQ demons?

Later,  
R.

10 **From:** Richard <demon\_star2002@y...>  
**Date:** Mon May 12, 2003 10:20am  
**Subject:** Re: The Golden Rule(s): A god's influence

Agreed. Although, for my purposes, I was basically just using the Domain names and kinda going from there on my own, which, in this case, just meant grouping appropriate spells under each Domain header. I don't remember how close that is to 3e. I don't have those books anymore- I'm just kinda going off memory there.

Also, didn't someone (you?) have a similar set-up that was posted pre-3e? I've gone through a lot of different info in the last few days and I don't remember where I saw it.

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11 **From:** John Rauchert <john.rauchert@s...>  
**Date:** Mon May 12, 2003 10:26am  
**Subject:** RE: Re: The Golden Rule(s): A god's influence

Not me, but as part of a general information gathering I will try to pull together anything related into a single resource, I have web space available, and we can load stuff to our group files area.



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**From:** Richard [mailto:demon\_star2002@yahoo.com]

**Sent:** Monday, May 12, 2003 10:20 AM

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- 12 **From:** John Rauchert <john.rauchert@s...>  
**Date:** Mon May 12, 2003 10:44am  
**Subject:** RE: The Golden Rule(s): A god's power

Demons (and their lesser brethren) are described as coming from the Seventh Plane. It seems that they are allied with "The Powers of Darkness" and generally their behaviour is what would be classified as "Evil". It may be that they creatures from another plane that worship the Powers of Darkness. I would say that they are lesser in power than Gods.

I side stepped these issues in my magic system based on belief, making demons a Mana based construct based off the beliefs of the summoner doing the ritual. If he believes that what he will get is a pointy-fanged demon with X abilities by doing Y ritual then he gets a pointy-fanged demon with X abilities.

-----Original Message-----

**From:** Richard [mailto:demon\_star2002@yahoo.com]

**Sent:** Monday, May 12, 2003 10:13 AM

**To:** DragonQuestCathedral@yahoogroups.com

**Subject:** [DragonQuestCathedral] The Golden Rule(s): A god's power

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Bottom line- are DQ gods on an equal level to or more powerful than the DQ demons?

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13 **From:** Richard <demon\_star2002@y...>  
**Date:** Mon May 12, 2003 11:53am  
**Subject:** The Golden Rule(s): Every god

"Every god should be assumed to have the power of Full Geas (see 83.2)".

And, it would follow, Major Curse.

Later,  
R.

14 **From:** John Rauchert <john.rauchert@s...>  
**Date:** Mon May 12, 2003 0:05pm  
**Subject:** RE: The Golden Rule(s): Every god

As well as, Geas, Minor Curse and Remove Curse.

I would see that gods would place a Geas on someone who is a faithful worshipper in most cases.

-----Original Message-----

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**Sent:** Monday, May 12, 2003 11:54 AM

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**Subject:** [DragonQuestCathedral] The Golden Rule(s): Every god

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Later,  
R.

15 **From:** dbarrass\_2000 <david.barrass@e...>  
**Date:** Tue May 13, 2003 3:03am  
**Subject:** Re: The Golden Rule(s): A god's power

My own personal feeling is that DQ is very Christian in outlook (I don't know enough about Judaism to comment about that religion, but I'd love to know more). Naming, Greater Summoning and Black Magics fit in perfectly with what I imagine medieval western Christendom would use for magic - cf "in the beginning was the Word", Faust and Witches (that point of view doesn't necessarily fit with the other Colleges). One major point in favour of a Christian view point is that ground consecrated to the Powers of Light impedes magic of all colleges. So how do we square that with mana based gods?

My interpretation of the DQ rules is that there are two forms of gods  
1) Pagan gods, using magic - these are the great powers  
2) The Powers of Light opposed to magic.  
I'm playing in a Celtic saints background, with "Christianity" competing with the pagan magic wielding gods. "Christianity" came about when one god decided to cut out the opposition and cut off mana from the others by opposing it

Demons are a mixture of decaying old gods, members of the Powers of Light who opposed the switch away from magic so were banished and finally powers set up by the Pagan gods to help mortals resist the new religion. As such demons are far less powerful than gods, but they're far more accessible.

This is my own view and I mean no disrespect to any religion (this is why I suspect religion was not included in DQ, it's a thorny issue)

David

<snip>

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 > Later,  
 > R.

16 **From:** Bruce Probst <bprobst@n...>  
**Date:** Tue May 13, 2003 7:50am  
**Subject:** Re: The Golden Rule(s): A god's power

On Mon, 12 May 2003 16:12:45 -0000, "Richard" <demon\_star2002@y...>  
 wrote:

>What I'm getting at, though, is just how Judeo-Christian are these  
 >demons, anyway?

"Not very", I think is the answer. My feel is that they stand outside  
 organised religion; they aren't gods (although they have abilities that seem  
 godlike to mere mortals). I'm sure they enjoy pretending to be gods.

Also, in DQ terms, demons appear to be wholly mana-dependent. They cast  
 magic like adepts, high and low mana affects them like humans, etc. IIRC,  
 the DQ rules say mana and magic has nothing to do with the gods, per se.

>Bottom line- are DQ gods on an equal level to or more powerful than  
 >the DQ demons?

Gods squish demons like worms. A reasonably-prepared adventuring party can  
 take on a demon or two with minimal casualties, barring extraordinary bad  
 luck. No adventuring party, prepared or otherwise, ought to be capable of  
 taking on even a minor godling, unless they have divine backing of their  
 own.

Finally, note that not all of the DQ Demons are "evil" (although certainly  
 the vast majority are). I seem to recall that at least one of them (Fenix?)  
 is actually quite a decent fellow, all things considered.

-----  
 Bruce Probst bprobst@n... ICQ 6563830

Canberra, Australia MSTie #72759 SCA #80160  
"Hey, someone turn off the fat rotating guy."  
ASL FAQ <http://www.users.bigpond.net.au/mantis/ASLFAQ>

17 **From:** John Rauchert <john.rauchert@s...>  
**Date:** Tue May 13, 2003 11:39am  
**Subject:** RE: The Golden Rule(s): A god's influence

Here are a listing of Aspects, Archetypes, Domains, Spheres of Influence, Dominions (whatever you want to call them) from various sources.

## GURPS RELIGION 24-25

### Attributes

The purposes of the deity in the game world, the deity's powers, strengths and weaknesses, how the deity views its followers, what it asks of them, how actively it interferes in the "real" world -the GM must decide all of this and more for each of the major powers he creates.

### Archetypes

Deities are frequently built on archetypes: primordial images, characters, or ideals of a society common enough to be considered universal. These may be elemental forces such as fire, water, earth or air, or facets of nature, embodying the characteristics of animals, plants, rivers, the sky, the sun, the moon, etc. Other archetypes are more abstract, concepts that represent the variety of human experience, such as mother, father, truth, justice, beauty, heroism, ferocity, or death. The true measure of an archetype is its ability to provoke the same feelings or reactions from a wide variety of different people. Listed below are some common archetypes, grouped roughly according to level of abstraction. These are presented as examples designed to stimulate

further thought. Under no condition should this be considered a complete list of archetypes, nor a listing of necessary forces. Various archetypes might easily be combined in a single deity. Even the lines between categories are blurry at best.

Primal Forces: Creation, destruction, order, chaos, fate, prophecy or oracles, destiny, time, luck, death.

Abstract Natural Forces: Birth, death, undeath, light, dark, air, fire, water, earth, sky, sea, nature, animals, plants, spring, summer, fall, winter.

Specific Natural Forces: Dawn, twilight, day, night, sun, moon, stars (especially morning or evening star), north, south, east, west, wind, rain, weather, thunder, lightning, rivers, lakes, mountains, volcanoes, trees, forests, flowers, deserts, snakes, dragons, birds, insects, magic.

Abstract Societal Concepts: Art, beauty, smithing, carnage, crone, dance, disease, famine, fertility, guardian, handicrafts, harvest, healing, home and hearth, hunting, illusion, judgment, justice, law, learning, love, maiden, mercy, messenger, midwife, mother, music, oath or pledge, poetry, politics, peace, pestilence, prosperity, revenge, sickness, trade, victory, victim, war, warrior, wealth, wine, wisdom, witch.

Historical Personages: Deified historical persona, most often with associated myths and legends of their deeds. Ancestors, heroes, kings, saviors, saints, representatives of state and nation.

3e Players Handbook 162-165

D&D Domains

Air

Animal

Chaos

Death

Destruction

Earth

Evil

Fire

Good

Healing

Knowledge

Law

Luck

Magic

Plant

Protection

Strength

Sun

Travel

Trickery

War

Water

## THE PRIMAL ORDER 90-91

### Spheres of Influence

Influence is to be measured not by the extent it covers, but by its kind. -Channing

A sphere of influence is an idea, object, activity, or philosophy with which a particular deity is strongly associated. Pele's sphere of influence is volcanoes; Poseidon's spheres include horses and the sea. In this chapter we will address the definition of a sphere of influence, why a deity might want one in the first place, how a deity goes about defining one, how to develop abilities within that sphere, and how much these abilities might cost in terms of primal flux or primal base.

A sphere of influence is an aspect of reality that the deity has specifically staked out as his or her own. In more common terms, a sphere of influence is often what the deity is known as "god of." However, this isn't a hard and fast rule. Some deities will have spheres of influence that are not quite as well publicized. There aren't many good reasons for downplaying a sphere, but as we know, deities can be somewhat ineffable. For instance, many stories in Greek mythology associate Aphrodite with beauty, so beauty might well be



one of her spheres of influence, though love is the most famous.

Development of a sphere of influence requires extensive research in the area, in addition to becoming associated with the concept in the minds of worshipers, the public at large, and other deities. All deities can manipulate the universe, but the better they understand certain aspects of it, the better their control over those aspects. A deity who studies only the attributes of war or magic has much more knowledge in these areas and thus more control and power than other deities of equal strength.

Ultimately, however, the complete development of a sphere of influence requires one final step: the establishment of an actual metaphysical overlap between the deity and the chosen sphere of influence, so that the deity and the concept become fundamentally connected to each other. This is more than just being associated with the concept; it involves actually becoming an underlying part of the concept. The deity must become so entrenched in the concept that wherever the concept exists, the deity's influence will be felt. On rare occasions, this final meld between deity and sphere of influence might happen without anybody noticing, but by far the most common catalyst is a heroic quest, some event or task that defines and establishes a deity's right to claim his or her sphere of influence. After Pele had prepared herself for a position as a volcano goddess, her defeat of the previous owner of Mauna Loa was the heroic quest that established her sphere of influence. The fact that the process also netted her a home plane was a nice bonus.

Deities have three basic reasons for wanting a sphere of influence. First, the

deity will be able to gain additional abilities, more powerful than the standard divine-level abilities. Sphere of influence abilities are more powerful because they can extend to any location where the associated concept exists; this often allows a deity to have influence in an area that the deity is normally prohibited from accessing, such as a non-intervention plane or a person or place protected by a primal shield. A deity whose sphere of influence is weather can affect the weather on any plane, and a deity whose sphere of influence is death will be able to collect any soul that is not being directly absorbed or pulled by another deity, for example.

Second, having a sphere of influence attracts followers who are seeking guidance, protection, or assistance within that sphere, or those who identify closely with the sphere. A nation going to war might choose to honor a war deity, while a student of magic would feel a close identification with a deity whose sphere of influence involves magic. Students with upcoming midterms might try a burnt offering of Post-ItNotes to Mnemosyne, the Goddess of Memory.

Finally, a deity of higher rank may order another deity to develop a sphere of influence. This is particularly true in the case of godlings; the deity who ascended someone has a natural interest in seeing that godling advance in power. In this case, the godling may not have much choice over what his or her sphere of influence should be; the ascending deity may already have something in mind. The Greek Muses, a series of demigodesses with related spheres of influence, may have been under such orders.

You may rule that the death of a prominent deity will have some sort of impact within his or her sphere of influence. According to Babylonian mythology, when Ishtar was imprisoned in the underworld by her sister Eresh-kigal, love ceased to exist in the universe; humans became apathetic, animals ceased their mating, and even the plants began to die. This, of course, might be a little extreme on a universal scale, but could certainly be a reasonable side effect on a plane where the deity was represented by many worshipers. Of course, the decision to incorporate such a side effect, and how extensive to make it, is up to you; we do recommend, however, that the effect only be drastic for greater deities, and that other deities with overlapping spheres of influence be allowed to counter the effect to some extent.

As deities increase in power, they gain a stronger influence on reality, which allows them to control more and more areas in their own names. The number of spheres of influence that a deity can claim will depend on the deity's divine rank; the number of abilities a deity can have within a given sphere of influence, however, is theoretically unlimited. Demigods and supported demigods may only have a single sphere of influence; as mentioned earlier, godlings with a sphere of influence become demigods. Lesser deities may have up to two spheres of influence; greater deities may have up to three. Supreme deities are allowed up to four spheres of influence.

If a deity loses rank and ends up with more spheres of influence than is appropriate for the new rank, no spheres of influence will be lost. The deity may not be able to come up with enough primal to exercise all of his or her sphere of influence abilities, but the abilities will still be there in case things

improve. The deity will not be able to pick up any new spheres of influence, however, until he or she has attained a rank that would allow this.

-----Original Message-----

**From:** John Rauchert [mailto:john.rauchert@sait.ab.ca]

**Sent:** Monday, May 12, 2003 10:11 AM

**To:** 'DragonQuestCathedral@yahoogroups.com'

**Subject:** RE: [DragonQuestCathedral] The Golden Rule(s): A god's influence

What I propose is we use the domains right now as a stand-in for our final concept, which may eventually evolve away from domains as they are presented in D&D as we go on.

I will have to look closer at them when I get home.

18 **From:** Richard <demon\_star2002@y...>  
**Date:** Tue May 13, 2003 11:46am  
**Subject:** The Golden Rule(s): Quasi-clerical abilities

"...it is suggested that these priests be granted quasi-clerical abilities (as in pagan and early Catholic legend). These rely heavily on ritual-- in both senses of the word-- and personal magic, which is intended to directly affect an individual (the Healer skill [55] and curses [84.3 et seq.] are good examples of this). Presumably, spells which are scaled-down versions of the liege god's special powers are part of the priest's repertoire".

I had already looked at limiting the priests magical abilities to rituals, possibly leaving out spell use altogether. But what is suggested here works for me and, of course, I'm obligated to use it because I can't break my own rules. ;)

I spent quite awhile looking up "early Catholic legends" at the library yesterday and came up empty-handed, with the exception of stories about St. Patrick. Haven't looked into pagan legends yet, but

I'm thinking for both, the legends of King Arthur wouldn't be a bad place to start.

I think the part worth examining most closely is the last line. Seems

like it might be open to interpretation a little (which is good, I think). Since I'd like to get away from the spell casting model (and since mana apparently doesn't come into play here) for priests, how about we look at defining a set of gods' special abilities and a set of priests "spell" based off those abilities.

I suppose, ultimately, what we'll end up with is spells, but I think it should work differently as I noted in my priest skill write-up.

Here's a thought- would it be easier to define gods first and priests second?

Later,  
R.

19 **From:** Richard <demon\_star2002@y...>  
**Date:** Wed May 14, 2003 10:24am  
**Subject:** Piety

I think there should be a characteristic that shows the level of "faith" a character has in their religion/god and that would apply to priest the way Magical Aptitude does to magi.

I'll bet you're wondering what I think it should be called, right? ;)

The thing I'm kinda stuck on at this point is if it should be a figured characteristic (like FT from EN), a distributed one, or rolled (like PB is). I'm shooting for distributed, but only if it doesn't screw everything else up.

I suppose making it a figured stat might work since I can define the scale however I like. WP seems like the stat to work from there.

The randomly generated characteristic (I would have said "rolled", but this \*is\* DQ we're dealing with lol), is the easiest, but I think it's important enough not to be random.

Either way, it has to work into a system of religion somehow and that's where I'm kinda hung up. "The higher the number, the closer you are to God"- that's all I have on that one.

I'd like to hear what you guys think about this. Lemme know.

Later,  
R.

20 **From:** John Rauchert <john.rauchert@s...>  
**Date:** Wed May 14, 2003 0:50pm  
**Subject:** RE: Piety

I find faith or piety a little too subtle for a characteristic. The thing I like about DQ is that it doesn't have an Intelligence Stat, I could never figure out how I could role-play a 18 Int with my 10 Int Brain (D&D).

To take a lead from MA: Magic Aptitude is a measure of a character's ability to harness and direct magical energies, I think that if we are to add a stat it would be something like a measure of a character's ability to act as a conduit for divine energies (Divine Aptitude).

Now how much faith or piety has little to do with it. If you have a high Divine Aptitude you make a great vessel through which the gods can work. Just as Mages have a lower Magic Resistance, you have a low Resistance to Divine Entities using you for their Cabana Boy. It may be that you become a better conduit through ritual observances and purification rituals, but you have a spark of the divine whether you want it or not. The only protection you got is to align yourself with one of them quick, so they can tell others mess with this one and you mess with me.

JohnR

-----Original Message-----

**From:** Richard [mailto:demon\_star2002@yahoo.com]  
**Sent:** Wednesday, May 14, 2003 10:25 AM  
**To:** DragonQuestCathedral@yahoogroups.com  
**Subject:** [DragonQuestCathedral] Piety

I think there should be a characteristic that shows the level of "faith" a character has in their religion/god and that would apply to priest the way Magical Aptitude does to magi.

I'll bet you're wondering what I think it should be called, right? ;)

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The randomly generated characteristic (I would have said "rolled", but this \*is\* DQ we're dealing with lol), is the easiest, but I think it's important enough not to be random.

Either way, it has to work into a system of religion somehow and that's where I'm kinda hung up. "The higher the number, the closer you are to God"- that's all I have on that one.

I'd like to hear what you guys think about this. Lemme know.

Later,  
R.

21 **From:** John Rauchert <john.rauchert@s...>  
**Date:** Wed May 14, 2003 1:06pm  
**Subject:** RE: Piety

There is some precedence for this in the Judeo-Christian Tradition. For example: Saul of Tarsus  
<http://www.execulink.com/~wblank/saultars.htm>

JohnR

-----Original Message-----

**From:** John Rauchert [mailto:john.rauchert@sait.ab.ca]  
**Sent:** Wednesday, May 14, 2003 12:51 PM  
**To:** 'DragonQuestCathedral@yahoogroups.com'  
**Subject:** RE: [DragonQuestCathedral] Piety

I find faith or piety a little too subtle for a characteristic. The thing I like about DQ is that it doesn't have an Intelligence Stat, I could never figure out how I could role-play a 18 Int with my 10 Int Brain (D&D).

To take a lead from MA: Magic Aptitude is a measure of a character's ability to harness and direct magical energies, I think that if we are to add a stat it would be something like a measure of a character's ability to act as a conduit for divine energies (Divine Aptitude).

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JohnR

22 **From:** Richard <demon\_star2002@y...>  
**Date:** Wed May 14, 2003 6:03pm  
**Subject:** Re: Piety

--- In DragonQuestCathedral@yahoogroups.com, John Rauchert  
<john.rauchert@s...> wrote:  
> I find faith or piety a little too subtle for a characteristic.  
The thing I  
> like about DQ is that it doesn't have an Intelligence Stat, I could

never  
> figure out how I could role-play a 18 Int with my 10 Int Brain  
(D&D).

I could. In fact I wrote up a snazzy little "power" for Champions a few years ago that addressed that problem rather nicely, if I do say so, myself. What I'm suggesting, however, is not meant to be an ungameable characteristic and a person who actually wants to play a priest should have no trouble role playing a stat like that. Sure, I can't fake quantum physics in the middle of a game (or ever, for that

matter), but I'm pretty sure I can fake a character with strong religious conviction.

>  
>  
> To take a lead from MA: Magic Aptitude is a measure of a character's ability  
> to harness and direct magical energies, I think that if we are to add a stat  
> it would be something like a measure of a character's ability to act as a  
> conduit for divine energies (Divine Aptitude).  
>  
> Now how much faith or piety has little to do with it. If you have a

high  
> Divine Aptitude you make a great vessel through which the gods can work.

Sorry, but I just can't buy someone being genetically predisposed to being a better vessle of divine power than someone else. Doesn't feel

very religious to me. It's like being a mutant whose superpower is a closer relationship to God.

> Just as Mages have a lower Magic Resistance, you have a low Resistance to  
> Divine Entities using you for their Cabana Boy. It may be that you



become a  
 > better conduit through ritual observances and purification rituals,  
  
 but you  
 > have a spark of the divine whether you want it or not. The only  
 protection  
 > you got is to align yourself with one of them quick, so they can  
 tell others  
 > mess with this one and you mess with me.  
 >

I can see a character being chosen by a god for his acts as a faithful follower, going the extra mile, leap of faith and all that. Their \*devotion\*. Not because they're a high-voltage miracle-capacitor. ;)

But, then, I'm one of those people who think that lycanthropy is a curse, not a disease.

Later,  
 R.

23 **From:** Bruce Probst <bprobst@n...>  
**Date:** Thu May 15, 2003 5:31am  
**Subject:** Re: Piety

On Wed, 14 May 2003 16:24:59 -0000, "Richard" <demon\_star2002@y...> wrote:

>I suppose making it a figured stat might work since I can define the  
 >scale however I like. WP seems like the stat to work form there.

Good lord, no. Why would having a strong will make you more (or less) religious than a weak-willed person?

Having a high WP is probably useful for someone who has already demonstrated their faith in their god, but it shouldn't be the reason why they have that faith in the first place.

I don't think "piety" should be measured by anything other than the player's ability to roleplay. A player who can't demonstrate that his character shows appropriate reverence for his diety of choice should be penalised (in XP) accordingly. (Similarly, a player who can act appropriately should not be penalised in game terms for having a low stat.)

Stats should be left to purely "mechanical" things. Leave everything else to roleplaying.

-----  
 Bruce Probst bprobst@n... ICQ 6563830  
 Canberra, Australia MSTie #72759 SCA #80160  
 "His only crime was being born delicious!"  
 ASL FAQ <http://www.users.bigpond.net.au/mantis/ASLFAQ>

24 **From:** John Rauchert <john.rauchert@s...>  
**Date:** Thu May 15, 2003 7:56am  
**Subject:** RE: Piety

Bruce echoes my feelings.

A high Magical Aptitude meant that I was better at Magic in terms of the game mechanics. What type of Mage and how I roleplayed that situation was not based on that stat, it was merely used for mechanical things.

JohnR "Agree to Disagree"

-----Original Message-----

**From:** Bruce Probst [mailto:bprobst@netspace.net.au]  
**Sent:** Thursday, May 15, 2003 5:32 AM  
**To:** DragonQuestCathedral@yahoogroups.com  
**Subject:** Re: [DragonQuestCathedral] Piety

I don't think "piety" should be measured by anything other than the player's ability to roleplay. A player who can't demonstrate that his character shows appropriate reverence for his diety of choice should be penalised (in XP) accordingly. (Similarly, a player who can act appropriately should not be penalised in game terms for having a low stat.)

Stats should be left to purely "mechanical" things. Leave everything else to roleplaying.

25 **From:** Richard <demon\_star2002@y...>  
**Date:** Sat May 17, 2003 11:57am  
**Subject:** Re: Piety

Okay, since I'm currently digging on D. Barrass' Religion write-up right now, and we can't seem to see eye-to-eye on this particular point, I'm for moving on for the time being (this'll all be here when we get back).

You guys managed to sneak in here without a critique of my priest skill, which I realize is moribund, but I think there are a couple of

good genes in there. So... what do you think? Anything worth transplanting in there?

```

--- In DragonQuestCathedral@yahoogroups.com, John Rauchert
<john.rauchert@s...> wrote:
> Bruce echoes my feelings.
>
>
>
> A high Magical Aptitude meant that I was better at Magic in terms
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>
>
>
> JohnR "Agree to Disagree"
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>
>
> -----Original Message-----
> From: Bruce Probst [mailto:bprobst@n...]
> Sent: Thursday, May 15, 2003 5:32 AM
> To: DragonQuestCathedral@yahoogroups.com
> Subject: Re: [DragonQuestCathedral] Piety
>
>
>
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> ability to roleplay. A player who can't demonstrate that his
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> shows appropriate reverence for his diety of choice should be
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> XP) accordingly. (Similarly, a player who can act appropriately
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> be penalised in game terms for having a low stat.)
>
> Stats should be left to purely "mechanical" things. Leave
everything else
> to roleplaying.

```

26 **From:** Richard <demon\_star2002@y...>  
**Date:** Tue May 20, 2003 0:37pm  
**Subject:** Piety ala mode

Just in case you were wondering where I've been coming from, I present the following courtesy of Hero Wars:

"Piety is the adherence of the character to the goals, values, and morals of the pantheon or god".

"The player may raise his piety by spending Hero Points as normal. The narrator may give a bonus for performing pious acts, or a penalty

for particularly impious ones. If the character is too impious, the god may withhold magic, or may send a spirit to punish the miscreant.

Each pantheon has certain acts that are considered pious or impious. Some gods have stricter than others within their pantheon. Devotees are generally held to a stricter standard than initiates or communal worshippers.

Piety is usually rolled against when a character asks for unspecified aid from the gods, when taking the part of a god in a ritual, or when being tested on the Other Side".

And that's pretty much what I was gonna base that whole thing on.

Later,  
R.

27 **From:** dbarrass\_2000 <david.barrass@e...>  
**Date:** Mon May 26, 2003 8:35am  
**Subject:** Re: Piety ala mode

This all depends how you see religion working  
I can see two possible ways:

- 1) The Deity powers each and every spell, talent and ritual. In this case a piety stat is a useful thing to have. The adherence to the faith having a direct affect on performance
- 2) The Priest casts talents, spells and rituals using his own power (as with normal magic), but in the Deity's name. This does not require a piety stat but needs role-playing and good GMing. A poor adherent will find it difficult to advance in Rank or even find himself cursed.

My personal preference is for 2; for these reasons

- a) Its easier to integrate into DQ without all sorts of balances having to be put in place
- b) There are plenty of stories (particularly in Homer) where a hero is cursed or suffers for misusing his god-given powers Gods don't seem to withdraw powers if displeased, only change them to make them useless and/or a curse (eg Cassandra). He only finds about his punishment after (Ok sometimes it's fairly soon).
- c) The GM has to go into the horrendous business of deciding if its OK for priest X to do Y, and if its not how much Piety he is going to

lose. Far better to sort it out later. If the priest wants immediate guidance then he gets on his knees/face/what-ever and prays, giving the GM some time to think. If he doesn't or the prayer fails he's on his own, or it's a test of the Character's knowledge of

the morals of his religion by the deity.

Even if 2 is used a piety stat could be used to keep a running total of how well a priest is behaving by the GM (the player may not even know it) which will have a non-direct affect on the game but may change chance for promotion and or being cursed. This will get round some of the awkwardness of having another stat to fit in and could be

written up by the GM taking an overall view of an adventure.(but this

could be done almost as well by reducing EP award for poor role-playing)

This is my own reading of the mythologies I know best. I am quite prepared to have another load of examples (from the same mythology, different mythologies or Fiction etc), where priestly powers fluctuate according to how well the character sticks to the rules. I look forward to having a good discussion about this

David

28 **From:** Richard <demon\_star2002@y...>  
**Date:** Tue May 27, 2003 10:54am  
**Subject:** Re: Piety ala mode

--- In DragonQuestCathedral@yahoogroups.com, "dbarrass\_2000"  
 <david.barrass@e...> wrote:

[edited for brevity's sake]

> This all depends how you see religion working  
 > I can see two possible ways:  
 > 1) The Deity powers each and every spell, talent and ritual. In  
 > 2) The Priest casts talents, spells and rituals using his own power

I think there's room for a 3) The Priest petitions his Deity for assistance (as in my Priest skill), who then performs the "miracle". A fine distinction, perhaps, but one I'm willing to make- it's just how I see this working, even if the end result is the same.

>

> My personal preference is for 2; for these reasons

And obviously, I'm going with 3 (lol), explanations to follow.

> a) Its easier to integrate into DQ without all sorts of balances

The balances I'm looking at right now are keeping the powers available (as per the Deity/religion) on the low end in exchange for those powers being effectively free. In other words, if it doesn't cost ant FT to change the weather, then the list of available "spells" should be very limited. This in addition to whatever inherent abilities one would get from a Priest skill. This is, of course, something I'd need to do some serious examining with

to make it workable.

> b) There are plenty of stories (particularly in Homer) where a hero

Key word there is "hero". Now this situation kinda throws a monkey wrench into the whole Priest thing. Theoretically, any character is a "hero" and so would be able to ask their god for assistance- that's

something that Clerics in D&D have always kinda messed up. To my memory, I've never seen a situation like that take place. Regardless,

we're dealing with someone who has a stronger relationship with their respective deity than the average hero.

> useless and/or a curse (eg Cassandra).

Who?

> c) The GM has to go into the horrendous business of deciding if its

> OK for priest X to do Y, and if its not how much Piety he is going to

> lose.

Not any more horrendous than how much EN or FT a character might lose

in combat. That is something that should be outlined in each religion, anyway- what impious acts would result in how much Piety is

lost. Even if Piety isn't used, the rules of that religion should still be available to the player, so it shouldn't be that much of an issue, regardless. Keep in mind that the player \*wants\* to play a Priest. Certain mechanics should/could/would go along with that, just

as there are mechanics to deal with for the Mage player.

>

> Even if 2 is used a piety stat could be used to keep a running total

> of how well a priest is behaving by the GM (the player may not even

> know it) which will have a non-direct affect on the game but may

I like that idea of keeping the number secret, but don't know how "DQ" that is.

> some of the awkwardness of having another stat to fit in and could

But the game is set up so you can add new characteristics easily and as needed. Thus the Physical Beauty stat that only has a real application where, I believe, Courtesans and Troubadors are concerned. How that would be handled mechanically is another matter (random generation is right out).

> This is my own reading of the mythologies I know best.

And that's where I'm having the most trouble- being able to represent

Priest's of different religions/mythologies with just one stroke.  
Problematic at best, although you seem to have made a lot of headway  
on your own (more on that in another post).

And just for the record, I'm not married to this whole "Piety"  
characteristic idea- I just feel it's worth examining, especially  
since it's been used in two other games (and who am I to argue with  
Greg Stafford and Robin Laws? ;)

> look forward to having a good discussion about this

Likewise.

Later,  
R.

29 **From:** dbarrass\_2000 <david.barrass@e...>  
**Date:** Wed May 28, 2003 2:23am  
**Subject:** Re: Piety ala mode

--- In DragonQuestCathedral@yahoogroups.com, "Richard"  
<demon\_star2002@y...> wrote:  
> --- In DragonQuestCathedral@yahoogroups.com, "dbarrass\_2000"  
> <david.barrass@e...> wrote:  
>  
> [edited for brevity's sake]  
> [and edited again for brevity]

> > a) Its easier to integrate into DQ without all sorts of balances  
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> those powers being effectively free. In other words, if it doesn't  
> cost ant FT to change the weather, then the list of  
> available "spells" should be very limited. This in addition to  
> whatever inherent abilities one would get from a Priest skill. This  
  
> is, of course, something I'd need to do some serious examining with  
  
> to make it workable.

It could cost Ft, one point (or 2 pts for "Special Knowledge") to  
open a pathway to the god and or an Offering to the God for the  
service. In this way it would be indistiquishable from a spell no  
other ballances are needed

> > b) There are plenty of stories (particularly in Homer) where a  
> hero

>  
 > Key word there is "hero". Now this situation kinda throws a monkey  
 > wrench into the whole Priest thing. Theoretically, any character is  
 > a "hero" and so would be able to ask their god for assistance-  
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 Regardless,  
 > we're dealing with someone who has a stronger relationship with  
 their  
 > respective deity than the average hero.  
 >  
 > > useless and/or a curse (eg Cassandra).  
 >  
 > Who?

Cassandra daughter of Priam king of Troy. Apollo fancied her, gave her  
 prophesy. When she rejected him he cursed her so her prophecies were  
 never believed. Thus she knew the future, but was unable to do  
 anything about it.

>  
 > > c) The GM has to go into the horrendous business of deciding if  
 its  
 > > OK for priest X to do Y, and if its not how much Piety he is  
 going  
 > to  
 > > lose.  
 >  
 > Not any more horrendous than how much EN or FT a character might  
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 > in combat. That is something that should be outlined in each  
 > religion, anyway- what impious acts would result in how much Piety  
 is  
 > lost. Even if Piety isn't used, the rules of that religion should  
 > still be available to the player, so it shouldn't be that much of  
 an  
 > issue, regardless. Keep in mind that the player \*wants\* to play a  
 > Priest. Certain mechanics should/could/would go along with that,  
 just  
 > as there are mechanics to deal with for the Mage player.

There will always be grey areas where the GMs and the priests views  
 differ on the interpretation of a religion. This will lead to  
 friction, especially if the GM has to make a snap decision (who's to  
 say a player who has become a priest doesn't know the religion  
 better). I see it as a player finds himself cursed or unable to  
 progress and has to find out why. The GM does not have to make a  
 snap decision, and his life is just that little bit easier.

> > Even if 2 is used a piety stat could be used to keep a running  
 > total  
 > > of how well a priest is behaving by the GM (the player may not  
 even



> > know it) which will have a non-direct affect on the game but may  
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 > But the game is set up so you can add new characteristics easily  
 and  
 > as needed. Thus the Physical Beauty stat that only has a real  
 > application where, I believe, Courtesans and Troubadors are  
 > concerned. How that would be handled mechanically is another  
 matter  
 > (random generation is right out).

OK I'm a long way from being convinced by a piety stat, but if we  
 were going to use it lets have a look  
 There are 4 types of stat  
 The MAIN Stats: (PS MD etc): this will be tricky and your average  
 fighter will say "hmm 5 piety and 5 MA great 10 points to spend on MD

AG etc" This is what I ment by game balance.  
 DERIVED Stats: such as Ft What would you base it on, it could be  
 derived from WP and MA I suppose - (I see religion as imposing your  
 will on followers / enemies and powering a diety by the power of your

belief as well as how well you can act as a conduit for devine  
 purpose). Increases in stats can be bought fairly cheeply also its  
 not too painfull to remove it so a GM needn't feel too meen.  
 (alternatively if its used like MA in spell casting then the cost to  
 raise should be the same as a stat)  
 PERCEPTION type: all start at a level but experience easilly rases  
 it. I think people do have different inhearent capacities for belief  
 (based on twin studies)  
 RANDOM: Like you I personally don't like this as an idea. It doesn't  
 seem to fit with DQ

Personally if we do have a Piety stat I see it as either a PC type  
 stat or derived from WP and MA

> > This is my own reading of the mythologies I know best.  
 >  
 > And that's where I'm having the most trouble- being able to  
 represent  
 > Priest's of different religions/mythologies with just one stroke.  
 > Problematic at best, although you seem to have made a lot of  
 headway  
 > on your own (more on that in another post).

Yes that's the big problem. I'm currently trying to reconcile  
 classical religeons with Druidic. They are just organised too  
 differently even though they initially looked similar

> And just for the record, I'm not married to this whole "Piety"  
 > characteristic idea- I just feel it's worth examining, especially

> since it's been used in two other games (and who am I to argue with

> Greg Stafford and Robin Laws? ;)

I'm still to be convinced by its need

> > look forward to having a good discussion about this

>

> Likewise.

>

>

> Later,

> R.

30 **From:** Richard <demon\_star2002@y...>  
**Date:** Wed May 28, 2003 11:58am  
**Subject:** Re: Piety ala mode

--- In DragonQuestCathedral@yahoogroups.com, "dbarrass\_2000"  
 <david.barrass@e...> wrote:

> It could cost Ft, one point (or 2 pts for "Special Knowledge") to  
 > open a pathway to the god and or an Offering to the God for the  
 > service. In this way it would be indistinguishable from a spell no  
 > other ballances are needed

I don't know about you, but one of the things I'm trying to do is get  
 as far away from "spells" as possible. I'm looking at the D&D Cleric  
 as a model for what \*not\* to do. I also don't think a person should  
 be taxed physically for enacting their god's will. Making sacrifices,  
 sure- and if that includes the occasional blood sacrifice, then so be  
 it. Just depends on the religion.

> There will always be grey areas where the GMs and the priests views  
 > differ on the interpretation of a religion. This will lead to

My point was that there won't be any grey areas if the GM has done  
 his job in creating a religion. If all the information is available  
 to the player, then there shouldn't be a problem.

> friction, especially if the GM has to make a snap decision (who's  
 to  
 > say a player who has become a priest doesn't know the religion  
 > better).

I do. If I created a religion for my game or presented one already  
 created, then those are the rules they'd have to follow. A good  
 priest follows the rules of his religion- it's his job. There should  
 be no room for interpretation on the priest's (or player's) part. To  
 do otherwise would risk loss of that link with his deity. Am I wrong  
 about this?

>

> OK I'm a long way from being convinced by a piety stat, but if we

Like I said- I'm not married to it. But I don't think it's entirely out of line with the DQ rules, it has worked in other games, and you,

yourself have pointed up at least one possible use for it. :)

And I have yet to be completely convinced that it \*isn't\* necessary.

> were going to use it lets have a look

> There are 4 types of stat

> The MAIN Stats: (PS MD etc): this will be tricky and your average

> fighter will say "hmm 5 piety and 5 MA great 10 points to spend on MD

> AG etc" This is what I ment by game balance.

Yeah, that makes sense. Keep in mind that I'm just trying to slog my way through all the possibilities. I don't want to overlook anything,

if possible.

> DERIVED Stats: such as Ft What would you base it on, it could be

> derived from WP and MA I suppose - (I see religion as imposing your

> will on followers / enemies and powering a diety by the power of

> belief as well as how well you can act as a conduit for devine

> purpose). Increases in stats can be bought fairly cheeply also its

> not too painfull to remove it so a GM needn't feel too meen.

> (alternatively if its used like MA in spell casting then the cost

If you go back a few posts you'll find arguments both for and against

a couple of points you make here. I was toying with using WP as the stat to use, which was shot down, and the idea of being a conduit for

your god's power was something I strognly disagreed with (at least in

the context presented). You may want to them out.

> Personally if we do have a Piety stat I see it as either a PC type

> stat or derived from WP and MA

And I would agree with that. \*If\* a new stat is deemed neccesary.

> Yes that's the big problem. I'm currently trying to reconcile

> classical religeons with Druidic. They are just organised too

> differently even though they initially looked similar

Would you define "classical religions" for me? Do you mean in the Greco-Roman sense?

> I'm still to be convinced by its need

Hey, that's why we're here, Daddy-o.

Later,  
R.

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## DragonQuestCathedral Archive Posts 31-60

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31 **From:** Richard <demon\_star2002@y...>  
**Date:** Wed May 28, 2003 0:13pm  
**Subject:** ATTN: Rauchert (Re: The Golden Rule(s): A god's influence)

--- In DragonQuestCathedral@yahoogroups.com, John Rauchert <john.rauchert@s...> wrote:  
> Here are a listing of Aspects, Archetypes, Domains, Spheres of Influence,  
> Dominions (whatever you want to call them) from various sources.  
>

Well, I'm a jackass. I just today saw this post. Okay, I'm gonna print this out pdq and take a good long look at it.

Sorry I didn't get to this earlier. I appreciate you going to the trouble to get all that info down. Thanks much!

Later,  
R.

32 **From:** John Rauchert <john.rauchert@s...>  
**Date:** Wed May 28, 2003 0:20pm  
**Subject:** RE: ATTN: Rauchert (Re: The Golden Rule(s) : A god's influence)

No problem Richard.

I think you also asked at one point what "The Primal Order" was.

You can find a review here:

[http://www.rpg.net/news+reviews/reviews/rev\\_2459.html](http://www.rpg.net/news+reviews/reviews/rev_2459.html)

-----Original Message-----

**From:** Richard [mailto:demon\_star2002@yahoo.com]  
**Sent:** Wednesday, May 28, 2003 12:13 PM  
**To:** DragonQuestCathedral@yahoogroups.com  
**Subject:** [DragonQuestCathedral] ATTN: Rauchert (Re: The Golden Rule(s): A god's influence)

Sorry I didn't get to this earlier. I appreciate you going to the trouble to get all that info down. Thanks much!

33 **From:** Richard <demon\_star2002@y...>  
**Date:** Wed May 28, 2003 7:35pm  
**Subject:** ATTN: Rauchert (Re: The Golden Rule(s) : A god's influence)

Okay, now, I gotta ask- if you have all this info compiled and you're the crack DQ whiz you seem to be...

Well, where the heck's the freakin' Religion write up?

Just curious,  
R.

34 **From:** John Rauchert <john.rauchert@s...>  
**Date:** Thu May 29, 2003 8:17am  
**Subject:** RE: ATTN: Rauchert (Re: The Golden Rule(s) : A god's influence)

Hmm, I very rarely play clerics in RPGs and most of my energy during the 1990's was poured into a game system I co-authored with a friend of mine called "The Infinite Shades of Grey" and most recently the Neverwinter Nights CRPG (I even had lunch with some of the designers a couple of times).

However I do have a vast amount of source material (20+ years of RPG game collecting, three bookcases and 12 storage boxes) and I am a Library and Information Technologist by training so I am able to bring a lot of information together fairly quickly (depending on my work schedule).

Give me a couple of days. ☺

JohnR

-----Original Message-----

**From:** Richard [mailto:demon\_star2002@yahoo.com]

**Sent:** Wednesday, May 28, 2003 7:35 PM

**To:** DragonQuestCathedral@yahoogroups.com

**Subject:** [DragonQuestCathedral]ATTN: Rauchert (Re: The Golden Rule(s) : A god's influence)

Okay, now, I gotta ask- if you have all this info compiled and you're the crack DQ whiz you seem to be...

Well, where the heck's the freakin' Religion write up?

Just curious,  
R.

35 **From:** dbarrass\_2000 <david.barrass@e...>  
**Date:** Thu May 29, 2003 7:55am  
**Subject:** Spells in Religion

Richard - why do you object to spells in religion?

I have always assumed that his was how magical religions worked  
This is from hints:-

In Thieves World already posted:-

"...it is suggested that these priests be granted quasi-clerical abilities (as in pagan and early Catholic legend). These rely heavily

on ritual-- in both senses of the word-- and personal magic, which is

intended to directly affect an individual (the Healer skill [55] and curses [84.3 et seq.] are good examples of this). Presumably, spells which are scaled-down versions of the liege god's special powers are part of the priest's repertoire".

Spells are explicitly mentioned.

The Earth Magics college has two forms Pacific (as in peaceful not the ocean) and druidic. Although the connection with the druid's religion is not explicitly mentioned it is surely what the designers had in mind.

The College of Black magics itself is clearly based on Witchcraft - believed to incorporate elements of Anglo-Saxon (and maybe a bit of Celtic) pagan cults This college also contains many features I would expect a religion to have (eg blessings and curses).

Most of the magic users in legend are described as Priest(esses) and they seem to cast things that would be best modelled as spells.

Feel free to object to my sweeping statements :--)

Yes the most powerful of the abilities should be Ritual based but spells are defiantly in as far as I can see (and they add fun)

I think basing Religious spells, rituals and talents on those already

existing is consistent with the designer's views (impossible to tell now), fun (the DQ spells are one of its great features) and easier (any magic abilities can use existing spells much of the time or use

these as a starting point for new ones).

I do have some sympathy with your views, this is why I split religion into two: magical and non-magical (There are other hints in the book eg ground consecrated to the Powers of Light inhibiting magic that suggest this split).

David

36 **From:** dbarrass\_2000 <david.barrass@e...>  
**Date:** Thu May 29, 2003 8:54am  
**Subject:** Re: Piety ala mode

Sorry If Two replies appear, I posted one but after several hours it didn't appear, so I'm reposting, I didn't save the previous attempt so this is new.

--- In DragonQuestCathedral@yahoogroups.com, "Richard" <demon\_star2002@y...> wrote:  
 > --- In DragonQuestCathedral@yahoogroups.com, "dbarrass\_2000" <david.barrass@e...> wrote:  
 >  
 > > It could cost Ft, one point (or 2 pts for "Special Knowledge") to  
 > > open a pathway to the god and or an Offering to the God for the  
 > > service. In this way it would be indistinguishable from a spell  
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 > I don't know about you, but one of the things I'm trying to do is  
 get  
 > as far away from "spells" as possible. I'm looking at the D&D  
 Cleric  
 > as a model for what \*not\* to do. I also don't think a person should  
 > be taxed physically for enacting their god's will. Making  
 sacrifices,  
 > sure- and if that includes the occasional blood sacrifice, then so  
 be  
 > it. Just depends on the religion.

See new thread

> > There will always be grey areas where the GMs and the priests  
 views  
 > > differ on the interpretation of a religion. This will lead to  
 >  
 > My point was that there won't be any grey areas if the GM has done  
 > his job in creating a religion. If all the information is available  
 > to the player, then there shouldn't be a problem.  
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 > > friction, especially if the GM has to make a snap decision (who's  
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 > > better).  
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> I do. If I created a religion for my game or presented one already  
> created, then those are the rules they'd have to follow. A good  
> priest follows the rules of his religion- it's his job. There  
should  
> be no room for interpretation on the priest's (or player's) part.  
To  
> do otherwise would risk loss of that link with his deity. Am I  
wrong  
> about this?

A difference in styles. There are only a few of us here who use DQ  
so it was a case of "if you want to do something write up the skill  
and I'll GM it in my campaign" so it was always more of a co-operative  
thing.

Also religion is full of moral dilemmas, for example do the ends  
justify the means?

> > OK I'm a long way from being convinced by a piety stat, but if we  
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> Like I said- I'm not married to it. But I don't think it's entirely  
> out of line with the DQ rules, it has worked in other games, and  
you,  
> yourself have pointed up at least one possible use for it. :)  
> And I have yet to be completely convinced that it \*isn't\* necessary.  
>  
> > were going to use it lets have a look  
> > There are 4 types of stat  
> > The MAIN Stats: (PS MD etc): this will be tricky and your average  
> > fighter will say "hmm 5 piety and 5 MA great 10 points to spend  
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> MD  
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> Yeah, that makes sense. Keep in mind that I'm just trying to slog  
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> if possible.  
>  
> > DERIVED Stats: such as Ft What would you base it on, it could be  
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> > will on followers / enemies and powering a diety by the power of  
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> If you go back a few posts you'll find arguments both for and  
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> stat to use, which was shot down, and the idea of being a conduit  
for  
> your god's power was something I strognly disagreed with (at least  
in

> the context presented). You may want to them out.

Got the post - I \*can\* see someone being "Genetically predisposed to being a better vessle of divine power than someone else" but then I'm a geneticist. There is some evidence of that the propensity for strongly held beleif (such a religion) does have a genetic component. Who's a god going to choose for a vessle, someone who really belives or someone who couldn't give a monkeys :--) ?

We may have to agree to dissagree on that

> > Personally if we do have a Piety stat I see it as either a PC type

> > stat or derived from WP and MA

>

> And I would agree with that. \*If\* a new stat is deemed neccesary.

> Would you define "classical religions" for me? Do you mean in the Greco-Roman sense?

Yes. It does have advantages: There's a large body of mythology out there (too much if anything), its generally well known, anyone can get the books out of any library and we know there was an organised religion based on it

> > I'm still to be convinced by its need

>

> Hey, that's why we're here, Daddy-o.

David

37 **From:** Richard <demon\_star2002@y...>

**Date:** Thu May 29, 2003 6:24pm

**Subject:** ATTN: Rauchert (Re: The Golden Rule(s) : A god's influence)

>

> Give me a couple of days. :--)

Excellent! lol

Later,

R.

38 **From:** dbarrass\_2000 <david.barrass@e...>

**Date:** Fri May 30, 2003 1:45am

**Subject:** Re: The Golden Rule(s)

All of this prompted me to try to find the reference that started me off on DQ religion 20ish years ago, and found it in the first page of the magic section. As this appears in the rule book (2nd and 3rd editions) this must be a very important clue to what the designers were thinking about religion

2nd SPI edition, Section 25. last part. (Page 30)

Consecrated Ground: Any ground that has been consecrated to the service of the "Powers of Light" as defined by the GM is consecrated ground and affects the abilities of all characters to resist magic. There is no College specifically dedicated to the Powers of Light, because it is assumed that they are nonmagical in nature and are, in effect, opposed to magic. Most temples and monasteries and some graveyards will be consecrated ground. Barrows, pagan temples (those in which magic forms part of the ritual) and the dwellings of magical beings can never be consecrated ground.

We can get several things from this (ordered from concrete to speculation)

- 1) There are two forms of religion a) Powers of light "nonmagical in nature and are, in effect, opposed to magic." And b) "Barrows, pagan temples (those in which magic forms part of the ritual)"
- 2) Pagan religion involves the use of magic
- 3) Pagan religion involves ritual. Spells and talents are not mentioned, either for or against, and the section does not rule out the spell and talent use as part of the religious rituals
- 4) The use of the word pagan to describe magical religions is interesting; this implies that the opposite, Powers of Light, non-pagan did the designers have Christianity in mind when they wrote this?
- 5) The implied separation of magical beings from the Powers of Light. Is this religion for the non inherently magical races such as humans?

For my next trick I shall use this section to find out how many angels can dance on the head of a pin :--)

I doubt I have read it in the past 15 years and forgot the source, but it obviously made an impression. Sub-consciously this is the line on religion I have taken. Its up to you to judge how successful I've been and how much of the more speculative points we want to incorporate.

David

39 **From:** John Rauchert <john.rauchert@s...>  
**Date:** Fri May 30, 2003 7:57am  
**Subject:** RE: Re: The Golden Rule(s)

I have a text file at home that outlines all the references that I can find in the core rules set. I will post that tonight. Then I will move on to Arcane Wisdom.

-----Original Message-----

**From:** dbarrass\_2000 [mailto:david.barrass@ed.ac.uk]  
**Sent:** Friday, May 30, 2003 1:45 AM  
**To:** DragonQuestCathedral@yahoogroups.com  
**Subject:** [DragonQuestCathedral] Re: The Golden Rule(s)

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David

40 **From:** Richard <demon\_star2002@y...>  
**Date:** Fri May 30, 2003 6:01pm  
**Subject:** Re: Piety ala mode

--- In DragonQuestCathedral@yahoogroups.com, "dbarrass\_2000"

<david.barrass@e...> wrote:

> > do otherwise would risk loss of that link with his deity. Am I  
> wrong  
> > about this?  
>  
> A difference in styles. There are only a few of us here who use DQ  
> so it was a case of "if you want to do something write up the skill  
> and I'll GM it in my campaign" so it was always more of a co-  
operative  
> thing.  
> Also religion is full of moral dilemmas, for example do the ends  
> justify the means?

Again, I'm looking at this project as if it were the real, honest-to-god DragonQuest Book 5. So that means we have to come up with at least one reasonably well-realized religion (maybe one "real" one and one "fake one") and that would include, as far as I'm concerned, a "Code of Hammurabi" for every religion. Am I still wrong about this?

> Got the post - I \*can\* see someone being "Genetically predisposed to  
> being a better vessel of divine power than someone else" but then I'm  
> a geneticist. There is some evidence of that the propensity for  
> strongly held belief (such a religion) does have a genetic  
> component. Who's a god going to choose for a vessel, someone who  
> really believes or someone who couldn't give a monkey's --) ?

And to paraphrase Pat Robertson- "Science and Religion don't mix!"

I guess I'm looking more at this from a Judeo-Christian point of view more than a Greco-Roman one. I just like the idea of someone being rewarded with "power" by their devotion to their religion. Maybe it's that "forged on the anvil of life" aspect that I like- you get rewarded through your struggles to be a devout follower/servant/proponent/whatever. Sure, they can be born a favorite of a particular god as part of that god's plan, but it seems a bit much for a simple priest.

If that ends up being the case, however (with considerable protest on my part ;)), where does the famous DQ balancing factor come in? If your god just decides to give you a bunch of spells because you happen to be packing a D-cell divine battery instead of a lowly AAA-cell, where do you put the limitations? That's where I was limiting their spells in favor of not having the limitations of a magic user (cold iron, mana, FT loss, etc).

I see a priest as asking for their god's assistance, and their god fulfilling their request by acting \*through\* them, not giving them the power to do it themselves. Yes, the end result may be the same as spell casting (I guess), but it, goddammit, it should work differently than magic! Woo!

> We may have to agree to disagree on that

Actually, we can't- the reason for this whole thing is so we can,

finally, come to a reasonable conclusion as to how this whole thing should work. I've already come to terms with giving up on some of my ideas in favor of others. And, as you may have noticed, I'm ardently hanging on to others. lol

Later,  
R.

41 **From:** Richard <demon\_star2002@y...>  
**Date:** Fri May 30, 2003 6:19pm  
**Subject:** Re: Spells in Religion

--- In DragonQuestCathedral@yahoogroups.com, "dbarrass\_2000"  
<david.barrass@e...> wrote:  
> Richard - why do you object to spells in religion?

Partly as a knee-jerk reaction against the D&D Cleric and partly because of the POL/consecrated ground thing. The D&D Cleric is just too clunky and convenient. Too "gamey".

> I have always assumed that his was how magical religions worked

And you're right. I keep viewing the DQ priest in a Judeo-Christian light, but I think, from reading between the lines, that this is where they were going. But, again, I really liked the way you handled

both sides in your Religion write up.

> This is from hints:-

>

> The College of Black magics itself is clearly based on Witchcraft -

> believed to incorporate elements of Anglo-Saxon (and maybe a bit of

> Celtic) pagan cults This college also contains many features I would

> expect a religion to have (eg blessings and curses).

Keep in mind, though, that this is clearly from the Middle Ages Christian point of view, so I can see POL/Christian religion being opposed to that. Also, forgive me if I get my "Ages" mixed up. No historian, I.

> Most of the magic users in legend are described as Priest(esses) and

> they seem to cast things that would be best modelled as spells.

>

> Feel free to object to my sweeping statements :--)

I don't disagree, but if that's the case, then just let them be magic users who pray to a god and be done with it. Oh, wait... you kinda did that already, didn't you? lol

> Yes the most powerful of the abilities should be Ritual based but

> spells are defiantly in as far as I can see (and they add fun)  
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 > I think basing Religious spells, rituals and talents on those  
 already  
 > existing is consistent with the designer's views (impossible to  
 tell  
 > now), fun (the DQ spells are one of its great features) and easier  
 > (any magic abilities can use existing spells much of the time or  
 use  
 > these as a starting point for new ones).

Consistent with their views? Yes, impossible to tell. Fun? Sure!  
 Easier? Yes, but nothing truly good is ever easy, is it? I just  
 don't want a DQ Religion book to be the "White" version of Black  
 Magic. It has to be more, and better, than that. Yeah, I talk big- so

what? :P

More later,  
 R.

42 **From:** Richard <demon\_star2002@y...>  
**Date:** Fri May 30, 2003 6:36pm  
**Subject:** Eric Goldberg on DQ religion

From Fantasy Modeling, 1980-

"I had some religious and magic items systems that I wanted to  
 include".

THAT'S IT! ARGH!!!

Later,  
 R.

43 **From:** dbarrass\_2000 <david.barrass@e...>  
**Date:** Mon Jun 2, 2003 2:12am  
**Subject:** Re: Piety ala mode

--- In DragonQuestCathedral@yahoogroups.com, "Richard"  
 <demon\_star2002@y...> wrote:  
 > --- In DragonQuestCathedral@yahoogroups.com, "dbarrass\_2000"  
 > <david.barrass@e...> wrote:

Snip .. this is getting very long  
 >

> Again, I'm looking at this project as if it we the real, honest-to-  
 > god DragonQuest Book 5. So that means we have to come up with at  
 > least one reasonably well-realized religion (maybe one "real" one  
 and  
 > one "fake one") and that would include, as far as I'm concerned,  
 > a "Code of Hammurabi" for every religion. Am I still wrong about

this?

All religions are real to their followers - To paraphrase Orwell "but some are more real than others"

I don't know about the code of Hammurabi - please explain

By this paragraph do you mean one using magic and the other a powers of Light?

>

> > Got the post - I \*can\* see someone being "Genetically predisposed

> to

> > being a better vessle of divine power than someone else" but them

> I'm

> > a geneticist. There is some evidence of that the propensity for

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> rewarded with "power" by their devotion to their religion. Maybe it's

> that "forged on the anvil of life" aspect that I like- you get

> rewarded through your stuggles to be a devout

> follower/servant/proponent/whatever. Sure, they can be born a

> favorite of a particular god as part of that god's plan, but it seems

> a bit much for a simple priest.

This is the way I see it

I have two forms of Religion:- non-magical and magical.

non-magical is a real Religion worshipping divine beings (the PoL). this does not use magic and is based in WP. It uses various rituals and divinely inspired abillities. I think this is what more the way you see a religion working - correct me if I'm wrong

Magical - is based on giving a powerfull spirit something, In return he lets you use your own power in his name. He will provide you with training, a brotherhood of fellow believers and some power from worship. But the least he has to do with it the better from his point of view. The spirit is not omniscient and if you do sothing wrong he'll find out about it, but, unless its something particularly important to him he will not be looking all the time. Eventually people realised that the magic was self powered and some could be taken from the religious context and used by anyone with the MA

The rewarding with power can be handled by the existing rules of the game. Experience points. If the priest sticks to the morals of his religion he gets an EP bonus. If he breaks them its a minus



> If that ends up being the case, however (with considerable protest on  
 > my part ;)), where does the famous DQ balancing factor come in? If  
 > your god just decides to give you a bunch of spells because you  
 > happen to be packing a D-cell divine battery instead of a lowly AAA-  
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 as  
 > spell casting (I guess), but it, godammit, it should work  
 differently  
 > than magic! Woo!

Lots of points here.

For a magical Religion I see it as spell casting in a gods name not  
 by divine favour

You pay EPs for the magical abillities and, as this is magic, cold  
 iron disrupts and you pay FT

For a non-magical religion I entirely agree that things "should work  
 differently than magic! Woo!"

> > We may have to agree to disagree on that  
 >  
 > Actually, we can't- the reason for this whole thing is so we can,  
 > finally, come to a reasonable conclusion as to how this whole thing  
 > should work. I've already come to terms with giving up on some of  
 my  
 > ideas in favor of others. And, as you may have noticed, I'm  
 ardently  
 > hanging on to others. lol

We can agree to disagree on the philosophy as long as we agree on  
 the mechanics

What is your philosophy?

Do you see the split into two forms of religion as being there?

This is getting rather mudled - shall we start another thread?

David

44 **From:** dbarrass\_2000 <david.barrass@e...>  
**Date:** Mon Jun 2, 2003 2:25am  
**Subject:** Re: Spells in Religion

--- In DragonQuestCathedral@yahoogroups.com, "Richard"  
 <demon\_star2002@y...> wrote:  
 > --- In DragonQuestCathedral@yahoogroups.com, "dbarrass\_2000"  
 > <david.barrass@e...> wrote:  
 > > Richard - why do you object to spells in religion?

>  
> Partly as a knee-jerk reaction against the D&D Cleric and partly  
> because of the POL/consecrated ground thing. The D&D Cleric is just  
  
> too clunky and convenient. Too "gamey".  
>  
> > I have always assumed that his was how magical religions worked  
>  
> And you're right. I keep viewing the DQ priest in a Judeo-Christian  
  
> light, but I think, from reading between the lines, that this is  
> where they were going. But, again, I really liked the way you  
handled  
> both sides in your Religion write up.  
  
> > This is from hints:-  
> >  
> > The College of Black magics itself is clearly based on  
Witchcraft -  
> > believed to incorporate elements of Anglo-Saxon (and maybe a bit  
of  
> > Celtic) pagan cults This college also contains many features I  
> would  
> > expect a religion to have (eg blessings and curses).  
>  
> Keep in mind, though, that this is clearly from the Middle Ages  
> Christian point of view, so I can see POL/Christian religion being  
> opposed to that. Also, forgive me if I get my "Ages" mixed up. No  
> historian, I.

I also see it this way. I was using this as an example of a magical  
(dare I say Pagan) Religion as opposed to a non-magical PoL religion

> > Most of the magic users in legend are described as Priest(esses)  
> and  
> > they seem to cast things that would be best modelled as spells.  
> >  
> > Feel free to object to my sweeping statements :--)  
>  
> I don't disagree, but if that's the case, then just let them be  
> magic users who pray to a god and be done with it. Oh, wait... you  
> kinda did that already, didn't you? lol

I guess I did

> > Yes the most powerful of the abilities should be Ritual based but  
  
> > spells are defiantly in as far as I can see (and they add fun)  
> >  
> > I think basing Religious spells, rituals and talents on those  
> already  
> > existing is consistent with the designer's views (impossible to  
> tell  
> > now), fun (the DQ spells are one of its great features) and  
easier  
> > (any magic abilities can use existing spells much of the time or

> use  
 > > these as a starting point for new ones).  
 >  
 > Consistent with their views? Yes, impossible to tell. Fun? Sure!  
 > Easier? Yes, but nothing truly good is ever easy, is it? I just  
 > don't want a DQ Religion book to be the "White" version of Black  
 > Magic. It has to be more, and better, than that. Yeah, I talk big-  
 so  
 > what? :P

Part of the reason I'm taking this line for non PoL magical Religions

is laziness I confess. The spells and rituals are there ready to be used. I would interested in having a new system, but the practical problems are huge, inventing all these new powers and abilities, getting it to work and getting it in balance with the rest of the game gives me the screaming heebee-geebies. I have been trying to write up the Graeco-Roman Pantheon as a magical non-PoL religion, some gods work fine others are proving troublesome.

David

45 **From:** dbarrass\_2000 <david.barrass@e...>  
**Date:** Mon Jun 2, 2003 2:28am  
**Subject:** Re: Eric Goldberg on DQ religion

--- In DragonQuestCathedral@yahoogroups.com, "Richard"  
 <demon\_star2002@y...> wrote:  
 > From Fantasy Modeling, 1980-  
 >  
 > "I had some religious and magic items systems that I wanted to  
 > include".  
 >  
 > THAT'S IT! ARGH!!!

Oh if only...

There are some religious artefacts in the Unearthed Arcana - the  
 sword of Roland for one.

David

46 **From:** Bruce Probst <bprobst@n...>  
**Date:** Mon Jun 2, 2003 8:00am  
**Subject:** Re: Re: Eric Goldberg on DQ religion

On Mon, 02 Jun 2003 08:28:14 -0000, "dbarrass\_2000" <david.barrass@e...>  
 wrote:

>There are some religious artefacts in the Unearthed Arcana - the  
 >sword of Roland for one.

I do hope you mean "Arcane Wisdom" ... "Unearthed Arcana" was a 1st ed. AD&D book!

-----  
 Bruce Probst bprobst@n... ICQ 6563830  
 Canberra, Australia MSTie #72759 SCA #80160  
 "You're not my real father!"  
 ASL FAQ <http://www.users.bigpond.net.au/mantis/ASLFAQ>

47 **From:** dbarrass\_2000 <david.barrass@e...>  
**Date:** Mon Jun 2, 2003 8:51am  
**Subject:** Re: Eric Goldberg on DQ religion

--- In DragonQuestCathedral@yahoogroups.com, Bruce Probst  
 <bprobst@n...> wrote:  
 > On Mon, 02 Jun 2003 08:28:14 -0000, "dbarrass\_2000"  
 <david.barrass@e...>  
 > wrote:  
 >  
 > >There are some religious artefacts in the Unearthed Arcana - the  
 > >sword of Roland for one.  
 >  
 > I do hope you mean "Arcane Wisdom" ... "Unearthed Arcana" was a 1st  
 ed. AD&D  
 > book!

OOPS - yes I mean Arcane Wisdom. I often get confused between the  
 names of those two - I really have no idea why

david

48 **From:** Richard <demon\_star2002@y...>  
**Date:** Mon Jun 2, 2003 5:03pm  
**Subject:** Re: Piety ala mode

--- In DragonQuestCathedral@yahoogroups.com, "dbarrass\_2000"  
 <david.barrass@e...> wrote:  
 > All religions are real to their followers - To paraphrase  
 Orwell "but  
 > some are more real than others"

I just meant a real world religion and a fabricated one, just to see  
 how they can be reproduced using your rules.

> I don't know about the code of Hammurabi - please explain  
 > By this paragraph do you mean one using magic and the other a  
 powers  
 > of Light?

The Code of Hammurabi was the Ten Commandments way before there was a  
 Ten Commandments. In other words, a set of rules handed down from a  
 god to his followers.

> This is the way I see it  
> I have two forms of Religion:- non-magical and magical.  
>  
> non-magical is a real Religion worshipping divine beings (the PoL).  
  
> this does not use magic and is based in WP. It uses various rituals  
> and divinely inspired abilities. I think this is what more the way  
> you see a religion working - correct me if I'm wrong

You are correct, sir.

> Magical - is based on giving a powerful spirit something, In return  
> he lets you use your own power in his name. He will provide you with

I just needed to process what you'd written a little longer. It holds up very well, to my eyes. I think I would have come around quicker if there's been a model, an example, for me to see. But I think I got it now.

>  
> Lots of points here.  
> For a magical Religion I see it as spell casting in a gods name not  
  
> by divine favour  
> You pay EPs for the magical abilities and, as this is magic, cold iron disrupts and you pay FT  
>  
> For a non-magical religion I entirely agree that things "should work  
> differently than magic! Woo!"

Yup, I'm with ya on both points now. I just needed to kick it a few times to see if anything fell off. So far, nothing's fallen off. :)

> We can agree to disagree on the philosophy as long as we agree on  
> the mechanics

I'm pretty sure I'm in sync with your philosophy now. The mechanics, however, are not my forte- I can only kibbitz where that's concerned.

> What is your philosophy?  
> Do you see the split into two forms of religion as being there?

I think you might have thrown me a bit with your Spirit World rules which, by the way, kick ass. In two places you make a distinction between "gods" and the POL. This is a bit confusing to me as I'd

viewed the POL as gods. I still do. I'm not sure what else they'd be if they're not.

> This is getting rather mudled - shall we start another thread?

10-4, good buddy! I think we should just start dissecting the work you've already done to see if anything needs tweaking or expanding. What do you say?

Later,  
R.

49 **From:** Richard <demon\_star2002@y...>  
**Date:** Mon Jun 2, 2003 5:17pm  
**Subject:** Re: Spells in Religion

--- In DragonQuestCathedral@yahoogroups.com, "dbarrass\_2000" <david.barrass@e...> wrote:

> Part of the reason I'm taking this line for non PoL magical Religions  
> is laziness I confess. The spells and rituals are there ready to be  
> used. I would interested in having a new system, but the practical  
> problems are huge, inventing all these new powers and abilities,  
> getting it to work and getting it in balance with the rest of the  
> game gives me the screaming heebie-geebies. I have been trying to  
> write up the Graeco-Roman Pantheon as a magical non-PoL religion,  
> some gods work fine others are proving troublesome.

Yeah, you're right- I don't suppose there's any reason we should be killing ourselves at this point coming up with new spells. Once the structure is there, new ones'll probably pop up to fill in the blanks as needed.

First we need to just come up with a rounded out religion. As I said in my previous post, I'll try to post an outline, at least, on the Mithraism thing. Keep in mind that this isn't based directly on the real thing (most of it is), it's tailored to the fantasy setting I plugged it in to.

Later,  
R.

50 **From:** dbarrass\_2000 <david.barrass@e...>  
**Date:** Tue Jun 3, 2003 6:08am  
**Subject:** David's Draft Rules

OK here is my latest version of the rules. I've posted it into the files section of this news group. I differs a only a bit from the previous rules. I've added sections about what a god gets out of

this relationship and a section on the Graeco-Roman pantheon as an example of how I see it working.

Tell me how it goes.

I'll start off the criticism

- 1) I don't like Ego combat, there needs to be some way to interact "robustly" with spirits, but I'm not sure this is the best way to do it
- 2) The magical Diety's priests need more magic abilities, some have lots some have hardly any (for some, such as Ares, this is deliberate)
- 3) the PoL priest could do with some more powers relevant to a campaign, he's great when an adept fires a spell at him as his MR is potentially huge, but he can't do anything in return immediately other than hit him - this may be fine I'd like feed-back
- 4) It \*needs\* play testing. Some of the older bits have been tested, but who knows what I've missed or got wrong 'cos I know what I ment
- 5) The Pantheon is not complete I know this - I will get to them all eventually.
- 6) My spelling is horrendous (some of the spelling is UK vs US spelling and not my fault)

I've password protected it, not because I'm mean and don't want anyone to change it, rather I'd prefer to keep track of any changes that are needed myself, so none get lost. If you want the word doc I can post it too.

Finally thanks to Andrew South (where ever you are) for the College of Fay Magics which I've nicked wholesale (I've changed the format, not the text)

David

51 **From:** dbarrass\_2000 <david.barrass@e...>

**Date:** Tue Jun 3, 2003 6:10am

**Subject:** Re: Spells in Religion

```

--- In DragonQuestCathedral@yahoogroups.com, "Richard"
<demon_star2002@y...> wrote:
> --- In DragonQuestCathedral@yahoogroups.com, "dbarrass_2000"
> <david.barrass@e...> wrote:
>
> > Part of the reason I'm taking this line for non PoL magical
> Religions
> > is laziness I confess. The spells and rituals are there ready to
> be
> > used. I would interested in having a new system, but the
practical
> > problems are huge, inventing all these new powers and
abilities,
> > getting it to work and getting it in balance with the rest of the
> > game gives me the screaming heebie-geebs. I have been trying
to
> > write up the Graeco-Roman Pantheon as a magical non-PoL religion,

```

> > some gods work fine others are proving troublesome.  
 >  
 > Yeah, you're right- I don't suppose there's any reason we should be  
 > killing ourselves at this point coming up with new spells. Once the  
 > structure is there, new ones'll probably pop up to fill in the  
 blanks  
 > as needed.

Agreed

> First we need to just come up with a rounded out religion. As I  
 said  
 > in my previous post, I'll try to post an outline, at least, on the  
 > Mithraism thing. Keep in mind that this isn't based directly on the  
 > real thing (most of it is), it's tailored to the fantasy setting I  
 > plugged it in to.  
 >

Great, I think we have to accept that compromises have to be made in  
 order to make this an interesting and practical Role-playing system  
 in any GM's campaign

David

52 **From:** dbarrass\_2000 <david.barrass@e...>  
**Date:** Tue Jun 3, 2003 6:14am  
**Subject:** Re: Piety ala mode

--- In DragonQuestCathedral@yahoogroups.com, "Richard"  
 <demon\_star2002@y...> wrote:  
 > --- In DragonQuestCathedral@yahoogroups.com, "dbarrass\_2000"  
 > <david.barrass@e...> wrote:  
 > > All religions are real to their followers - To paraphrase  
 > Orwell "but  
 > > some are more real than others"  
 >  
 > I just meant a real world religion and a fabricated one, just to  
 see  
 > how they can be reproduced using your rules.

Oh I see, check out the files section

> > I don't know about the code of Hammurabi - please explain  
 > > By this paragraph do you mean one using magic and the other a  
 > powers  
 > > of Light?  
 >  
 > The Code of Hammurabi was the Ten Commandments way before the was a  
 > Ten Commandments. In other words, a set of rules handed down from a  
 > god to his followers.



>  
>  
> > This is the way I see it  
> > I have two forms of Religion:- non-magical and magical.  
> >  
> > non-magical is a real Religion worshipping divine beings (the PoL).  
> > this does not use magic and is based in WP. It uses various  
> rituals  
> > and divinely inspired abilities. I think this is what more the  
> way  
> > you see a religion working - correct me if I'm wrong  
>  
> You are correct, sir.  
>  
> > Magical - is based on giving a powerful spirit something, In  
> return  
> > he lets you use your own power in his name. He will provide you  
> with  
>  
> I just needed to process what you'd written a little longer. It  
holds  
> up very well, to my eyes. I think I would have come around quicker  
if  
> there's been a model, an example, for me to see. But I think I got  
it  
> now.  
>  
> >  
> > Lots of points here.  
> > For a magical Religion I see it as spell casting in a gods name  
not  
> > by divine favour  
> > You pay EPs for the magical abilities and, as this is magic,  
cold  
> > iron disrupts and you pay FT  
> >  
> > For a non-magical religion I entirely agree that things "should  
> work  
> > differently than magic! Woo!"  
>  
> Yup, I'm with ya on both points now. I just needed to kick it a few  
  
> times to see if anything fell off. So far, nothing's fallen off. :)  
>  
> > We can agree to disagree on the philosophy as long as we agree  
on  
> > the mechanics  
>  
> I'm pretty sure I'm in sync with your philosophy now. The  
mechanics,  
> however, are not my forte- I can only kibbitz where that's  
concerned.  
>  
> > What is your philosophy?  
> > Do you see the split into two forms of religion as being there?

>  
 > I think you might have thrown me a bit with your Spirit World rules  
  
 > which, by the way, kick ass. In two places you make a distinction  
 > between "gods" and the POL. This is a bit confusing to me as I'd  
 > viewed the POL as gods. I still do. I'm not sure what else they'd  
 be  
 > if they're not.

Aw shucks

Yes I too see the PoL as Gods, I just needed a way to differentiate them from the "other Gods" - a point that needs to be clarified in the rules thank you.

> > This is getting rather mudled - shall we start another thread?  
 >  
 > 10-4, good buddy! I think we should just start dissecting the work  
 > you've already done to see if anything needs tweaking or expanding.  
  
 > What do you say?

see new post

(damn - still haven't started a new thread)

David

53 **From:** Richard <demon\_star2002@y...>  
**Date:** Sun Jun 8, 2003 3:01pm  
**Subject:** Re: David's Draft Rules

--- In [DragonQuestCathedral@yahoogroups.com](mailto:DragonQuestCathedral@yahoogroups.com), "dbarrass\_2000"  
 <david.barrass@e...> wrote:

> 1) I don't like Ego combat, there needs to be some way to  
 > interact "robustly" with spirits, but I'm not sure this is the best  
 > way to do it

Unfortunately this sort of thing is not my forte, but I do like that it's actually there. Too bad nobody else seems to want to comment on any of this.

> 2) The magical Diety's priests need more magic abillities, some  
 have  
 > lots some have hardly any (for some, such as Ares, this is  
 deliberate)

Not exactly sure what you mean by "abilities" here. Do you mean the non-spell/ritual/talent side of it? In any case, you don't want to give them too much power (not more than mages, at least). What do you see as the balancing out factor here?

> 3) the PoL priest could do with some more powers relevant to a  
 > campaign, he's great when an adept fires a spell at him as his MR is

> potentially huge, but he can't do anything in return immediatly  
other  
> than hit him - this may be fine I'd like feed-back

Again, I'm for keeping their list of powers on the short side, as they don't have Mana, etc. to deal with. I think just that fact that they \*can\* strike back physically before they're able to do so "magically" is a pretty good advantage. If a priest can attack with a sword (for example) then attack with a "spell" makes them a worthy opponent. On paper, anyway.

> 4) It \*needs\* play testing. Some of the older bits have been tested,  
> but who knows what I've missed or got wrong 'cos I know what I ment

I'll cover some points here in a bit.

> 5) The Pantheon is not complete I know this - I will get to them all  
> eventually.

Likewise.

> 6) My spelling is horrendous (some of the spelling is UK vs US  
> spelling and not my fault)

I can take care of some of that. But not until we've worked out the mechanical bugs.

Okay, I'm going to comment of the version I printed out a couple of weeks ago, since that's the one I've been looking at all this time. Just let me know if you've already taken care of that stuff.

#### 94. BOUNDARY SPIRITS

[94.1]

"Skills

Language of all it's believers"

{need a clarification here}

"Some believe that this is how the Gods (but not the Powers of Light) were created".

{I'd brought this up before- what is the difference between the two? Why are the POL not considered Gods? How are you defining Gods here?}

[94.4] Greater Sentients

{I understand what you're getting at (I'm good with a-f), but you're wording is little confusing.}

[94.5]

{Any instance of "un-dead" should be changed to "undead" (no hyphen) to maintain syntax with the rest of the book. Also, does this contradict Arcane Wisdom[89.4], specifically (G-9) Spell of Summoning Undead? Under the first paragraph of [89.] it states "...and binding of the \*same plane\* as the Adept..." (emphasis mine)}

"The un-dead are neither in or out of this world..."  
 {I would suggest "The undead are neither of or apart from this world..."}

[95.1]  
 {relates to note on [94.5] above}

[95.2]  
 {as [95.1]}

"Particularly strong family communities that have been can trace their origins..."  
 {would suggest striking "that have been"}

[95.3]  
 {Would like to see something a little more in-depth here, if possible}

[95.4]  
 {Did you leave some information out here?}

[95.5]  
 {This should also be expanded upon. Also, there's a problem concerning the nature of Demons, the POD, and the POL (not yours, but relating to this), that I'll examine in another post. stay tuned.}

In general, typos, etc. aside, you should try to stick to the DQ syntax as best you can. For instance where you have "Ft" for Fatigue, "FT" would be better. Also, I noticed you have a lot of strange notation throughout 97. ("3xWPvictim", for example).

This is just me nit picking, but it goes to maintaining that anal-retentive quality to DQ that we all have come to know and love. :)

No disrespect intended in any of this. Just trying to help where I can.

Later,  
 R.

54 **From:** Richard <demon\_star2002@y...>  
**Date:** Sun Jun 8, 2003 3:08pm  
**Subject:** Re: Piety ala mode

--- In DragonQuestCathedral@yahoogroups.com, "dbarrass\_2000"  
 <david.barrass@e...> wrote:

>  
 > Yes I too see the PoL as Gods, I just needed a way to differentiate  
 > them from the "other Gods" - a point that needs to be clarified in  
 > the rules thank you.

Oops. Ignore the question in my last post. Heh heh.

Later,  
R.

55 **From:** dbarrass\_2000 <david.barrass@e...>  
**Date:** Mon Jun 9, 2003 6:24am  
**Subject:** Re: David's Draft Rules

```
--- In DragonQuestCathedral@yahoogroups.com, "Richard"
<demon_star2002@y...> wrote:
> --- In DragonQuestCathedral@yahoogroups.com, "dbarrass_2000"
> <david.barrass@e...> wrote:
>
> > 1) I don't like Ego combat, there needs to be some way to
> > interact "robustly" with spirits, but I'm not sure this is the
best
> > way to do it
>
> Unfortunately this sort of thing is not my forte, but I do like
that
> it's actually there. Too bad nobody else seems to want to comment
on
> any of this.
```

I couldn't agree more

```
> > 2) The magical Diety's priests need more magic abillities, some
> have
> > lots some have hardly any (for some, such as Ares, this is
> deliberate)
>
> Not exactly sure what you mean by "abilities" here. Do you mean the

> non-spell/ritual/talent side of it? In any case, you don't want to
> give them too much power (not more than mages, at least). What do
you
> see as the balancing out factor here?
```

I mean the tallents spels and Rituals. The cheif balancing factor should be the role-playing of the PC perhaps I should add a note to this effect saying that a GM should heavilly punish priests who do not live up to the religion's standards

```
> > 3) the PoL priest could do with some more powers relevant to a
> > campain, he's great when an adept fires a spell at him as his MR
is
> > potentially huge, but he can't do anything in return immediatly
> other
> > than hit him - this may be fine I'd like feed-back
>
> Again, I'm for keeping their list of powers on the short side, as
> they don't have Mana, etc. to deal with. I think just that fact
that
```

> they \*can\* strike back physically before they're able to do  
> so "magically" is a pretty good advantage. If a priest can attack  
> with a sword (for example) then attack with a "spell" makes them a  
> worthy opponent. On paper, anyway.

OK, I'm releived to hear you say that - any other comments anyone?

> > 4) It \*needs\* play testing. Some of the older bits have been  
> tested,  
> > but who knows what I've missed or got wrong 'cos I know what I  
ment  
>  
> I'll cover some points here in a bit.  
>  
> > 5) The Pantheon is not complete I know this - I will get to them  
> all  
> > eventually.  
>  
> Likewise.  
>  
> > 6) My spelling is horrendous (some of the spelling is UK vs US  
> > spelling and not my fault)  
>  
> I can take care of some of that. But not until we've worked out the  
  
> mechanical bugs.  
>  
>  
> Okay, I'm going to comment of the version I printed out a couple of  
  
> weeks ago, since that's the one I've been looking at all this time.  
  
> Just let me know if you've already taken care of that stuff.  
>  
>  
> 94. BOUNDARY SPIRITS  
> [94.1]  
> "Skills  
> Language of all it's believers"  
> {need a clarification here}

Changed to:-

They understand the spoken language of all their believers. They are  
not equipped to talk, but may communicate telepathically if someone  
else opens up a channel to them.

> "Some believe that this is how the Gods (but not the Powers of  
Light)  
> were created".  
> {I'd brought this up before- what is the difference between the  
two?  
> Why are the POL not considered Gods? How are you defining Gods  
here?}

I suppose that I feel a God is what is worshipped as a god. Yes I  
know that's woolly, but its the only deffinition I can come up with

that's entirely consistent with anyone's world, and does imply a large amount of power from worship

Changed to:-

Some believe that this is how the Gods (but not the Powers of Light) were created. The Powers of Light are non-magical, very powerful spirits that are worshipped by some societies as Gods

> [94.4] Greater Sentients  
> {I understand what you're getting at (I'm good with a-f), but you're  
> wording is little confusing.}

OK Try

In these states the entity's spirit exists on the boundary between the physical and the spirit world. This is rather like a shadow falling on to a thin sheet, the shadow can be seen from both sides of

the sheet. Their spirits therefore exist in and are accessible from both the physical and spirit worlds

> [94.5]  
> {Any instance of "un-dead" should be changed to "undead" (no hyphen)  
> to maintain syntax with the rest of the book.}

Changed in all of the document

> Also, does this  
> contradict Arcane Wisdom[89.4], specifically (G-9) Spell of Summoning  
> Undead? Under the first paragraph of [89.] it states "...and binding  
> of the \*same plane\* as the Adept..." (emphasis mine)}  
  
> "The un-dead are neither in or out of this world..."  
> {I would suggest "The undead are neither of or apart from this  
> world..."}

Revised wording accepted. The section you quoted kind of answers your first question, they are a part of this plane as well as the spirit plane. I've changed the intro section of Boundary spirits to hopefully clear this up to :-

The boundary between the worlds pervades all objects except cold iron. The spirits of the boundary exist on the boundary of the physical world and the spirit plane and are a part of, and accessible

from both sides, without being wholly part of either. Therefore Spells Rituals and Talents can treat these spirits as members of the community naturally found on both planes.

> [95.1]  
> {relates to note on [94.5] above}  
>

```
> [95.2]
> {as [95.1]}
>
> "Particularly strong family communities that have been can trace
> their origins..."
> {would suggest striking "that have been"}
```

Changed this section totally. I realise they should be boundary spirits, and I've tightened the rules for these.  
Try this:-

#### [94.7] Spirits of the Ancestors

Particularly strong family communities can have strong ancestor spirits. These can aid, guide and punish members of their community and combat other ancestor spirits. They are similar to the Spirits of abstract ideas ([94.1]), except:-  
They are intelligent as they were when alive and may retain up to MA spells and WP skill ranks at or below the levels they had when alive. Their points and characteristics are generated at the rate of 1 per 20 believing descendents over the space of 10 years.  
They do not need a spirit home while their descendents revere their remains (either mortal or items strongly associated with them) and do

not move their homes more than 50 miles per generation. Nomadic communities may not move the centre of their home range by more than 50 miles in a generation.

I've also tightend up the Geni rules, one bit of which I've already posted. The're quite long so I'll wait until draft 0.1 unless you want them now.

```
> [95.3]
> {Would like to see something a little more in-depth here, if
possible}
>
> [95.4]
> {Did you leave some information out here?}
>
> [95.5]
> {This should also be expanded upon. Also, there's a problem
> concerning the nature of Demons, the POD, and the POL (not yours,
but
> relating to this), that I'll examine in another post. stay tuned.}
```

This was deliberately left vague. Partly I did not want to dictate how a GM should implement planes, but mainly it was lazyness. Designing a "Plane System" was too much work, with little in the way of clues in the DQ books. I could have just ripped of the Manual of Planes, but when it comes right down to it I did not need it in my campain half as much as I wanted Religion and I suspect most campains

are the same. Being a Celtic Campain I did need Fairy, so wrote some rules for that.

I'd love to hear your ideas on the POL/POD - you seem far more knowledgeable on this than me.



> In general, typos, etc. aside, you should try to stick to the DQ  
 > syntax as best you can. For instance where you have "Ft" for  
 > Fatigue, "FT" would be better. Also, I noticed you have a lot of  
 > strange notation throughout 97. ("3xWPvictim", for example).

Ft and strange subscripts gone - replaced by FT and more text  
 explaining what I ment (the 3xWPvictim means 3 x the WP of the  
 victim)

> This is just me nit picking, but it goes to maintaining that anal-  
 > retentive quality to DQ that we all have come to know and love. :)  
 >  
 > No disrespect intended in any of this. Just trying to help where I  
 > can.

None taken

I't just good to have some feed back

Thanks

David

56 **From:** Richard <demon\_star2002@y...>  
**Date:** Thu Jun 12, 2003 1:35pm  
**Subject:** The Light and Darkness War II

Okay, I'm just gonna do this as a stream of conscienceness kinda  
 thing. Forgive me if it goes astray. ;)

#### POWERS OF LIGHT:

We can assume that in a fantasy setting most people are aligned with,  
 but not necessarily \*allied\* with, the POL. In other words Joe Farmer  
 (who is preoccupied with farming, but otherwise a decent fellow) is  
 aligned with the POL, while Joe Priest (who is preoccupied with his  
 religion and is likewise a decent fellow) is allied with the POL.

Both worship their god/s to a lesser or greater extent, respectively.

As we know, the POL are \*effectively\* (this point must be stressed)  
 opposed to magic because it is assumed that they are non-magical in  
 nature. We can extrapolate from this that the actual presence of a god  
 would be devastating to magic and mana flow and that a priest would,  
 at the least, be very problematic to the average mage.

#### POWERS OF DARKNESS:

We can assume that only Creatures of Darkness and Black Magicians are  
 allied with the POD, while "evil" people and races (i.e. Orcs), and  
 Greater Summoners are aligned with the POD. It's in the relationship  
 between Black Magicians and their masters that things start to get  
 sticky.

Why are the Powers of Darkness able to control mana, while the Powers of Light are not? Are they a completely different set of beings? In other words (the Barras Religion stuff aside) is Odin of the POL while Loki is of the POD?

#### DEMONS:

Beings of the 7th Plane are summonable by Greater Summoners (duh) and so are creatures that can alter mana flow (as is also evidenced by their use of magic. Again, duh.) Even though it is never stated that they are of the Powers of Darkness, we can make the assumption that they are since the familiars gifted to Black Magicians are, in fact, Devils (I'm thinking this should have been Imps instead) and while, again, not explicitly stated, both Imps and Devils are assumed to be of the 7th Plane.

It is stated explicitly that Succubi (and it follows, Incubi) are of the 7th Plane. No question there.

I say that Black Magicians are allied with the POD while Greater Summoners are nearly aligned with them since a BM makes a pact with them, while a GS forces them to do his bidding. People of questionable character, yes, but not necessarily evil.

I realize this is probably all getting a little muddle. Bear with me.

The College of Greater Summoning is based very closely on The Lemegeton (aka The Lesser Key of Solomon). King Solomon, it is written, summoned (I think) a demon or a bunch of demons and sealed them up in bottles (some kind of container, at any rate). He also, I believe, summoned Angels to his aid.

It is a combination of this, Kaballistic rituals, and some stuff Moses pulled off in the Biblical Apocrypha (and probably some other stuff) that most people get their idea of "Magic".

According to the Kaballa, everything is an aspect of YHVH/Yahweh/Jehova/God. Through prayer (or whatever you want to call it) a practitioner of the Kaballa can effect changes utilizing the power of God. Keep in mind that Man is the creation of God, and so is an aspect, a fragment, of God.

In The Lemegeton demons are nothing more or less than angels fallen from the grace of God. Fallen Angels=Demons.

In DragonQuest terms we get this:

God (the Creator), Angels=Powers of Light. Opposed to magic.

Demons (Fallen Angels), Devils, Imps, Succubi & Incubi=Powers of Darkness. Magic is a-ok with them. We can draw from this that the POD in toto come exclusively from the seventh plane. Is the 7th Plane, then, Hell?

Okay, I lost my point somewhere in there, but you can draw your

conclusions, agree and disagree, and tell me why. That aside, while writing this, something else occurred to me. Read on.

Pagan temples do not effect mana. Unfortunately "pagan" went undefined in the DQ book, but we can assume that these temples are dedicated to pagan gods. This, of course doesn't mean that "pagan gods" are related in any way with the POD.

I might suggest that the "Greater Powers" mentioned in the Astrologer skill are, in fact, pagan or "magical" gods. Waddaya think o' that? Hm? Eh?

Okay, that's it from me for now- my ass hurts.

Later, R.  
(and who, who, who wrote the Book of Toth?)

57 **From:** Richard <demon\_star2002@y...>  
**Date:** Thu Jun 12, 2003 3:16pm  
**Subject:** Re: David's Draft Rules

--- In DragonQuestCathedral@yahoogroups.com, "dbarrass\_2000"  
<david.barrass@e...> wrote:  
> > give them too much power (not more than mages, at least). What do  
> you  
> > see as the balancing out factor here?  
>  
> I mean the talents spells and Rituals. The chief balancing factor  
> should be the role-playing of the PC perhaps I should add a note to  
  
> this effect saying that a GM should heavily punish priests who do  
> not live up to the religion's standards

Do you mean the GM should have the priests god punish the priest or do you mean suggest that the GM punish the player (I assume through exp)?

> > 94. BOUNDARY SPIRITS  
> > [94.1]  
> > "Skills  
> > Language of all it's believers"  
> > {need a clarification here}  
>  
> Changed to:-  
> They understand the spoken language of all their believers. They  
are  
> not equipped to talk, but may communicate telepathically if someone  
  
> else opens up a channel to them.

How do you feel about opening that up to other forms of communication? Like in the form of signs, visions, etc. That sort of

thing is something I'd always felt was missing from fantasy rpgs.

```
> > "Some believe that this is how the Gods (but not the Powers of
> Light)
> > were created".
> > {I'd brought this up before- what is the difference between the
> two?
> > Why are the POL not considered Gods? How are you defining Gods
> here?}
>
> I suppose that I feel a God is what is worshipped as a god. Yes I
> know that's woolly, but its the only deffinition I can come up with

> that's entirly consistant with anyone's world, and does imply a
large
> amount of power from worship
>
> Changed to:-
> Some believe that this is how the Gods (but not the Powers of
Light)
> were created. The Powers of Light are non-magical, very powerful
> spirits that are worshipped by some societies as Gods
```

I think the reader would be better served if you were to clarify by saying what Gods *\*are\** instead of what they *\*are not\**. Since the POL have nothing to do with this section, no need to mention them here.

To wit:

"Some believe that this is how the Magical (or Pagan or Polytheistic)

Gods were created."

```
> > [94.4] Greater Sentients
> > {I understand what you're getting at (I'm good with a-f), but
> you're
> > wording is little confusing.}
>
> OK Try
> In these states the entity's spirit exists on the boundary between
> the physical and the spirit world. This is rather like a shadow
> falling on to a thin sheet, the shadow can be seen from both sides
of
> the sheet. Their spirits therefore exist in and are accessible
from
> both the physical and spirit worlds
```

Would that preceed or follow the table? Also, you made your point nicely without the "shadow" analogy. Again, for clarity's sake, you might want to leave that bit out.

```
> > Also, does this
> > contradict Arcane Wisdom[89.4], specifically (G-9) Spell of
> Summoning
> > Undead? Under the first paragraph of [89.] it states "...and
> binding
```

```

> > of the *same plane* as the Adept..." (emphasis mine)}
>
> > "The un-dead are neither in or out of this world..."
> > {I would suggest "The undead are neither of or apart from this
> > world..."}
```

>

```

> Revised wording accepted. The section you quoted kind of answers
> your first question, they are a part of this plane as well as the
> spirit plane. I've changed the intro section of Boundary spirits to
> hopefull clear this up to :-
>
> The boundary between the worlds pervades all objects except cold
> iron. The spirits of the boundary exist on the boundary of the
> physical world and the spirit plane and are a part of, and
> accessible
> from both sides, without being wholly part of either. Therefore
> Spells Rituals and Talents can treat these spirits as members of
> the
> community naturally found on both planes.
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This actually brings up some thoughts on the undead that I'll address in another post.

```

> [94.7] Spirits of the Ancestors
> Particularly strong family communities can have strong ancestor
> spirits. These can aid, guide and punish members of their
> community
> and combat other ancestor spirits. They are similar to the Spirits
> of abstract ideas ([94.1]), except:-
> They are intelligent as they were when alive and may retain up to
> MA
> spells and WP skill ranks at or below the levels they had when
> alive.
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Watch that syntax, my good man! While the folks on the DQ groups might know what you mean, not everyone will. I've got a friend who I'm teaching to play the game and that last bit there might leave her

scratching her head. Actually, I'm not really sure what "WP skill ranks" means, myself.

```

> Their points and characteristics are generated at the rate of 1 per
> 20 believing descendents over the space of 10 years.
```

I had something like this in my old Priest skill write up and strongly reccomend it's inclusion in the Religion rules. More on this in another post.

```

> They do not need a spirit home while their descendents revere their
> remains (either mortal or items strongly associated with them) and
> do
> not move their homes more than 50 miles per generation. Nomadic
```

> communities may not move the centre of their home range by more than  
> 50 miles in a generation.

The Devil's Advocate must ask- is an ancestor spirit considered undead? And if not, why not? Could they not be considered a revenant?

> I've also tightend up the Geni rules, one bit of which I've already  
> posted. The're quite long so I'll wait until draft 0.1 unless you  
> want them now.

Baby step, my friend, baby steps. lol

>  
> This was deliberately left vague. Partly I did not want to dictate  
> how a GM should implement planes, but mainly it was lazyness.  
> Designing a "Plane System" was too much work, with little in the way  
> of clues in the DQ books.

I'd be willing to work on this with you, at no extra charge.

I could have just ripped of the Manual of  
> Planes,

Good thing you didn't! I honestly think that any inclusion of planes, dimensions and the like should be left vague at best. A lot of what makes a good fantasy story (to me, anyway) is a sense of mystery and wonder (corny but true!). As much as I like Tolkien, he just went and

took a big poop on all that with LOTR. I actually prefer the term "land" or something along those lines when describing planes, etc. "Land of Faerie", for instance, has a nice ring to it.

>  
> I'd love to hear your ideas on the POL/POD - you seem far more  
> knowledgeable on this than me.

Should be the post right before this one. As far as my being more knowledgeable... I just happen to have some good resources handy.

More later,  
R.

58 **From:** dbarrass\_2000 <david.barrass@e...>  
**Date:** Fri Jun 13, 2003 2:43am  
**Subject:** Re: David's Draft Rules

--- In DragonQuestCathedral@yahoogroups.com, "Richard"  
<demon\_star2002@y...> wrote:  
> --- In DragonQuestCathedral@yahoogroups.com, "dbarrass\_2000"  
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> > > give them too much power (not more than mages, at least). What do  
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 > > this effect saying that a GM should heavilly punish priests who do  
 > > not live up to the religion's standards  
 >  
 > Do you mean the GM should have the priests god punish the priest or  
 >  
 > do you mean suggest that the GM punish the player (I assume through  
 > exp)?

Why not both? Try:-

[101.2] Priests must at all times be acting in accordance with the principles of the Religion  
 Priests who fail to live up to he high standards of a religion or break its rules will be heavily punished. The punishments (in order of severity) will include, but is not limited to:-  
 Reduced EXP awards by the GM  
 Loss of status within the religious organisation  
 Prevented from advancing in ranks  
 Loss of ranks in religious abilities  
 Loss of all ranks of religious abilities  
 Loss of all ranks of religious abilities and initiate status  
 Curses from the Religious organisation and/or the deity  
 Some of these can be restored by the performance of an act of penance  
 or heroic act that is commensurate with the original offence

> > > 94. BOUNDARY SPIRITS  
 > > > [94.1]  
 > > > "Skills  
 > > > Language of all it's believers"  
 > > > {need a clarification here}  
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 > > Changed to:-  
 > > They understand the spoken language of all their believers. They  
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 >  
 > How do you feel about opening that up to other forms of  
 > communication? Like in the form of signs, visions, etc. That sort  
 of  
 > thing is something I'd always felt was missing from fantasy rpgs.

Yes that's a good idea

> > > "Some believe that this is how the Gods (but not the Powers of  
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> > > were created".  
> > > {I'd brought this up before- what is the difference between the  
  
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> > > Why are the POL not considered Gods? How are you defining Gods  
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POL  
> have nothing to do with this section, no need to mention them here.  
>  
> To wit:  
> "Some believe that this is how the Magical (or Pagan or  
Polytheistic)  
> Gods were created."

Change accepted

> > > [94.4] Greater Sentients  
> > > {I understand what you're getting at (I'm good with a-f), but  
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> >  
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sides  
> > of  
> > the sheet. Their spirits therefore exist in and are accessible  
> > from  
> > both the physical and spirit worlds  
>  
> Would that preceed or follow the table? Also, you made your point  
> nicely without the "shadow" analogy. Again, for clarity's sake, you



> might want to leave that bit out.

It follows the table

Ok I'll remove the shaddow bit

> > > Also, does this

> > > contradict Arcane Wisdom[89.4], specifically (G-9) Spell of

> > Summoning

> > > Undead? Under the first paragraph of [89.] it states "...and

> > binding

> > > of the \*same plane\* as the Adept..." (emphasis mine)}

> >

> > > "The un-dead are neither in or out of this world..."

> > > {I would suggest "The undead are neither of or apart from this

> > > world..."}

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> > your first question, they are a part of this plane as well as the

> > spirit plane. I've changed the intro section of Boundary spirits  
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> alive.

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> Watch that syntax, my good man! While the folks on the DQ groups

> might know what you mean, not everyone will. I've got a friend who

> I'm teaching to play the game and that last bit there might leave  
her

> scratching her head. Actually, I'm not really sure what "WP skill  
> ranks" means, myself.

err - yes what DID I mean?

Ok try

They are intelligent as they were when alive and may retain a number of spells up to their current MA. They may only have a total number of ranks in all of their skills equivalent to their current WP. They may not improve skill or spell ranks.

> > Their points and characteristics are generated at the rate of 1 per

> > 20 believing descendents over the space of 10 years.

>

> I had something like this in my old Priest skill write up and  
> strongly recommend it's inclusion in the Religion rules. More on  
this  
> in another post.

I've been debating with myself the need for a Pagan priest skill and tying it into the magical abilities, and I'm currently on the side of

having one

> > They do not need a spirit home while their descendents revere their

> > remains (either mortal or items strongly associated with them) and

> do

> > not move their homes more than 50 miles per generation. Nomadic  
> > communities may not move the centre of their home range by more  
> than

> > 50 miles in a generation.

>

> The Devil's Advocate must ask- is an ancestor spirit considered  
> undead? And if not, why not? Could they not be considered a  
> revenant?

I feel it should be separate. It is powered by the belief and reverence of believers as a spirit, not like an undead. It is therefore far more influenced by what people believe of it than an undead.

> > I've also tightened up the Geni rules, one bit of which I've already

> > posted. They're quite long so I'll wait until draft 0.1 unless you

> > want them now.

>

> Baby step, my friend, baby steps. lol

>

> >

> > This was deliberately left vague. Partly I did not want to dictate

> > how a GM should implement planes, but mainly it was laziness.

> > Designing a "Plane System" was too much work, with little in the  
> way

> > of clues in the DQ books.

>  
 > I'd be willing to work on this with you, at no extra charge.

OK - but one thing at a time

> I could have just ripped of the Manual of  
 > > Planes,  
 >  
 > Good thing you didn't! I honestly think that any inclusion of  
 planes,  
 > dimensions and the like should be left vague at best. A lot of what  
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 > wonder (corny but true!). As much as I like Tolkien, he just went  
 and  
 > took a big poop on all that with LOTR. I actually prefer the  
 > term "land" or something along those lines when describing planes,  
 > etc. "Land of Faerie", for instance, has a nice ring to it.

Yes I've noticed that I started out I called them Worlds - Physical,  
 Spirit World etc. When I've come back to it I've started to use  
 plains. I think I'll move away from planes

> > I'd love to hear your ideas on the POL/POD - you seem far more  
 > > knowledgeable on this than me.  
 >  
 > Should be the post right before this one. As far as my being more  
 > knowledgeable... I just happen to have some good resources handy.

Its not what you know its what books you have :--)

David

59 **From:** Richard <demon\_star2002@y...>  
**Date:** Fri Jun 13, 2003 3:06pm  
**Subject:** Re: The Light and Darkness War II

--- In DragonQuestCathedral@yahoogroups.com, "Richard"  
 <demon\_star2002@y...> wrote:

> I might suggest that the "Greater Powers" mentioned in the  
 Astrologer  
 > skill are, in fact, pagan or "magical" gods. Waddaya think o' that?  
 > Hm? Eh?

This is utter shit and you are clearly an idiot. If you'd have  
 actually read the book, you would know that they are speaking of  
 celestial bodies and nothing more, you retard.

>  
 > Okay, that's it from me for now- my ass hurts.

My ass would hurt, too, if that's where \*my\* brains were.

Later,  
R.

60 **From:** John Rauchert <john.rauchert@s...>  
**Date:** Fri Jun 13, 2003 3:16pm  
**Subject:** RE: Re: The Light and Darkness War II

Hey Richard,

We are trying to run a family friendly "satanic" roleplaying game forum here.

If this public self abuse continues we may have to take stiffer action.

☺

JohnR.

-----Original Message-----

**From:** Richard [mailto:demon\_star2002@yahoo.com]

**Sent:** Friday, June 13, 2003 3:06 PM

**To:** DragonQuestCathedral@yahoogroups.com

**Subject:** [DragonQuestCathedral] Re: The Light and Darkness War II

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Later,  
R.

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## DragonQuestCathedral Archive Posts 61-90

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61 **From:** Richard <demon\_star2002@y...>  
**Date:** Fri Jun 13, 2003 3:41pm  
**Subject:** Re: David's Draft Rules

```
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> > Do you mean the GM should have the priests god punish the priest
or
> > do you mean suggest that the GM punish the player (I assume
through
> > exp)?
>
> Why not both?
```

Here's why not-

1) If I read the phrase "heavily punished", I would rather pass on being a Priest in favor of being a Mage. You set up a bit of an adversarial position between GM and player here, one where the player is constantly having to worry about fucking up and incurring the wrath of the GM/god.

2) It would throw off the balance (yet to be determined), between the powers available to the Priest and the relative ease with which they gain those powers.

3) Kind of a hollow threat depending on how difficult it would be to stay within the doctrines of the church. Remember that the player would be accepting the role with full knowledge of what was expected of him. If he had a problem with that, then why play that Priest?

Try:-

```
>
> [101.2] Priests must at all times be acting in accordance with the
> principles of the Religion
> Priests who fail to live up to the high standards of a religion or
> break its rules will be heavily punished. The punishments (in
order
> of severity) will include, but is not limited to:-
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> Loss of status within the religious organisation
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> Loss of ranks in religious abilities
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> Some of these can be restored by the performance of an act of
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> of spells up to their current MA. They may only have a total number  
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> may not improve skill or spell ranks.

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> tying it into the magical abilities, and I'm currently on the side of  
> having one

Likewise. My thinking is that the Priest skill should cover the "clerical" (as in clerk) aspect of priesthood. Any priesthood, whether it be Pagan or Divine. That reminds me of a fave Simpsons quote Rev. Lovejoy: "...be he Christian, Jew, or miscellaneous." To which Apu responds (to the "misc." bit): "There are over 80 Million of us, you know." It is to laugh. If you haven't already done it, go read the Priest skill I posted in this group (it's one of the first ones) and take a close look at the "gathering followers" stuff. It's crude, but it addresses an important part of religion.

> I feel it should be separate. It is powered by the beleif and  
> reverence of believers as a spirit, not like an undead. It is  
> therefore far more influenced by what people believe of it than an  
> undead.

Understood. If you haven't included this in your write up, I'd recommend it. If it's a point that got past me, it can get past others as well.

> > etc. "Land of Faerie", for instance, has a nice ring to it.  
>  
> Yes I've noticed that I started out I called them Worlds - Physical,  
> Spirit World etc. When I've come back to it I've started to use  
> plains. I think I'll move away from planes

You might want to mix it up. "Spirit World" works well, "Faerie World" on the other hand... (maybe that just sounds off to Americans.

lol)

Okay, looks like were getting some work done here! Woo!

Later,  
R.

62 **From:** Richard <demon\_star2002@y...>  
**Date:** Fri Jun 13, 2003 4:50pm  
**Subject:** Notice to list members

Make note of the changes in the group description at the top of the page. I hadn't taken into consideration that Barras might not want his work bandied about, so you'll need to ask permission to swipe his

stuff from him.

Just seemed like a good idea.

Later,  
R.

63 **From:** Richard <demon\_star2002@y...>  
**Date:** Fri Jun 13, 2003 5:08pm  
**Subject:** Re: The Light and Darkness War II

Hey, I'm a Penitente- self-flagellation is a big part of my life. ;P

Later,  
R.

--- In DragonQuestCathedral@yahoogroups.com, John Rauchert  
<john.rauchert@s...> wrote:  
> Hey Richard,  
>  
>  
>  
> We are trying to run a family friendly "satanic" roleplaying game  
forum  
> here.  
>  
>  
>  
> If this public self abuse continues we may have to take stiffer  
action.  
>  
>  
>  
> :-)  
>  
>  
>  
> JohnR.  
>  
>  
>



```

> -----Original Message-----
> From: Richard [mailto:demon_star2002@y...]
> Sent: Friday, June 13, 2003 3:06 PM
> To: DragonQuestCathedral@yahoogroups.com
> Subject: [DragonQuestCathedral] Re: The Light and Darkness War II
>
>
>
> --- In DragonQuestCathedral@yahoogroups.com, "Richard"
> <demon_star2002@y...> wrote:
>
> > I might suggest that the "Greater Powers" mentioned in the
> Astrologer
> > skill are, in fact, pagan or "magical" gods. Waddaya think o'
> that?
> > Hm? Eh?
>
> This is utter shit and you are clearly an idiot. If you'd have
> actually read the book, you would know that they are speaking of
> celestial bodies and nothing more, you retard.
> >
> > Okay, that's it from me for now- my ass hurts.
>
> My ass would hurt, too, if that's where *my* brains were.
>
>
> Later,
> R.
>
>

```

64 **From:** dbarrass\_2000 <david.barrass@e...>  
**Date:** Tue Jun 17, 2003 1:36am  
**Subject:** Re: The Light and Darkness War II

```

--- In DragonQuestCathedral@yahoogroups.com, "Richard"
<demon_star2002@y...> wrote:
> --- In DragonQuestCathedral@yahoogroups.com, "Richard"
> <demon_star2002@y...> wrote:
>
> > I might suggest that the "Greater Powers" mentioned in the
> Astrologer
> > skill are, in fact, pagan or "magical" gods. Waddaya think o'
> that?
> > Hm? Eh?
>
> This is utter shit and you are clearly an idiot. If you'd have
> actually read the book, you would know that they are speaking of
> celestial bodies and nothing more, you retard.
> >
> > Okay, that's it from me for now- my ass hurts.
>
> My ass would hurt, too, if that's where *my* brains were.

```

Don't be so hard on yourself, certainly the Romans identified their

gods with celestial bodies; Mars, Venus, Mercury etc. I thought the rest of it made a lot of sense too.

David

65 **From:** dbarrass\_2000 <david.barrass@e...>

**Date:** Tue Jun 17, 2003 4:12am

**Subject:** Re: David's Draft Rules

```

--- In DragonQuestCathedral@yahoogroups.com, "Richard"
<demon_star2002@y...> wrote:
> --- In DragonQuestCathedral@yahoogroups.com, "dbarrass_2000"
> <david.barrass@e...> wrote:
> > > Do you mean the GM should have the priests god punish the
> priest
> or
> > > do you mean suggest that the GM punish the player (I assume
> through
> > > exp)?
> >
> > Why not both?
>
> Here's why not-
>
> 1) If I read the phrase "heavily punished", I would rather pass on
> being a Priest in favor of being a Mage. You set up a bit of an
> adversarial position between GM and player here, one where the
> player
> is constantly having to worry about fucking up and incurring the
> wrath
> of the GM/god.
>
> 2) It would throw off the balance (yet to be determined), between
> the
> powers available to the Priest and the relative ease with which
> they
> gain those powers.

```

I envision several advantages to being a priest

- 1) gaining spells with a lower MA
- 2) one cheap skill appropriate to the worship of the God
- 3) Ease of training in abilities, any temple can train priests to some degree with little payment
- 4) Social acceptability. Many societies will regard mages with suspicion but will accept certain priests

```

> 3) Kind of a hollow threat depending on how difficult it would be
> to
> stay within the doctrines of the church. Remember that the player
> would be accepting the role with full knowledge of what was
> expected
> of him. If he had a problem with that, then why play that Priest?

```

I agree, if I were GMing I take the line that if someone refuses to Role-play then the ultimate loser is the player. But I feel the sanctions should be there so the player knows what could happen

> Try:-  
> >  
> > [101.2] Priests must at all times be acting in accordance with the  
> > principles of the Religion  
> > Priests who fail to live up to the high standards of a religion or  
  
> > break its rules will be heavily punished. The punishments (in  
> order  
> > of severity) will include, but is not limited to:-  
> > Reduced EXP awards by the GM  
> > Loss of status within the religious organisation  
> > Prevented from advancing in ranks  
> > Loss of ranks in religious abilities  
> > Loss of all ranks of religious abilities  
> > Loss of all ranks of religious abilities and initiate status  
> > Curses from the Religious organisation and/or the deity  
> > Some of these can be restored by the performance of an act of  
> penance  
> > or heroic act that is commensurate with the original offence  
> >  
snip  
>  
> > I've been debating with myself the need for a Pagan priest skill  
> and  
> > tying it into the magical abilities, and I'm currently on the  
side  
> of  
> > having one  
>  
> Likewise. My thinking is that the Priest skill should cover  
> the "clerical" (as in clerk) aspect of priesthood. Any priesthood,  
> whether it be Pagan or Divine. That reminds me of a fave Simpsons  
> quote Rev. Lovejoy: "...be he Christian, Jew, or miscellaneous." To  
  
> which Apu responds (to the "misc." bit): "There are over 80 Million  
  
> of us, you know." It is to laugh. If you haven't already done it,  
go  
> read the Priest skill I posted in this group (it's one of the first  
  
> ones) and take a close look at the "gathering followers" stuff.  
It's  
> crude, but it addresses an important part of religion.  
  
A priest should also be able to preach to influence a crowd  
  
Sounds like a new thread  
  
> Okay, looks like we're getting some work done here! Woo!  
>  
Yes we are.

David

66 **From:** Richard <demon\_star2002@y...>  
**Date:** Wed Jun 18, 2003 9:37am  
**Subject:** Re: The Light and Darkness War II

--- In DragonQuestCathedral@yahoogroups.com, "dbarrass\_2000"  
> Don't be so hard on yourself, certainly the Romans identified their  
  
> gods with celestial bodies; Mars, Venus, Mercury etc. I thought  
the  
> rest of it made a lot of sense too.  
>  
> David

Sorry, that's just my peculiar sense of humor at work there. Just had  
  
to kick myself for, once again, putting the cart before the horse...  
something like that.

Okay, how do you see the Great Powers fitting into the Big Picture  
where mythoi are concerned?

Later,  
R.

67 **From:** Richard <demon\_star2002@y...>  
**Date:** Wed Jun 18, 2003 9:56am  
**Subject:** Re: David's Draft Rules

--- In DragonQuestCathedral@yahoogroups.com, "dbarrass\_2000"  
<david.barrass@e...> wrote:  
> I envision several advantages to being a priest  
> 1) gaining spells with a lower MA

I agree. I don't think MA should even be an issue here.

> 2) one cheap skill appropriate to the worship of the God

Did that. See below.

> 3) Ease of training in abilities, any temple can train priests to  
> some degree with little payment

Low exp cost?

> 4) Social acceptability. Many societies will regard mages with  
> suspicion but will accept certain priests

Does this address the old POL vs. Magic issue?

> > of us, you know." It is to laugh. If you haven't already done it,

> go

> > read the Priest skill I posted in this group (it's one of the first

> > ones) and take a close look at the "gathering followers" stuff.

> It's

> > crude, but it addresses an important part of religion.

>

> A priest should also be able to preach to influence a crowd

Been there, done that-

[ .5] A PRIEST CAN INFLUENCE THE THOUGHTS OF HIS FOLLOWERS.  
 A priest can perform a sermon to influence those that follow his religion. If more than FIVE people attend his sermon, only (50+ [5%/Rank]%) people will stay to listen. For those that stay 10% (+5%/Rank) can be converted. The chance for a priest to convert a follower is (WP+[2%/Rank]%)

I don't know if you've actually looked at it yet (and if you haven't, shame on you), but my Priest skill, if nothing else, covers all the functions of a priest in as generic way as possible. Everything that follows the header (the mechanics and such) are admittedly shaky, but I think the headers, themselves, hold up pretty well.

Later,  
 R.

68 **From:** dbarrass\_2000 <david.barrass@e...>  
**Date:** Thu Jun 19, 2003 2:20am  
**Subject:** Re: Priest skill

OK I'm taking this from the point of view of a Priest of a Pagan (for want of a better word, but anyway as opposed to PoL) religion

--- In DragonQuestCathedral@yahoogroups.com, "Richard" <demon\_star2002@y...> wrote:

> I wrote this sometime back in the late 80's if memory serves and has

> remained untouched all these years. I present it to you now as is,

> warts and all. It's not perfect, by any means, but I do think there

> are some useable nuggets in there somewhere.

>

> PRIEST

> [ .1] A PRIEST CAN REQUEST INFORMATION, PHYSICAL ASSISTANCE, OR

> PROTECTION THROUGH INTENSIVE PRAYER. SOMETIMES THE ASSISTANCE MAY

> COME IN THE FORM OF A SPELL, COUNTERSPELL, TALENT, RITUAL OR SKILL

> PARTICULAR TO THAT DEITY. THE NUMBER OF TIMES MAY BE DONE IS

LIMITED

> TO THE PRIESTS RANK.

> A priest must spend ONE HOUR (-5 minutes/RANK) in intensive

> prayer to gain his deity's assistance. The RANK of the spell, talent,  
 > ritual, or skill is equal to the rank of the priest. The spell  
 > effects of double and triple effect, backfire and broken  
 > concentration (SEE 29.5, 30, 28.2. (SEE ALSO 29), MANA and COLD IRON  
 > do not effect this ability.

Payer and spells I think I've covered Interesting philosophical point here, that I think Pagan uses the priests own magic ability and there for MA and cold iron do affect the performance (not for PoL)

> [ .2] A PRIEST IS REQUIRED TO PAY TRIBUTE TO HIS DEITY A NUMBER OF  
 > TIMES A MONTH AS DICTATED BY THAT PARTICULAR RELIGION.  
 > Failure to perform this function will result in a -15% penalty  
 > to all rolls of this skill. The priest must then atone (SEE ) for his  
 > indiscretion.

That's a good idea works for PoL too.

> [ .3] A PRIEST IS REQUIRED TO DEVOTE A CERTAIN AMOUNT OF TIME TO  
 > STUDYING THE DOCTRINES OF HIS RELIGION.  
 > A priest cannot attain the next rank until he has devoted the  
 > appropriate amount of time required.

Another good idea (PoL also)

> [ .4] A PRIESTS BASE CHANCE OF SUCCESS FOR ALL ROLLS INCREASES AS HE  
 > GAINS FOLLOWERS.  
 > The priest receives +1%/4 followers he converts to all rolls.

Interesting idea, one I have problems with, but I'm not sure my objections are justified. I've been thinking about this for some time and I'm still not sure. Who's followers are they, the priest's of the God's? How does this fit in with DQ mechanics? But yes the deity will want to reward a successful priest. How about 20 (or something like that, Exps reward from the Deity for each sentient initiated as a reward (that brings up problems of what happens if the sentient decides he was wrong and leaves

> [ .5] A PRIEST CAN INFLUENCE THE THOUGHTS OF HIS FOLLOWERS.  
 > A priest can perform a sermon to influence those that follow  
 > his religion. If more than FIVE people attend his sermon, only (50+  
 > [5%/Rank]%) people will stay to listen. For those that stay 10%  
 > (+5%/Rank) can be converted. The chance for a priest to convert a  
 > follower is (WP+[2%/Rank]%)

I was going to use the rules in Troubadour Bardic Voice to charm, it has already been worked out

> [ .6] A PRIESTS BASE CHANCE OF SUCCESS DECREASES WHEN HE PERFORMS  
 > ACTIONS CONTRARY TO THE DOCTRINES OF HIS RELIGION.  
 > A priest receives a -15% penalty to all his rolls for this

> skill. The priest must then atone for his indiscretion.

We've been into this in other posts

> [ .7] AT RANK 5 A PRIEST MAY "LAY ON HANDS" AND HEAL FOLLOWERS OF HIS

> OWN RELIGION.

> The priest performs this "laying on of hands" as a Rank 3

> Healer. All rules for this apply. See [59.1]

No - sorry. This is not appropriate for, say, a priest of an evil or death god. I would suggest paying 3/4 exp cost for an appropriate skill (if there is one) instead. This will be healing for some gods

> [ .9] A PRIEST MAY BE REQUIRED TO PERFORM A SACRIFICE FOR HIS DEITY.

> Failure to do so gives the priest a -15% penalty as [ .6]

> above, as well as the required atonement.

OK, but its a bit sketchy

> [ .10] A PRIEST MUST SPEND (500x[Rank+number of followers]) PER YEAR

> FOR UPKEEP OF THE TEMPLE, AND THE TRAPPINGS AND ACCOUTRUMENTS

> APPROPRIATE TO THE RELIGION. IF NO TEMPLE EXISTS, THE COST IS(100x

> [Rank+number of followers] PER YEAR.

OK that works, but for some points

1) I think its too expensive

2) Its cheaper not to have a temple, so why would you want a temple?

What are the advantages of a temple?

3) You should be able to generate money from your followers.

Perhaps the last point contains the solution to the others, If you have a temple you get more donations from your followers and you attract more followers

> EXPERIENCE POINT COST CHART

> 0 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10

> 75 | 400 | 1600 | 3500 | 5800 | 8400 | 11400 | 14700 | 18500 | 22500 | 26750

It seems expensive for what you get, especially if you have to pay Exps for magical abilities, as you would in my version.

How about tieing increase in ranks to gaining abilities, Rank 0 talents only, Rank 1 General Knowledge Abilities, Rank 3 Can start to learn the Special Knowledge.

This is my take on the skill as adapted to fit my system. I hope I haven't destroyed your vision

David

69 **From:** dbarrass\_2000 <david.barrass@e...>

**Date:** Thu Jun 19, 2003 2:29am

**Subject:** Re: David's Draft Rules

```

--- In DragonQuestCathedral@yahoogroups.com, "Richard"
<demon_star2002@y...> wrote:
> --- In DragonQuestCathedral@yahoogroups.com, "dbarrass_2000"
> <david.barrass@e...> wrote:
> > I envision several advantages to being a priest
> > 1) gaining spells with a lower MA
>
> I agree. I don't think MA should even be an issue here.

```

Ah, I do. As I've said the Priest uses his magic in the name of the god. He therefore requires an MA to access the magic, But the God makes it easier

```

> Does this address the old POL vs. Magic issue?

```

No, I was thinking of social acceptability between Pagan religion and Magic. A big plus of a religion is that it allows access to magic but with an acceptable moral face and code. Therefore in many societies mages will be seen as dangerous wild cards, but a priest with the same abilities will be seen as a pillar of society, he is more accountable. This is, of course culturally dependant, and will not be true of all a GM's nations and races.

```

> > > of us, you know." It is to laugh. If you haven't already done
it,
> > go
> > > read the Priest skill I posted in this group (it's one of the
> first
> > > ones) and take a close look at the "gathering followers" stuff.

```

```

> > It's
> > > crude, but it addresses an important part of religion.
> >
> > A priest should also be able to preach to influence a crowd
>
> Been there, done that-
>
> [ .5] A PRIEST CAN INFLUENCE THE THOUGHTS OF HIS FOLLOWERS.
> A priest can perform a sermon to influence those that follow
> his religion. If more than FIVE people attend his sermon, only (50+
> [5%/Rank]%) people will stay to listen. For those that stay 10%
> (+5%/Rank) can be converted. The chance for a priest to convert a
> follower is (WP+[2%/Rank]%)
>
> I don't know if you've actually looked at it yet (and if you
haven't,
> shame on you), but my Priest skill, if nothing else, covers all the

```

```

> functions of a priest in as generic way as possible. Everything
that
> follows the header (the mechanics and such) are admittedly shaky,
but
> I think the headers, themselves, hold up pretty well.

```



I have read it, on many occasions, and posted my thoughts in another thread

David

70 **From:** Richard <demon\_star2002@y...>  
**Date:** Thu Jun 19, 2003 10:30am  
**Subject:** Re: David's Draft Rules

--- In DragonQuestCathedral@yahoogroups.com, "dbarrass\_2000"  
<david.barrass@e...> wrote:  
> > I agree. I don't think MA should even be an issue here.  
>  
> Ah, I do. As I've said the Priest uses his magic in the name of the  
> god. He therefore requires an MA to access the magic, But the God  
> makes it easier

LOL That's because, for some strange reason, we can't both seem to get in line with either Pagan or POL. My skill, for instance, was written with the POL in mind, before I even realized there was one. We should decide at some point to devote first to one, then the other. I leave the choice up to you.

> > Does this address the old POL vs. Magic issue?  
>  
> No, I was thinking of social acceptability between Pagan religion  
> and Magic. A big plus of a religion is that it allows access to  
> magic but with an acceptable moral face and code. Therefore in  
many  
> societies mages will be seen as dangerous wild cards, but a priest  
> with the same abilities will be seen as a pillar of society, he is  
> more accountable. This is, of course culturally dependant, and  
will  
> not be true of all a GM's nations and races.

And there should be something in your rules that reiterates that idea.

Later,  
R.

71 **From:** Richard <demon\_star2002@y...>  
**Date:** Thu Jun 19, 2003 11:27am  
**Subject:** Re: Priest skill

--- In DragonQuestCathedral@yahoogroups.com, "dbarrass\_2000"  
<david.barrass@e...> wrote:  
> OK I'm taking this from the point of view of a Priest of a Pagan  
(for  
> want of a better word, but anyway as opposed to PoL) religion

Gotcha. I'll try to devote my energies to the Pagan side until you feel we've reached a stopping point. Keep in mind, too, that this is

primarily a POL kinda priest I've done here. But I did try to make it as generic (for want of a better word) as possible.

```
>
> > [ .4] A PRIESTS BASE CHANCE OF SUCCESS FOR ALL ROLLS INCREASES AS
> HE
> > GAINS FOLLOWERS.
> > The priest recieves +1%/4 followers he converts to all
rolls.
>
> Interesting idea, one I have problems with, but I'm not sure my
> objections are justified. I've been thinking about this for some
> time and I'm still not sure. Who's followers are they, the
priest's
> of the God's? How does this fit in with DQ mechanics? But yes the
> diety will want to reward a successful priest. How about 20 (or
> something like that, Exps reward from the Deity for each sentient
> initiated as a reward (that brings up problems of what happend if
the
> sentient decides he was wrong and leaves
```

The [+1%/4 followers] was just a guess. Is 4 followers too small a number? At higher rank (taking their abilties into consideration) that can add up to a really high bonus, I think. The followers are always those of the diety, never the priest. The more people in the community that worship that diety, the better off that community (especially the priests) is, courtesy of said diety. I think this is a very important aspect of any set of religion rules and should be strongly considered. Where it fits in with DQ mechanics depends on where and how this idea gets used. Just keep in mind that experience is experience is experience. A diety doesn't make someone more experienced, the actions of the priest/player do. Getting exp bonuses like that is, I think, unfair to the other players.

```
> > [ .5] A PRIEST CAN INFLUENCE THE THOUGHTS OF HIS FOLLOWERS.
> > A priest can perform a sermon to influence those that
follow
> > his religion. If more than FIVE people attend his sermon, only
(50+
> > [5%/Rank]%) people will stay to listen. For those that stay 10%
> > (+5%/Rank) can be converted. The chance for a priest to convert a
> > follower is (WP+[2%/Rank]%)
>
> I was going to use the rules in Troubadour Bardic Voice to charm,
it
> has already been worked out
```

This is meant to represent the people who want to become part of the priests religion. The arrow moves from the crowd toward the priest, not the other way around. In other words no one can make you accept the Mark of the Beast, if you get me. This is a part that needs some work. There are a lot of factors involved that aren't in there, like how people of other religions are affected, etc.

> > [ .7] AT RANK 5 A PRIEST MAY "LAY ON HANDS" AND HEAL FOLLOWERS OF  
> HIS  
> > OWN RELIGION.  
> > The priest performs this "laying on of hands" as a Rank 3  
> > Healer. All rules for this apply. See [59.1]  
>  
> No - sorry. This is not appropriate for, say, a priest of an evil  
or  
> death god. I would suggest paying 3/4 exp cost for an appropriate  
> skill (if there is one) instead. This will be healing for some  
gods

Yeah, I was never really sure about this one. Yours isn't the only  
argument against it. Your suggestion works for me. :)

> > [ .9] A PRIEST MAY BE REQUIRED TO PERFORM A SACRIFICE FOR HIS  
DEITY.  
> > Failure to do so gives the priest a -15% penalty as [ .6]  
> > above, as well as the required atonement.  
>  
> OK, but its a bit sketchy

Absolutely! lol Actually this was something that would've been  
covered more in each respective Mythos write up. Not every religion  
requires sacrifice, of course, so I left it intentionally vague (too  
vague, apparently)

> > [ .10] A PRIEST MUST SPEND (500x[Rank+number of followers]) PER  
> YEAR  
> > FOR UPKEEP OF THE TEMPLE, AND THE TRAPPINGS AND ACCOUTRAMENTS  
> > APPROPRIATE TO THE RELIGION. IF NO TEMPLE EXISTS, THE COST IS(100x  
> > [Rank+number of followers] PER YEAR.  
>  
> OK that works, but for some points  
> 1) I think its too expensive

Probably. Numbers have never been my strong point.

> 2) Its cheaper not to have a temple, so why would you want a  
temple?  
> What are the advantages of a temple?

The same reason anyone wants a temple! I don't know why ya need one,  
I just know that they exist and do so in great quantities all over  
the world. Reason enough for me. Oh, I just thought of a reason- that  
whole "consecrated ground" business. There's your advantage right  
there.

> 3) You should be able to generate money from your followers.

Agreed. A point I thoughtlessly glossed over. Waddaya call it,  
tithing?

> Perhaps the last point contains the solution to the others, If you  
> have a temple you get more donations from your followers and you  
> attract more followers

Works for me!

```
> > EXPERIENCE POINT COST CHART
> > 0 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10
> > 75 |400|1600|3500|5800|8400|11400|14700|18500|22500|26750
>
> It seems expensive for what you get, especially if you have to pay
> Exps for magical abilities, as you would in my version.
>
> How about tieing increase in ranks to gaining abilities, Rank 0
> talents only, Rank 1 General Knowledge Abilities, Rank 3 Can
start
> to learn the Special Knowledge.
```

Whatever works for ya. I don't believe I had a clue what I was doing when I wrote that part.

```
> This is my take on the skill as adapted to fit my system. I hope I
> haven't destroyed you vision
```

Oh, hell no! Like I said, I feel like there was very little worth using, anyway. At least as far as the mechanics go. Do with this as you will. I'm curious what you'll come up with.

Later,  
R.

72 **From:** dbarrass\_2000 <david.barrass@e...>  
**Date:** Fri Jun 20, 2003 1:41am  
**Subject:** Re: Priest skill

```
--- In DragonQuestCathedral@yahoogroups.com, "Richard"
<demon_star2002@y...> wrote:
> --- In DragonQuestCathedral@yahoogroups.com, "dbarrass_2000"
> <david.barrass@e...> wrote:
> > OK I'm taking this from the point of view of a Priest of a Pagan
> (for
> > want of a better word, but anyway as opposed to PoL) religion
>
> Gotcha. I'll try to devote my energies to the Pagan side until you
> feel we've reached a stopping point. Keep in mind, too, that this
is
> primarily a POL kinda priest I've done here. But I did try to make
it
> as generic (for want of a better word) as possible.
>
>
> >
> > > [ .4] A PRIESTS BASE CHANCE OF SUCCESS FOR ALL ROLLS INCREASES
AS
> > HE
> > > GAINS FOLLOWERS.
> > > The priest receives +1%/4 followers he converts to all
```

> rolls.  
 > >  
 > > Interesting idea, one I have problems with, but I'm not sure my  
 > > objections are justified. I've been thinking about this for some  
 > > time and I'm still not sure. Who's followers are they, the  
 > priest's  
 > > of the God's? How does this fit in with DQ mechanics? But yes  
 the  
 > > diety will want to reward a successful priest. How about 20 (or  
 > > something like that, Exps reward from the Deity for each sentient  
 > > initiated as a reward (that brings up problems of what happend if  
 > the  
 > > sentient decides he was wrong and leaves  
 >  
 > The [+1%/4 followers] was just a guess. Is 4 followers too small a  
 > number? At higher rank (taking their abilties into consideration)  
 > that can add up to a really high bonus, I think. The followers are  
 > always those of the diety, never the priest. The more people in the  
 > community that worship that diety, the better off that community  
 > (especially the priests) is, courtesy of said diety. I think this  
 is  
 > a very important aspect of any set of religion rules and should be  
 > strongly considered. Where it fits in with DQ mechanics depends on  
 > where and how this idea gets used. Just keep in mind that  
 experience  
 > is experience is experience. A diety doesn't make someone more  
 > experienced, the actions of the priest/player do. Getting exp  
 bonuses  
 > like that is, I think, unfair to the other players.

OK I see your objections to the Exps bonus.

How do you define followers?

- 1) is it anyone friendly who just happens to be around at the time
- 2) General beleivers
- 3) Initiates
- 4) People initiated by the priest
- 5) initiates who've made a personal commitment to the priest

Is this personal power or is it a reward from the god to an effective  
 servant?

All of these questions will influence the mechanics

> > > [ .5] A PRIEST CAN INFLUENCE THE THOUGHTS OF HIS FOLLOWERS.  
 > > > A priest can perform a sermon to influence those that  
 > follow  
 > > > his religion. If more than FIVE people attend his sermon, only  
 > (50+  
 > > > [5%/Rank]%) people will stay to listen. For those that stay 10%  
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a  
 > > follower is (WP+[2%/Rank]%)  
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 > > I was going to use the rules in Troubadour Bardic Voice to charm,  
  
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 > This is meant to represent the people who want to become part of  
 the  
 > priests religion. The arrow moves from the crowd toward the priest,  
  
 > not the other way around. In other words no one can make you accept  
  
 > the Mark of the Beast, if you get me. This is a part that needs  
 some  
 > work. There are a lot of factors involved that aren't in there,  
 like  
 > how people of other religions are affected, etc.

My feeling was that the preaching was not to the converted, but to  
 attract new followers. In which case the priest needs something to  
 grab the attention of the people who'll drift away

Perhas there are two abillites here

- 1) Sermons - to bind belevers even more tightly to the religion
- 2) Preaching - to attract more followers

In my rules initiates gain increased resistance to charms of other  
 religions

> > > [ .7] AT RANK 5 A PRIEST MAY "LAY ON HANDS" AND HEAL FOLLOWERS  
 OF  
 > > HIS  
 > > > OWN RELIGION.  
 > > > The priest performs this "laying on of hands" as a Rank 3  
 > > > Healer. All rules for this apply. See [59.1]  
 > >  
 > > No - sorry. This is not appropriate for, say, a priest of an  
 evil  
 > or  
 > > death god. I would suggest paying 3/4 exp cost for an  
 appropriate  
 > > skill (if there is one) instead. This will be healling for some  
 > gods  
 >  
 > Yeah, I was never really sure about this one. Yours isn't the only  
 > argument against it. Your suggestion works for me. :)  
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 > > > [ .9] A PRIEST MAY BE REQUIRED TO PERFORM A SACRIFICE FOR HIS  
 > > > DEITY.  
 > > > Failure to do so gives the priest a -15% penalty as [ .6]  
 > > > above, as well as the required atonement.  
 > >  
 > > OK, but its a bit sketchy

>  
 > Absolutely! lol Actually this was something that would've been  
 > covered more in each respective Mythos write up. Not every religion  
 > requires sacrifice, of course, so I left it intentionally vague  
 (too  
 > vague, apparently)

OK

> > > [ .10] A PRIEST MUST SPEND (500x[Rank+number of followers]) PER  
 > > YEAR  
 > > > FOR UPKEEP OF THE TEMPLE, AND THE TRAPPINGS AND ACCOUTRAMENTS  
 > > > APPROPRIATE TO THE RELIGION. IF NO TEMPLE EXISTS, THE COST IS  
 (100x  
 > > > [Rank+number of followers] PER YEAR.  
 > >  
 > > OK that works, but for some points  
 > > 1) I think its too expensive  
 >  
 > Probably. Numbers have never been my strong point.  
 >  
 > > 2) Its cheaper not to have a temple, so why would you want a  
 > temple?  
 > > What are the advantages of a temple?  
 >  
 > The same reason anyone wants a temple! I don't know why ya need  
 one,  
 > I just know that they exist and do so in great quantities all over  
 > the world. Reason enough for me. Oh, I just thought of a reason-  
 that  
 > whole "consecrated ground" business. There's your advantage right  
 > there.

Yes that's true

> > 3) You should be able to generate money from your followers.  
 >  
 > Agreed. A point I thoughtlessly glossed over. Waddaya call it,  
 > tithing?  
 >  
 > > Perhaps the last point contains the solution to the others, If  
 you  
 > > have a temple you get more donations from your followers and you  
 > > attract more followers  
 >  
 > Works for me!  
 >  
 > > > EXPERIENCE POINT COST CHART  
 > > > 0 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10  
 > > > 75 |400|1600|3500|5800|8400|11400|14700|18500|22500|26750  
 > >  
 > > It seems expensive for what you get, especially if you have to  
 pay  
 > > Exps for magical abilities, as you would in my version.

> >  
 > > How about tieing increase in ranks to gaining abillities, Rank 0  
 > > tallents only, Rank 1 General Knowledge Abillities, Rank 3 Can  
 > start  
 > > to learn the Special Knowledge.  
 >  
 > Whatever works for ya. I don't believe I had a clue what I was  
 doing  
 > when I wrote that part.  
 >  
 > > This is my take on the skill as adapted to fit my system. I hope  
 I  
 > > haven't destroyed you vision  
 >  
 > Oh, hell no! Like I said, I feel like there was very little worth  
 > using, anyway. At least as far as the mechanics go. Do with this as  
  
 > you will. I'm curious what you'll come up with.

Religions in some ways are easier than normal skills, they seem to  
 wrap the increase of abillities in misteries and ceremonies, fits in  
 nicely with a rank system.

David

73 **From:** <DragonQuestCathedral@yahoogroups.com>  
**Date:** Wed Jun 25, 2003 5:55am  
**Subject:** New file uploaded to DragonQuestCathedral

Hello,

This email message is a notification to let you know that  
 a file has been uploaded to the Files area of the DragonQuestCathedral  
 group.

File : /Spirits and Religion V1.0.pdf  
 Uploaded by : dbarrass\_2000 <david.barrass@e...>  
 Description : Spirits and religion Verson 1.0

You can access this file at the URL

<http://groups.yahoo.com/group/DragonQuestCathedral/files/Spirits%20and%20%20Religion%20V1.0.pdf>

Regards,

dbarrass\_2000 <david.barrass@e...>

74 **From:** dbarrass\_2000 <david.barrass@e...>  
**Date:** Wed Jun 25, 2003 6:01am  
**Subject:** Draft Rules V1



Hi all,

I've posted a new version of my rules for spirits and religion.  
Please have a look at it.

I tried to keep track of the changes made since the last version, but  
there were just too many, I did a complete overhaul. I've changed  
the section numbering to keep in line with Arcane Wisdom.

Pleeeeeeease comment

David

75 **From:** Richard <demon\_star2002@y...>  
**Date:** Wed Jun 25, 2003 9:34am  
**Subject:** Re: Draft Rules V1

Sorry I couldn't get in any comments on your last post before putting  
your file up. Been busy, you know how it is.

Usually I like to print out stuff like this so I can go over it at my

leisure, so it'll be a few days at least before I can get any  
comments to you. Two exceptions to that- you can go ahead and put my  
full name on there (Richard Butler), the other is something I'd meant

to mention before and forgot. The term "non-magic religion" always  
chaffed me a bit. It feels like it's taking a back seat to the  
magical religions. I'm thinking something like "divine religions",  
but that sounds redundant somehow. Any thoughts there?

Did you get around to revising your Ego combat rules? Have you had a  
chance to play test it?

Later,  
R.

--- In DragonQuestCathedral@yahoogroups.com, "dbarrass\_2000"  
<david.barrass@e...> wrote:

> Hi all,

>

> I've posted a new version of my rules for spirits and religion.

> Please have a look at it.

>

> I tried to keep track of the changes made since the last version,  
but

> there were just too many, I did a complete overhaul. I've changed

> the section numbering to keep in line with Arcane Wisdom.

>

> Pleeeeeeease comment

>  
> David

76 **From:** dbarrass\_2000 <david.barrass@e...>  
**Date:** Wed Jun 25, 2003 9:45am  
**Subject:** Re: Draft Rules V1

--- In DragonQuestCathedral@yahoogroups.com, "Richard"  
<demon\_star2002@y...> wrote:  
> Sorry I couldn't get in any comments on your last post before  
putting  
> your file up. Been busy, you know how it is.

Yes, I'm off to a conference in Vienna next week, so I should have  
been preparing for it, but you know how it is, but I must get on with

it now

> Usually I like to print out stuff like this so I can go over it at  
my

> leisure, so it'll be a few days at least before I can get any  
> comments to you. Two exceptions to that- you can go ahead and put  
my  
> full name on there (Richard Butler),

OK

> the other is something I'd meant  
> to mention before and forgot. The term "non-magic religion" always  
> chaffed me a bit. It feels like it's taking a back seat to the  
> magical religions. I'm thinking something like "divine religions",  
> but that sounds redundant somehow. Any thoughts there?

Yes it is very clumsy. Some suggestions:-  
Powers of Light Religion - even clumsier  
Faith Religion - surely they all require faith  
-oh dear I'm not very good at naming things I don't want to use  
anything too "christian"

> Did you get around to revising your Ego combat rules? Have you had  
a  
> chance to play test it?

no and no, maybe I'll pick up the campaign again once I'm back from  
Vienna

77 **From:** Richard <demon\_star2002@y...>  
**Date:** Wed Jun 25, 2003 9:55am  
**Subject:** Re: Priest skill

--- In DragonQuestCathedral@yahoogroups.com, "dbarrass\_2000"  
<david.barrass@e...> wrote:

>  
 > How do you define followers?  
 > 1) is it anyone friendly who just happens to be around at the time

No. They could be less inclined to incur the wrath of an irate god, however (as opposed to a race/group/family/whatever that pissed off the god). Depends on the religion.

> 2) General beleivers  
 > 3) Initiates  
 > 4) People initiated by the priest  
 > 5) initiates who've made a personal commitment to the priest

Yes. Depends on what the religion called for. But for the most part, still yes.

> Is this personal power or is it a reward from the god to an effective  
 > servant?

The latter, but I suppose the priest could affect the power with his willpower, maybe.

> All of these questions will influence the mechanics  
 >  
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 > > > [ .5] A PRIEST CAN INFLUENCE THE THOUGHTS OF HIS FOLLOWERS.  
 > > > A priest can perform a sermon to influence those that  
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 > > > (+5%/Rank) can be converted. The chance for a priest to convert  
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 > > This is meant to represent the people who want to become part of  
 > the  
 > > priests religion. The arrow moves from the crowd toward the priest,  
 > > not the other way around. In other words no one can make you accept  
 > > the Mark of the Beast, if you get me. This is a part that needs  
 > some  
 > > work. There are a lot of factors involved that aren't in there,  
 > like  
 > > how people of other religions are affected, etc.  
 >

> My feeling was that the preaching was not to the converted, but to  
 > attract new followers. In which case the priest needs something to  
 > grab the attention of the people who'll drift away

I think I was simulating both with the above. The people that walk away are those that aren't interested or unconvinced. The idea that a

god (via the priest) could directly influence non-believers to become

believers is kind of a scary one. The choice to follow a religion is,

of course, up to the individual. What I was trying to do was break down any odd group into the people who would stay and those that wouldn't, etc. by percentage. I think now that that should have been two separate functions instead of one.

> Perhaps there are two abilities here  
 > 1) Sermons - to bind believers even more tightly to the religion  
 > 2) Preaching - to attract more followers

In game terms, I don't know what #1 would accomplish. #2 was the point of that part of the skill.

> In my rules initiates gain increased resistance to charms of other  
 > religions

A good idea that should have been in there in some form or another.

> > > [ .7] AT RANK 5 A PRIEST MAY "LAY ON HANDS" AND HEAL FOLLOWERS  
 > OF  
 > > HIS  
 > > > OWN RELIGION.  
 > > > The priest performs this "laying on of hands" as a Rank 3  
 > > > Healer. All rules for this apply. See [59.1]  
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 > > > No - sorry. This is not appropriate for, say, a priest of an evil  
 > > or  
 > > > death god. I would suggest paying 3/4 exp cost for an appropriate  
 > > > skill (if there is one) instead. This will be healing for some  
 > > gods  
 > >  
 > > Yeah, I was never really sure about this one. Yours isn't the only  
 > > argument against it. Your suggestion works for me. :)  
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 > > > [ .9] A PRIEST MAY BE REQUIRED TO PERFORM A SACRIFICE FOR HIS  
 > > DEITY.  
 > > > Failure to do so gives the priest a -15% penalty as [ .6]  
 > > > above, as well as the required atonement.

> > >  
 > > > OK, but its a bit sketchy  
 > >  
 > > Absolutely! lol Actually this was something that would've been  
 > > covered more in each respective Mythos write up. Not every  
 religion  
 > > requires sacrifice, of course, so I left it intentionally vague  
 > (too  
 > > vague, apparently)  
 >  
 > OK

So... is that a "yea" or a "nay" on that one?

Hey, I was thinking about the percentage of Mages in the world vs.  
 the percentage of Priests. I'm thinking both should be relatively  
 small, but the Priests would ultimately outnumber the Mages. Like you

said- it's easier than skills. Any thoughts?

Later,  
 R.

78 **From:** Richard <demon\_star2002@y...>  
**Date:** Wed Jun 25, 2003 10:05am  
**Subject:** Re: Draft Rules V1

--- In DragonQuestCathedral@yahoogroups.com, "dbarrass\_2000"  
 <david.barrass@e...> wrote:

> Yes it is very clumsy. Some suggestions:-  
 > Powers of Light Religion - even clumsier  
 > Faith Religion - surely they all require faith  
 > -oh dear I'm not very good at naming things I don't want to use  
 > anything too "christian"

Hmmm, what about tossing aesthetics this time and go with "Faith-  
 Based Religion" clunky, yes, but it does follow the magnificently dry

text SPI was so fond of. I'd settle for "Faith Religion", too.

> > Did you get around to revising your Ego combat rules? Have you  
 had  
 > a  
 > > chance to play test it?  
 >  
 > no and no, maybe I'll pick up the campaign again once I'm back from  
 > Vienna

Vienna? You lucky bastard! Business or pleasure? Either way, have  
 fun, and if you run into any trouble, just tell 'em you're Canadian  
 like we do. :D

Later,  
R.

79 **From:** dbarrass\_2000 <david.barrass@e...>  
**Date:** Thu Jun 26, 2003 1:45am  
**Subject:** Re: Draft Rules V1

```
--- In DragonQuestCathedral@yahoogroups.com, "Richard"
<demon_star2002@y...> wrote:
> --- In DragonQuestCathedral@yahoogroups.com, "dbarrass_2000"
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> Based Religion" clunky, yes, but it does follow the magnificently
dry
> text SPI was so fond of. I'd settle for "Faith Religion", too.
```

lol. I'll think about it for a bit

```
> > > Did you get around to revising your Ego combat rules? Have you
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> > a
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> Vienna? You lucky bastard! Business or pleasure? Either way, have
> fun, and if you run into any trouble, just tell 'em you're Canadian

> like we do. :D
```

business - a conference starts at 9am finishes 11pm for 5 days (I think I'll skip some sessions)

I say I'm Scottish, it goes down better than admitting I'm English and I have lived in Scotland for over half my life now :--)

David

80 **From:** dbarrass\_2000 <david.barrass@e...>  
**Date:** Thu Jun 26, 2003 1:53am  
**Subject:** Re: Priest skill

```
--- In DragonQuestCathedral@yahoogroups.com, "Richard"
<demon_star2002@y...> wrote:
```

> --- In DragonQuestCathedral@yahoogroups.com, "dbarrass\_2000"  
> <david.barrass@e...> wrote:  
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> > 2) General beleivers  
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> > 4) People initiated by the priest  
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>  
> Yes. Depends on what the religion called for. But for the most  
part,

I have had some thoughts - see Version 1. I was thinking of deciples  
in terms of number

> > Is this personal power or is it a reward from the god to an  
> effective  
> > servant?  
>  
> The latter, but I suppose the priest could affect the power with  
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> willpower, maybe.

Ok that means that range between the priest and followers dosn't  
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> > All of these questions will influence the mechanics  
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 > > 2) Preaching - to attract more followers  
 >  
 > In game terms, I don't know what #1 would accomplish. #2 was the  
 > point of that part of the skill.

OK two abillities was getting clumsy. I agree with you that becoming  
 a follower of a religion is a personal choise.

> > In my rules initiates gain increased resistance to charms of  
 > other  
 > > religions  
 >  
 > A good idea that should have been in there in some form or another.  
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 > > > > [ .7] AT RANK 5 A PRIEST MAY "LAY ON HANDS" AND HEAL  
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```

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> small, but the Priests would ultimately outnumber the Mages. Like
you
> said- it's easier than skills. Any thoughts?

```

Agreed - certainly in most civilisations I can hink of

David

81 **From:** Richard <demon\_star2002@y...>  
**Date:** Fri Jun 27, 2003 9:13am  
**Subject:** Re: Priest skill

```

--- In DragonQuestCathedral@yahoogroups.com, "dbarrass_2000"
<david.barrass@e...> wrote:
> > > Is this personal power or is it a reward from the god to an
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> > > servant?
> >

```

> > The latter, but I suppose the priest could affect the power with  
> his  
> > willpower, maybe.  
>  
> Ok that means that range between the priest and followers doesn't  
> matter

I like the idea of a religion being, initially, at least, tied to its area of origin and the priest's power being limited to those areas where there are followers. In other words, a priest can't do much good outside his community unless he gains more followers there.

Incentive to actively gain more followers. This could make the travelling priest either really interesting or really irritating to play. If you want to stick to the D&D Cleric model, then it would probably be pretty irritating. As you know, I want to get far, far away from that.

I don't know how something like this would work mechanically, but the more I think about it, the more I like it.

> > So... is that a "yea" or a "nay" on that one?  
>  
> not sure. I have sacrifices in my writes ups, but both the priest  
> and diety benefit from it, rather than a penalty for not doing it

Really, anything that would benefit a god would, in turn, benefit the priest and, in turn, the community. So we could just look at anything

like that having a direct cause and effect on the priest. Words to this effect could be mentioned in the introductory text for the skill

(or where ever all this is gonna end up).

> > Hey, I was thinking about the percentage of Mages in the world  
vs.  
> > the percentage of Priests. I'm thinking both should be relatively  
  
> > small, but the Priests would ultimately outnumber the Mages. Like  
  
> you  
> > said- it's easier than skills. Any thoughts?  
>  
> Agreed - certainly in most civilisations I can think of

I mention this because it would influence the way people see the both of them. Religion, one may argue, is a way for Man to explain the unexplainable- it's all due to the will of the gods. The Mage seeks knowledge that explains the world in magical terms, but that knowledge is available to a very few amount of people.

That would tend to polarize Mages from the rest of the community as the common man doesn't have an explanation for what the Mage can do

(again, I'm forgetting pagan religions here), and there you have the conflict of interests.

Okay, I'm through stating the obvious.

Later,  
R.

82 **From:** dbarrass\_2000 <david.barrass@e...>  
**Date:** Fri Jun 27, 2003 10:10am  
**Subject:** Re: Priest skill

```

--- In DragonQuestCathedral@yahoogroups.com, "Richard"
<demon_star2002@y...> wrote:
> --- In DragonQuestCathedral@yahoogroups.com, "dbarrass_2000"
> <david.barrass@e...> wrote:
> > > Is this personal power or is it a reward from the god to an
> > > effective
> > > servant?
> > >
> > > The latter, but I suppose the priest could affect the power
with
> > his
> > > willpower, maybe.
> >
> > Ok that means that range between the priest and followers doesn't
> > matter
>
> I like the idea of a religion being, initially, at least, tied to
> it's area of origin and the priest's power being limited to those
> areas where there are followers. In other words, a priest can't do
> much good outside his community unless he gains more followers
there.
> Incentive to actively gain more followers. This could make the
> travelling priest either really interesting or really irritating to

> play. If you want to stick to the D&D Cleric model, then it would
> probably be pretty irritating. As you know, I want to get far, far
> away from that.
>
> I don't know how something like this would work mechanically, but
the
> more I think about it, the more I like it.

```

Yes, it is an attractive idea. I'll give the mechanics some thought

David

83 **From:** Richard <demon\_star2002@y...>  
**Date:** Mon Jul 7, 2003 11:32am  
**Subject:** In case you were wondering...

where I've been, I'm actually just waiting for your next installment.

I don't think I have anything to add at this point.

84 **From:** dbarrass\_2000 <david.barrass@e...>  
**Date:** Tue Jul 8, 2003 7:46am  
**Subject:** Re: In case you were wondering...

--- In DragonQuestCathedral@yahoogroups.com, "Richard"  
 <demon\_star2002@y...> wrote:  
 > where I've been, I'm actually just waiting for your next  
 installment.  
 > I don't think I have anything to add at this point.

I've been in Vienna; got back Sunday

Have you really no comments about the latest draft?

I notice I've made a mistake with the dimension portal of Shamanism,  
 I'll correct it next draft

> I like the idea of a religion being, initially, at least, tied to  
 > it's area of origin and the priest's power being limited to those  
 > areas where there are followers. In other words, a priest can't do  
 > much good outside his community unless he gains more followers  
 there.  
 > Incentive to actively gain more followers. This could make the  
 > travelling priest either really interesting or really irritating to  
  
 > play. If you want to stick to the D&D Cleric model, then it would  
 > probably be pretty irritating. As you know, I want to get far, far  
 > away from that.  
 >  
 > I don't know how something like this would work mechanically, but  
 the  
 > more I think about it, the more I like it.

As for your point about the power of a priest being more tied to the  
 followers, how about one of the following:-

1) The priest must have face to face contact with his followers to  
 gain the benefit

Or

2) The priest gains benefit from the congregation (1pt / 2 or 3  
 participants up to WP) of the last ceremony he officiated in, this  
 benefit lasts a week

David

85 **From:** Richard <demon\_star2002@y...>  
**Date:** Tue Jul 8, 2003 8:33am  
**Subject:** Re: In case you were wondering...

--- In DragonQuestCathedral@yahoogroups.com, "dbarrass\_2000"  
<david.barrass@e...> wrote:

>  
> Have you really no comments about the latest draft?

Sorry about that. I'm in the middle of a lawsuit and have to represent myself, so I've been a little preoccupied. I'll print it out and try to give it the once over ASAP.

>  
> As for your point about the power of a priest being more tied to the  
> followers, how about one of the following:-  
>  
> 1) The priest must have face to face contact with his followers to  
> gain the benefit

Hmmm That would mean to be really effective, the priest would have to have his flock tagging along all the time. Don't think this one would work well in the field.

> 2) The priest gains benefit from the congregation (1pt / 2 or 3  
> participants up to WP) of the last ceremony he officiated in, this  
> benefit lasts a week

This is better. I'm interested in the the WP limit, but wouldn't that prevent the priest from become really powerful? I'm thinking that the priest should be fairly limited initially (in comparison to the mage), but gain power as he gains followers. Now that I think about it, followers could be the gauge by which we measure the priests power, replacing that whole "Piety" business.

The benefits should be cumulative and open ended, but the process of gaining followers should be a neccesarilly difficult one.

Later,  
R.

86 **From:** dbarrass\_2000 <david.barrass@e...>  
**Date:** Tue Jul 8, 2003 9:47am  
**Subject:** Re: In case you were wondering...

--- In DragonQuestCathedral@yahoogroups.com, "Richard"  
<demon\_star2002@y...> wrote:  
> --- In DragonQuestCathedral@yahoogroups.com, "dbarrass\_2000"  
> <david.barrass@e...> wrote:  
>  
> >  
> > Have you really no comments about the latest draft?  
>

> Sorry about that. I'm in the middle of a lawsuit and have to represent myself, so I've been a little preoccupied. I'll print it out and try to give it the once over ASAP.

Oh - it sounds like you have better things to occupy yourself with

> > As for your point about the power of a priest being more tied to the followers, how about one of the following:-  
> >  
> > 1) The priest must have face to face contact with his followers to gain the benefit  
> >  
> Hmmm That would mean to be really effective, the priest would have to have his flock tagging along all the time. Don't think this one would work well in the field.

This is a development of what I was thinking of in the priest skill, and was meant to be read as an amendment to this

> > 2) The priest gains benefit from the congregation (1pt / 2 or 3 participants up to WP) of the last ceremony he officiated in, this benefit lasts a week  
> >  
> This is better. I'm interested in the the WP limit, but wouldn't that prevent the priest from become really powerful? I'm thinking that the priest should be fairly limited initially (in comparison to the mage), but gain power as he gains followers. Now that I think about it, followers could be the gauge by which we measure the priests power, replacing that whole "Piety" business.  
> >  
> The benefits should be cumulative and open ended, but the process of gaining followers should be a necessarily difficult one.

See my ideas on this in the latest version - but don't do this if its at the expense of your law suit

I think WP is a good practical limit. Say a priest has 15, that's a potential + 15 to all priestly skill chances, this is pretty handy, he can always increase his WP to 20ish giving a nice +20 to all skill rolls. I'm thinking here of close personal followers, and I think there is a limit to how many a priest can have, Jesus, for example (yes he would be POL but still...) only had 12 :--)

David

PS - good luck with the law suit

87 **From:** Richard <demon\_star2002@y...>  
**Date:** Thu Jul 10, 2003 10:44am  
**Subject:** In the meantime...

I was thinking about "lesser" skills, the ones that mostly just add color to a character. I'd seen some rules that involve expenditure of

XP and might have involved rank (can't recall).

So, I'm thinking that seems like too much trouble for Basketweaving or Fishing or whatever and remembered how the lesser skills of Troubadour, for instance are performed "masterfully" or "competently" or something like that without the need for a role.

So, why not just take a skill like that, no XP involved, and be able to perform it well? Okay, maybe like 1 XP per skill and an appropriate char. roll or something, depending on the skill.

Just a thought.

88 **From:** dbarrass\_2000 <david.barrass@e...>  
**Date:** Fri Jul 11, 2003 10:21am  
**Subject:** Re: In the meantime...

This is probably better discussed in  
<http://groups.yahoo.com/group/dq-rules/>

but its your group so I guess you can open up what ever can of worms you want

Most skill rolls are not automatic, requiring a default 90+rank roll, so how about that?

For Exp cost how about a multiple, easy to start with, difficult to master (eg 2xExp multiple to get rank 0 as starting is always more difficult). This has the advantage that you only need to think up one number.

As for cost there are some "mundane skills" in the DQ book, for example troubadour's play instrument, amuse etc. He pays 500Exps to gain more abilities at rank 10 and a courtisan 1000 to gain similar abilities. Probably the difference in cost is due to training availability. Both probably have a "bulk discount" and so the cost will be about 1000-2000Exps to gain rank 10 in a mundane skill.

Hanging on by my fingernails here

so an Experience multiple would be somewhere in the region of 18 to 35

Does this make sense?

I came up with this in response to postings in rules asking about splitting off subskills from DQ main skills, but that thread died before I could post it.

David

89 **From:** dbarrass\_2000 <david.barrass@e...>  
**Date:** Mon Aug 11, 2003 3:26am  
**Subject:** Any Feedback?

Hi everyone,

Does anyone have anything to say about my ideas?

Any feedback appreciated

David

90 **From:** Richard <demon\_star2002@y...>  
**Date:** Mon Aug 11, 2003 10:52am  
**Subject:** Re: Any Feedback?

I'm still here, brother! I've just had lots of different stuff  
(including other games) get in the way. I promise I'll read your new  
version and let you know what I think.

Later,  
R.

--- In DragonQuestCathedral@yahoogroups.com, "dbarrass\_2000"  
<david.barrass@e...> wrote:  
> Hi everyone,  
>  
> Does anyone have anything to say about my ideas?  
>  
> Any feedback appreciated  
>  
> David

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## DragonQuestCathedral Archive Posts 91-120

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91 **From:** green\_skies\_at\_night <green\_skies\_at\_night@y...>  
**Date:** Thu Aug 21, 2003 5:41am  
**Subject:** Re: Any Feedback?

Just a suggestion. It seems to me there are several different threads and not all of us even know where to look for them, let alone have a clue they even exist. Maybe this was a private discussion? Seems to me that it might be better if everyone tries to meet in the same place, or something. Be nice to get everyone in one room, so to speak. I just found this thread this morning (and quite by accident).

Nightwing

92 **From:** dbarrass\_2000 <david.barrass@e...>  
**Date:** Thu Aug 21, 2003 9:12am  
**Subject:** Re: Any Feedback?

This isn't a private discussion, feel free to comment.

Your point about the dilution of effort into many threads is a valid one and it was pointed out when this thread began DQ-rules was probalby the best place for it. but here we are. I am intending to post the next version in DQ-rules to get a wider audience, but its been a nice focused frendly group to get the creation started

David

> Just a suggestion. It seems to me there are several different threads  
> and not all of us even know where to look for them, let alone have a  
> clue they even exist. Maybe this was a private discussion? Seems to  
  
> me that it might be better if everyone tries to meet in the same  
> place, or something. Be nice to get everyone in one room, so to  
> speak. I just found this thread this morning (and quite by accident).  
>  
> Nightwing

93 **From:** Richard <demon\_star2002@y...>  
**Date:** Thu Aug 21, 2003 1:25pm  
**Subject:** Re: Any Feedback?

Pretty much what David said. Basically, I started this group because, in the entire life of the DQ Rules group, no one had even come close to the subject we discuss here. And, while this group started out with a fair amount of activity, the second I disagreed with a couple of members about rules philosophy all communication ceased except for David and myself.

The both of us have been practically begging for feedback and got none. Even I had to drop out for a while, but I'm back in a limited capacity.

So, Dave- I'll have something for you in the next couple of days. Nightwing- you owe it to yourself to read his religion rules. Their pretty terrific, imho.

We're both looking forward to your input.

```

--- In DragonQuestCathedral@yahoogroups.com, "green_skies_at_night"
<green_skies_at_night@y...> wrote:
> Just a suggestion. It seems to me there are several different threads

> and not all of us even know where to look for them, let alone have a
> clue they even exist. Maybe this was a private discussion? Seems to
> me that it might be better if everyone tries to meet in the same
> place, or something. Be nice to get everyone in one room, so to
> speak. I just found this thread this morning (and quite by accident).
>
> Nightwing

```

94 **From:** tmckelvey77089 <tmckelvey77089@y...>  
**Date:** Thu Aug 21, 2003 2:32pm  
**Subject:** Re: Any Feedback?

I'm new to the group. Just saw some traffic over at the DQN group and followed it here. I think the religion document is the best treatment I've seen so far. I'd like to compare it to J. Kehane's version when he posts it, since his is somewhat based on the original SSI-DQ docs.

Other than a few grammar/typos yours looks great.

I'm curious, what was the rules philosophy disagreement about anyway?

Spectre

```

--- In DragonQuestCathedral@yahoogroups.com, "Richard"
<demon_star2002@y...> wrote:
> Pretty much what David said. Basically, I started this group
because,
> in the entire life of the DQ Rules group, no one had even come close
> to the subject we discuss here. And, while this group started out
with
> a fair amount of activity, the second I disagreed with a couple of
> members about rules philosophy all communication ceased except for
> David and myself.
>
> The both of us have been practically begging for feedback and got
> none. Even I had to drop out for a while, but I'm back in a limited
> capacity.

```

> So, Dave- I'll have something for you in the next couple of days.  
 > Nightwing- you owe it to yourself to read his religion rules. Their  
 > pretty terrific, imho.  
 > We're both looking forward to your input.  
 >  
 >  
 > --- In DragonQuestCathedral@yahoogroups.com, "green\_skies\_at\_night"  
 > <green\_skies\_at\_night@y...> wrote:  
 > > Just a suggestion. It seems to me there are several different  
 threads  
 > > and not all of us even know where to look for them, let alone  
 have a  
 > > clue they even exist. Maybe this was a private discussion? Seems  
 to  
 > > me that it might be better if everyone tries to meet in the same  
 > > place, or something. Be nice to get everyone in one room, so to  
 > > speak. I just found this thread this morning (and quite by  
 accident).  
 > >  
 > > Nightwing

95 **From:** Martin Gallo <martimer@m...>  
**Date:** Thu Aug 21, 2003 3:23pm  
**Subject:** Re: Any Feedback?

For what it is worth, I would like to comment. I have not had  
 sufficient time to peruse the materials to make a valid or useful  
 comment.

I do like the idea of adding religion of some sort to DQ. I have  
 toyed with the idea in the past but have not had a chance to game DQ  
 so have not implemented it.

Marty  
 --

"If you haven't got your health, at least you have something to talk about."

"They say that everything happens for a reason. I am just tired of  
 that reason being to make me unhappy or embarrassed."

"You can't make a baby in a month using nine women! But it sounds  
 like it would be fun to try."

96 **From:** John Rauchert <john.rauchert@s...>  
**Date:** Thu Aug 21, 2003 3:23pm  
**Subject:** Re: Any Feedback?

I know that I did disagree on some aspects of the system as presented  
 but the main reason I stopped my input was that I have been under a  
 time crunch at work lately (worms and virus are not helping my after  
 work job much either).

I did not feel I had time to add constructively or substantially to the work, so I did not contribute.

JohnR

--- In DragonQuestCathedral@yahoogroups.com, "tmckelvey77089" <tmckelvey77089@y...> wrote:

>  
> I'm curious, what was the rules philosophy disagreement about anyway?  
>  
> Spectre  
>

97 **From:** green\_skies\_at\_night <green\_skies\_at\_night@y...>  
**Date:** Thu Aug 21, 2003 6:02pm  
**Subject:** Red Dragon Inn on Yahoo!

Visit Red Dragon Inn:1 (a chat room for DragonQuest) on yahoo.

98 **From:** dbarrass\_2000 <david.barrass@e...>  
**Date:** Fri Aug 22, 2003 1:38am  
**Subject:** Re: Any Feedback?

> I'm new to the group. Just saw some traffic over at the DQN group  
> and followed it here. I think the religion document is the best  
> treatment I've seen so far. I'd like to compare it to J. Kehane's  
> version when he posts it, since his is somewhat based on the  
original  
> SSI-DQ docs.

Yes, me too. I particularly interested in a miracle system as the way I'm doing it is a bit of a cop-out

> Other than a few grammar/typos yours looks great.

My mother was an English teacher, my spelling and grammer were a source of dispare to her :--). I'd be interested in any, even the most trivial, corrections

> I'm curious, what was the rules philosophy disagreement about anyway?

My own recollection wss that there was a good-natured and mature discussion about the use of a piety stat. We eventually decided against it, interesting that JK's system includes (if I read his post correctly) 2 :--)

David

99 **From:** john\_kahane <jkahane@c...>  
**Date:** Fri Aug 22, 2003 8:20am  
**Subject:** Hello, All :)

Hullo, folks,

Well, I've just joined this mailing list after having learned about it only a day or two ago. It's a treat to be here, but I wish I had known about this list back when I first started working on the

Priest skill and material to cover religion in my own DQ campaign some 18+ years ago.

In any event, it's nice to be here, and I'll be commenting on a couple of posts from the archives here, until I catch up with the mail. :)

JohnK

100 **From:** john\_kahane <jkahane@c...>  
**Date:** Fri Aug 22, 2003 8:28am  
**Subject:** Re: Spells in Religion

Hullo, David,

--- In DragonQuestCathedral@yahoogroups.com, "dbarrass\_2000" <david.barrass@e...> wrote:

> Richard - why do you object to spells in religion?

Probably for some of the same reasons that I do. :) Basically, the DQ material on religion that I have heard about and seen (granted

this was many years ago) was always meant to keep religion and magic separate from one another. I don't remember where I've seen it in the various editions of the game, but there were a couple of places where this is hinted at.

> I have always assumed that his was how magical religions worked

> This is from hints:-

>

> In Thieves World already posted:-

> "...it is suggested that these priests be granted quasi-clerical abilities (as in pagan and early Catholic legend). These rely heavily

> on ritual-- in both senses of the word-- and personal magic, which is

> intended to directly affect an individual (the Healer skill [55] and

> curses [84.3 et seq.] are good examples of this). Presumably, spells

> which are scaled-down versions of the liege god's special powers are

> part of the priest's repertoire".

> Spells are explicitly mentioned.

Granted this is true, but remember the material in the Thieves' World boxed set was meant to only apply if running in that particular

game world. This is the same material that allows one to create Mages with more than one College to begin with, something that seems to be in direct contradiction with the way the Colleges were set up in the main game. This may, of course, be pure speculation, but it is certainly my interpretation of the Thieves' World boxed set material.

> The Earth Magics college has two forms Pacific (as in peaceful not the ocean) and druidic. Although the connection with the druid's religion is not explicitly mentioned it is surely what the designers had in mind.

> The College of Black magics itself is clearly based on Witchcraft - believed to incorporate elements of Anglo-Saxon (and maybe a bit of Celtic) pagan cults This college also contains many features I would expect a religion to have (eg blessings and curses).

Actually, I would beg to differ with you here slightly. Black Magic certainly has some elements of the darker sides of witchcraft, notably the Crowley elements to it, but it is in no way representative of witchcraft as a whole. It certainly has a literary basis with the dark arts, but I suspect many practicing witches and warlocks from the 1980s would have objected to the connection to what

they do on the basis of this College.

> Most of the magic users in legend are described as Priest(esses) and they seem to cast things that would be best modelled as spells.

Agreed, but there is a difference between a Priest of one of the pagan religions and a Priest of the Christian faith. Arthurian legend is a good example of this. However, more to the point, one could argue that a true Priest or Priestess receives their abilities from a Divine source, whereas magic stems from the mana that surrounds us all. Miracles don't and should not reduce Fatigue in game terms. That makes them different from magic entirely. Imnsho. :)

Just my 2 cf, of course. :)

JohnK

101 **From:** john\_kahane <jkahane@c...>  
**Date:** Fri Aug 22, 2003 8:34am  
**Subject:** Re: The Golden Rule(s)

Hullo, David,

--- In DragonQuestCathedral@yahoogroups.com, "dbarrass\_2000"  
<david.barrass@e...> wrote:

> All of this prompted me to try to find the reference that started  
me  
> off on DQ religion 20ish years ago, and found it in the first page  
of  
> the magic section. As this appears in the rule book (2nd and 3rd  
> editions) this must be a very important clue to what the designers  
> were thinking about religion  
>  
> 2nd SPI edition, Section 25. last part. (Page 30)  
>  
> Consecrated Ground: Any ground that has been consecrated to the  
> service of the "Powers of Light" as defined by the GM is  
consecrated  
> ground and affects the abilities of all characters to resist magic.  
  
> There is no College specifically dedicated to the Powers of Light,  
> because it is assumed that they are nonmagical in nature and are,  
in  
> effect, opposed to magic. Most temples and monasteries and some  
> graveyards will be consecrated ground. Barrows, pagan temples  
(those  
> in which magic forms part of the ritual) and the dwellings of  
magical  
> beings can never be consecrated ground.

Thanks for finding the reference here, for me, David. That was  
one of the ones that I was thinking of in terms of the whole magic  
vs. non-magic debate about Priests.

> We can get several things from this (ordered from concrete to  
> speculation)  
> 1) There are two forms of religion a) Powers of  
> light "nonmagical in nature and are, in effect, opposed to magic."  
> And b) "Barrows, pagan temples (those in which magic forms part of  
> the ritual)"

I would agree with this, most definitely. :)

> 2) Pagan religion involves the use of magic

Agreed. :)

> 3) Pagan religion involves ritual. Spells and talents are not  
> mentioned, either for or against, and the section does not rule out  
  
> the spell and talent use as part of the religious rituals

No, it does not. But there is a clear indication here that the  
pagan temples and elements of magic mentioned above owe a clear

allegiance of sorts to the Powers of Darkness, i.e., the DQ Demons, and that would suggest more of a connection to magic. The Powers of Light are clearly meant to be the deities/gods/goddesses/etc. within this framework.

> 4) The use of the word pagan to describe magical religions is interesting; this implies that the opposite, Powers of Light, non-pagan did the designers have Christianity in mind when they wrote this?

Very likely. You gotta remember when this game was written. :)

> 5) The implied separation of magical beings from the Powers of Light. Is this religion for the non inherently magical races such as humans?

Beats me...but it makes for interesting speculation, doesn't it? I suspect the priestess associated with (a form of) witchcraft would be more what was in mind for the pagan temples and that aspect of this, but there is no real way to know.

And where do you fit shamanism into the equation? <g>

JohnK

102 **From:** dbarrass\_2000 <david.barrass@e...>

**Date:** Fri Aug 22, 2003 9:56am

**Subject:** Re: Spells in Religion

> Probably for some of the same reasons that I do. :) Basically, the DQ material on religion that I have heard about and seen (granted this was many years ago) was always meant to keep religion and magic separate from one another. I don't remember where I've seen it in the various editions of the game, but there were a couple of places where this is hinted at.

I partly agree, I would split it into two forms of religion "pagan" - magical in nature and PoL - separated from magic

> > I have always assumed that this was how magical religions worked  
> > This is from hints:-  
> >  
> > In Thieves World already posted:-  
> > "...it is suggested that these priests be granted quasi-clerical abilities (as in pagan and early Catholic legend). These rely heavily on ritual-- in both senses of the word-- and personal magic, which is intended to directly affect an individual (the Healer skill [55])



> and  
 > > curses [84.3 et seq.] are good examples of this). Presumably,  
 > spells  
 > > which are scaled-down versions of the liege god's special powers  
 > are  
 > > part of the priest's repertoire".  
 > > Spells are explicitly mentioned.  
 >  
 > Granted this is true, but remember the material in the Thieves'  
 > World boxed set was meant to only apply if running in that  
 particular  
 > game world. This is the same material that allows one to create  
 > Mages with more than one College to begin with, something that  
 seems  
 > to be in direct contradiction with the way the Colleges were set up  
  
 > in the main game. This may, of course, be pure speculation, but it  
 > is certainly my interpretation of the Thieves' World boxed set  
 > material.

That is a good point

> > The Earth Magics college has two forms Pacific (as in peaceful  
 not  
 > > the ocean) and druidic. Although the connection with the druid's  
 > > religion is not explicitly mentioned it is surely what the  
 > designers  
 > > had in mind.  
 >  
 > > The College of Black magics itself is clearly based on  
 Witchcraft -  
 > > believed to incorporate elements of Anglo-Saxon (and maybe a bit  
 of  
 > > Celtic) pagan cults This college also contains many features I  
 > would  
 > > expect a religion to have (eg blessings and curses).  
 >  
 > Actually, I would beg to differ with you here slightly. Black  
 > Magic certainly has some elements of the darker sides of  
 witchcraft,  
 > notably the Crowley elements to it, but it is in no way  
 > representative of witchcraft as a whole. It certainly has a  
 literary  
 > basis with the dark arts, but I suspect many practicing witches and  
  
 > warlocks from the 1980s would have objected to the connection to  
 what  
 > they do on the basis of this College.

possibly true of today's witches. I've done research of the medieval  
 and Renaceance witchcraft and its seem smilar to the colege of Black  
 magics to me. Yes they have focused on the nastier side to make it  
 interesting for a role-playing system

> > Most of the magic users in legend are described as Priest(esses)  
 > and

> > they seem to cast things that would be best modelled as spells.  
 >  
 > Agreed, but there is a difference between a Priest of one of the  
 > pagan religions and a Priest of the Christian faith. Arthurian  
 > legend is a good example of this. However, more to the point, one  
 > could argue that a true Priest or Priestess receives their  
 abilities  
 > from a Divine source, whereas magic stems from the mana that  
 > surrounds us all. Miracles don't and should not reduce Fatigue in  
 > game terms. That makes them different from magic entirely.  
 Imnsho.  
 > :)

Yes - see my point on two forms of religion. I realise that miracles  
 for a PoL religion (eg christianity) should be different (although  
 one could argue that a 1 Ft cost is required as sacrifice to the diety

for useing some of his power, or to open a channel to the diety to  
 tap power) But for PoL miracles I would love to get away from  
 spells, but the time taken to draw up a list of rules for this or  
 Miracle list was more time than I have. Perhaps your rules are the  
 answer to my prayers

Thanks for your post

David

103 **From:** dbarrass\_2000 <david.barrass@e...>  
**Date:** Fri Aug 22, 2003 10:08am  
**Subject:** Re: The Golden Rule(s)

Ok we agree on a lot of basics

> No, it does not. But there is a clear indication here that the  
 > pagan temples and elements of magic mentioned above owe a clear  
 > allegiance of sorts to the Powers of Darkness, i.e., the DQ Demons,  
 > and that would suggest more of a connection to magic. The Powers  
 of  
 > Light are clearly meant to be the deities/gods/goddesses/etc.  
 within  
 > this framework.

Agreed

> > 4) The use of the word pagan to describe magical religions is  
 > > interesting; this implies that the opposite, Powers of Light, non-  
 > > pagan did the designers have Christianity in mind when hey wrote  
 > this?  
 >  
 > Very likely. You gotta remember when this game was written. :)  
 >  
 > > 5) The implied separation of magical beings from the Powers of  
 > > Light. Is this religion for the non inherently magical races  
 such  
 > as

> > humans?  
 >  
 > Beats me...but it makes for interesting speculation, doesn't it?  
 > I suspect the priestess associated with (a form of) witchcraft would  
 > be more what was in mind for the pagan temples and that aspect of  
 > this, but there is no real way to know.

Agreed - I see it as two forms of religion

> And where do you fit shamanism into the equation? <g>

See my spritis and religion document in the files section, this has Shamans in. They, in my system, are mages interacting with spirits in this and other dimensions. This document includes rules for making and interacting with spirits and what types of spirits there are. The cheif ones a shaman deals with are spirits of animals and the dead, either undead or ancestors. (PS a new draft is almost ready so if any one has comments you want to include in the new draft get them to me soon)

Please read the spritis and religion document. I think, and hope, that we're not that far apart in the basics of our systems, although we may have diverged from that point :--)

I'd love to see your system, perhaps they could be harmonised?

In anticipation of your next post

David

104 **From:** John M. Kahane <johnk-thinkpad@c...>

**Date:** Fri Aug 22, 2003 10:32am

**Subject:** JohnK's Priest Skill (Long)

Hullo, folks,

Well, I figured that the time has come to post the skill up to the two lists, and figured that this mailing list would be the best place to do so. Bear several things in mind. First of all, this skill has been something that I've been working on...well, let's just say for a long time. It is based on the article on Priest skill that was being written for the DQ system way back when the Religion supplement was well and truly in the works, and has been done up on the basis of the memory of the material (plus some of the notes that I did take on the formulae that were being used for certain parts of the skill). Secondly, it makes the assumption, as did that original material, that magic and religion were not considered all that "mutually inclusive", and thus reflects this...but I still think that it works when dealing with pagan religions, and I have added a reference to my own version of this (under section 166.6) that the Colleges of Shamanism, Witchcraft (which has undergone some revision the last little while to fit better with some of the precepts of ARCANES WISDOM), and others that

can be taken within the context of the pagan issues should be permitted if the GM allows. Thirdly, the concept of Miracles is one that will drive player and GMs who use this version of the Priest skill somewhat nuts. This is because, when it comes right down to it, the Miracles and other material on the deities and their areas of influence and the like were going to be in a separate, large-ish chapter of their own. Alas and alack, and all that... :( Finally, the Devoutness secondary characteristic is described in a separate article that I wrote which was published in the DQN a way back, and that was the characteristic that was going to be used for the purposes of devotion, belief, and all.

Take this for what you will, and I expect to see all manner of debate and the like on this skill. So, fire away... :) Personal comments can be addressed to me at this e-mail, or my more normal one of jkahane@c.... :)

Also, please note the copyright on this...yes, that's how long it's taken me to finish this "project" up. Now, all I have to do is the Dreamweaver skill. :)

#### 166. PRIEST

In any religion, there are those individuals who maintain the knowledge and perform the rituals associated with worship of the gods.

Occasionally, such individuals may call on their gods for blessings, to borrow powers, or even perform miracles. The Priest skill provides

a measure of the character's standing within his chosen Priesthood as well as his ability to call on the deity of his choice.

This skill is unlike any others, however, in that many abilities are ultimately left open to the GamesMaster. It is actually to provide a general framework within which the player and GM can define the actual potential for being a priest for particular religions and deities. The player and GM need to work together to provide some of the details of defining the framework of the religion: What God? What is its domain? What are its powers? What does it expect of its followers? What other gods may oppose it? It is then the GM's responsibility to play the part of the gods and decide when a character has fulfilled the requirements set upon him by his deity. Because of this, the GM needs to keep track of a rating for the bond between the god and the Priest. This rating, called Devoutness, ranges from 0 to around 100, and will vary as described in the section of DragonQuest Additional Rules, section 3.11.

Priests are powerful figures in the world of DragonQuest. Not only do they command control of power derived from the power of their god, but they may occasionally call upon the power of the gods to come to their aid. They can sanctify an area to protect those within it from the Powers of Darkness (or Powers of Light, depending), and can satisfy the souls of the dead to ensure a restful and peaceful death. The importance of the Priests in the world derives from their secret knowledge of the proper rituals to placate the gods, and

make them happy. Normal people rely on the priests to protect them from those elements outside the realms of magic: plagues, famines, bad luck, and a host of other miscellaneous maladies. The priests are also responsible for the dead, providing them with safe passage into the afterlife (whatever that afterlife may be, dependent on the religion), as well as safe entrance to children into this world.

There is a price to pay for all this: not all may become priests, and those that do walk a straight and narrow path, with many pitfalls and temptations that may lead them astray. They must be willing to follow orders and instructions from their gods, and sometimes clerical superiors, without question or hesitation. Those that fall from grace may never again enter the priesthood, and may even be hunted down by their more pious brethren. But to those that join the priesthood, the choice is not one they regret.

[166.1] A character who wishes to take the priest skill must meet the minimum requirement in certain Characteristics.

A character who wishes to take the priest skill must meet certain minimums in characteristics related to the ability. A priest must have a Willpower of at least 18 and a Devoutness of at least 25. If the character's Willpower or Devoutness are below the minimum values needed, the character expends one-quarter extra the Experience Points necessary to progress Ranks. If the character's Willpower is 24 or better, the character only expends three-quarters the Experience Points to progress Ranks. If the character has a Devoutness of greater than 60, the character expends three-quarters the Experience Points to progress Ranks. These modifiers are cumulative.

[166.2] A priest does not need to achieve Rank with any additional languages, but certain priestly functions require extra language Ranks.

While a priest is not required to have any extra language skills, it is suggested that the priest be familiar with the Spoken form of the Religious Common language at Rank 8, and the written form of the Religious Common language at Rank 7.

In addition, it is suggested that for a priest to rise above Rank 5, he must speak and read/write an extra two languages of his choice (preferably related to the area in which he serves), and that to rise above Rank 8, the priest must speak and read/write an additional two languages of his choice.

[166.3] As a priest progresses through the ranks of the priesthood, he

has a Knowledge Rank that increases through time and effort.

Each priest has a Knowledge Rank, abbreviated KR, that he gains when he enters the priesthood, and which rises over the course of time. A priest's Knowledge Rank is equal to one-half his Priest skill

Rank, rounded down.

While Devoutness (DV) represents the extent to which a priest believes in his deity, Knowledge Rank (KR) reflects the extent to

which the priest is familiar with the rituals, behaviours, knowledge, and other aspects of worship of the deity in question. In addition, Knowledge Rank is used to determine certain abilities of the priest, and is also used to incite Miracles, create holy (or unholy) objects and items, and to enable the priest to live his life in a monastic fashion. Each of the uses of Knowledge Rank (KR) is detailed below in the appropriate sections.

It should be noted that while Knowledge Rank begins at a value equal to one-half the Priest's Rank, rounded down, it rises and falls independently of the Priest Rank once the character enters play. There are various circumstances and situations that raise and increase

Knowledge Rank. Note that it can never be increased through the use of Experience Points.

If the priest does not meet the standards set forth for the worship

of the deity in question (see below, Section 166.15, but this can include regular prayers, vows, acts of worship or devotion, sacrifice,

etc.), the Knowledge Rank of the priest is reduced by one for each week that he does not obey these standards. If the priest does something or performs an act which is particularly beneficial to the deity, either performing an act for the deity or advancing the state of the deity's worship, increase the Knowledge Rank by one point. If the priest does something that goes against the creed or beliefs of the deity in question, reduce the Knowledge Rank by 1 to 3 points, and

reduce the character's Devoutness by at least 1 to 5 points. The Knowledge Rank of the priest is also reduced by one for each successful use of the priest of an ability which draws on the deity's power.

If the priest character's Knowledge Rank is reduced below zero (0),

the deity in question should punish the priest in some fashion. This may simply take the form of reducing the character's Priest Rank, or it may take the form of a Minor or Major Curse. If the deity's wrath is truly terrible, it could result in the deity smiting the character from existence.

Note that the priest cannot raise his Knowledge Rank if the character's Priest Rank is not equal to or exceeds the character's desired KR value.

[166.4] A priest must choose a specific deity whom he worships, and receives bonuses to perform skills related to the deity's area of influence.

A priest must choose one of the gods or goddesses (hereafter called

deities) to worship, as noted under the Devoutness (DV) characteristic. A character who chooses to be a priest may not worship more than one deity, and thus may not have multiple Devoutness ratings.

The character receives a bonus to their uses of any abilities or skills that are directly related to the area of influence of the deity. The bonus to skills is equal to  $+(2 \text{ per Priest Rank})\%$ . If

the priest does not have the skill in question, this will not give the priest Rank in the skill, but will increase their success chances. Furthermore, weapons and weapon categories receive a bonus of +1 per Priest Rank)% to the appropriate Strike Chances.

[166.5] Priests are typically addressed by titles, according to their Rank.

As a priest character progresses through the ranks of their priesthood, they are accorded certain titles to accompany their rank. These titles are reflected according to the Rank the priest has achieved as noted below:

Rank 0-2: Initiate, Novice

Rank 3-4: Acolyte, Brother, Sister

Rank 4-7: Priest, Father, Mother, Deacon

Rank 8: High Priest, High Priestess, Your Worship, Bishop

Rank 10: Arch Priest, Arch Priestess, Pope, etc.

[166.6] A priest may not become an Adept of any of the Colleges of Magic, with the exception of White Magics or Black Magics.

A priest may not become an Adept or Mage of any of the Colleges of Magic except for being a White Mage or a Black Mage. In order to qualify for the taking of a College of Magic, the character must still

meet the requirements of the College in terms of Magical Aptitude (MA)

and any other requirements as deemed necessary by the GM.

In the event that the priest chooses to be an Adept of the College of White Magics or Black Magics, the character derives a bonus to their abilities to cast spells from the College under their deity's influence. The Priest may add (Priest Rank x 2)% to their Cast Chances with spells from the appropriate College.

[166.7] When a priest achieves Rank 2, the character must determine their Calling within the ranks of the priesthood.

As a general rule, the Calling of a priest character should be determined in association with their particular skills. For example, an archivist would need to be fluent in reading/writing several languages, as well as having the Scribe Skill (see Section 169). An administrator would have the Steward Skill (see Section 170). In some

religious orders, the position of Healer would possibly be appropriate. Some religions may have prophets and seers, for whom Astrologer Skill would be appropriate. Priesthoods, notably monastic orders, often require the use of various craft skills (see Craftsman Skill, section 156) or domestic skills (for example, cooking, carpentry, sewing, and gardening). Orators and those who are preachers would place an emphasis on speaking skills along with perhaps some Troubadour or Courtesan Skills, since part of their tasks are to obtain converts. Such Callings are, of course, dependent on the nature of the particular religion of which the priest is a part. The GamesMaster and the player must agree on the particular skills needed for the character's Calling, and Rank in the Priest skill can never exceed rank in those skills by more than 2.

[166.8] Once a priest achieves Rank 4, he may begin to lead certain traditional ceremonies.

Once the priest character achieves Rank 4, 6, and again at 8, he may begin to lead certain traditional ceremonies. The ceremonies that

can be led are to be determined by the player and the GamesMaster together, based upon the tenets and beliefs of each individual religion. Some guidelines are provided below.

The Rank 4 ceremonies should include those which are private, frequent, and that have a low impact on the followers of the faith, and which may also be somewhat tedious (and this is why the higher Ranked priests delegate them).

Rank 6 ceremonies should be those which are higher profile, public rituals. These will typically involve hundreds of followers, occasionally high-ranking members of society who would take offense at

being forced to mingle with lower Rank priests, and the like.

Rank 8 ceremonies are those rituals that are vital to the religion.

Rank 10 ceremonies are those which, for whatever reason or tenet, can only be performed by the High Priest or leading religious leader of the religion in question.

In all cases noted above, the Base Chance for the priest to lead a private ceremony is equal to  $[20 + (WP \times 2) + (KR \times 3) + (\ll \text{ Priest Rank})]\%$ .

[166.9] Once a priest achieves Rank 6, he may begin to lead traditional public ceremonies.

Once the priest character achieves Rank 6, he may begin to lead certain traditional public ceremonies. The ceremonies that can be led

are to be determined by the player and the GamesMaster together, based

on the tenets and beliefs of each individual religion. Some guidelines are provided below.

The priest character cannot, however, lead ceremonies which are traditionally left to particular ranks of the priesthood. For instance, some religions have ceremonies which can only be performed by the High Priest or Priestess of the priesthood. The nature of any such ceremonies is dependent on the nature of the deity to whom the ceremony is dedicated, and should be determined by the GM. Note that having a comprehensive list of ceremonies is not needed or even advised. It is quite acceptable that, in a given situation, the player may ask the GM, "It seems like there should be an applicable ceremony for my Priest." (This gives the player a chance to really stick it to the GM. Conversely, it gives the GM a chance to really make the player character work for their deity and their religion.)

In all cases noted above, the Base Chance for the priest to lead a public ceremony is equal to  $[30 + (WP \times 2) + (KR \times 3) + (\text{Priest Rank})]\%$ .

[166.10] A priest may attempt to convert other characters and being to

become followers of their patron deity.

While the majority of individuals have a very strong religious stance and set of beliefs, one of the true strengths of priests is their ability to convert others to their religion and to the worship



of their deity. This is not, however, a simple task.

A priest can attempt to convert a number of beings equal to his  $[(\text{Priest Rank} \times 2) + (\text{KR})]$  at any one time. The attempt to convert a character or a congregation to another deity's worship takes at least 2 hours (-2 minutes per Rank). The Base Chance of converting a character to the worship of the priest's deity is equal to  $[(\text{Priest Rank} \times 2) + (\text{KR} \times 3) + (\text{WP of Priest} - \text{WP of target}) + (\text{Troubador or Courtesan Rank}/2)]\%$ . The GM may add any other modifiers that she sees fit, although language might be one of the deciding factors in this whole endeavour.

[166.11] A priest may bless or curse characters and beings as he sees fit, but has certain strictures to doing so.

A priest is capable of blessing or cursing individuals and groups in such fashions as the GamesMaster deems suitable for the deity in question. Note that the blessing or curse in question can take any form desired by the priest. Examples might include, "May the God of War give you righteous bravery to strike at your foes" (which might result in a bonus to the target's Willpower or Military Scientist Skill), or "May you be blinded by your greed" (which might result in the target character going blind, or perhaps being cursed to go blind when he sees something that he desires). Note that characters blessed

or cursed by a priest do not receive a Magical Resistance roll to the effect in question. The only thing which may moderate or mitigate the

target character's being affected by the blessing or curse is their Devoutness, and which deities they worship. This moderation of the severity of the blessing or curse is left as an exercise to the GamesMaster and her players.

As a general rule, the blessed or cursed being will receive a bonus

or penalty of  $(\text{Priest Rank} \times 2)\%$  to whatever set of circumstances are affected by the blessing or curse in question. The GamesMaster may rule that a blessing or curse is not appropriate because of the manner

in which it is phrased or due to the nature of the deity the character

worships. Furthermore, each blessing or curse the priest lays on a target reduces his Knowledge Rank (KR) by 1 point.

[166.12] A priest may call upon his deity for divine inspiration and guidance.

There are times when a priest will find himself at a loss for direction in his life, and at these times, the priest may turn to their deity for guidance. Through some combination of ritual, prayer, and sacrifice, the priest may attempt to receive the deity's attention

in the hopes of Divine Inspiration.

The Base Chance for a priest to receive successful Divine Inspiration is equal to  $[(\text{KR} \times 4) + \text{DV}]\%$ . Such an attempt will require

24 hours (-2 hours per Priest Rank). The GamesMaster should note that

divine inspiration is often circumspect or even cryptic, and quite often open to interpretation. Deities tend to have little patience when those they share their Divine Wisdom with are so obtuse as to miss its meaning (that is, Divine Inspiration should not be meaningless, but it can be obscure or subtle).

[166.13] When a priest has great need, he may be able to call upon his deity for a Miracle.

A priest may only call upon their deity to perform a Miracle in a time of great need. This has to be judged by the GM, as Miracles are not handed out frivolously, and they are not without cost. In addition, prayers of this sort are not always answered; a typical response to such questions is usually, "My child, in this may your faith be tested." The chart below provides some modifiers that will affect the chance of a Miracle occurring. This being said, the GM should note that this chart is only a reference, and not a hard and fast rule.

The Base Chance of a priest receiving a Miracle is 1%. The priest character may add « his Devoutness (DV) and his Knowledge Rank (KR) to this chance of success. A priest attempting a miracle should roll percentile dice; this die roll may be altered by the following modifiers:

#### Situation Modifier

Miracle attempted in this area in the past year -2

Miracle attempted in this area in the past six months -5

Miracle attempted by this person in the past year +2

Miracle attempted by this person in the past six months -2

Area is a high mana area -(Mana x 3)

Area is a Place of Power -4

Area is Magic consecrated ground -10

Area is consecrated to other deity -5

Area is consecrated to own deity +5

High Holy Day of the Power supplicated -5

In a temple devoted to the deity supplicated +5

Supplicant has demonic ties (deals with Demons often, travels with a Black Magician or Greater Summoner, has been granted a boon by a demon, etc.) -15

Supplicant has not been faithful -10

Supplicant has prayed in the last hour +1

Per week the supplicant spends in meditation +2

Supplicant has a selfless request +2

Supplicant has a selfish request -5

For every Rank in Priest Skill +1

Supplicant is on a holy Geas -5

Supplicant is under attack -3

Note that the request for a Miracle is not one that is open to further discussion. There are no deals or negotiating that take

place

- either the deity grants the Miracle, or doesn't. An unmodified result of "01" will always succeed. If a "100" or greater is rolled, something other than the intended deity is contacted; it is up to the GM to determine the results of this (a demon may appear as if called by the Call Master Spell (Black Magics, G-14, pg. 62), or perhaps a rival deity hears and grants a boon to the supplicant's enemies, etc.).

Assume deities to be masters of all forms of abilities and the like

that duplicate Magic within their own sphere of influence, and they are Rank 60 in all Skills. They could cast a spell, heal those in need, grant divine power to shoot lightning from the supplicant's head, or do whatever else the GM feels is appropriate to the situation

at hand and the deity in question. Resistance rolls to the effects of

abilities used by deities (such as duplicating magical effects) may either not be allowed at all (for example, in the case where the God of Winds uses the winds for some feat or effect, or the God of Thieves

wishes to hide something) or can be made with a -20 penalty (in such a

case where the GM determines that the deity does something that is equivalent to a spell with an MA of around 300, about Rank 50 with the

"spell," and casts for triple or quadruple effect). Perhaps an avatar

is summoned, with incredulous characteristics (in the 30s or so) and obscenely high Ranks (Giant Club at Rank 16, for example).

It is important to bear in mind that, unlike other fantasy roleplaying games where Miracles are commonplace and such terms as "clerics" are used, Miracles in the DragonQuest RPG are meant to make people stand in awe, to be awestruck by the effects of the Miracle in question. While Miracles are not bound by specific rules - the GM has

complete control over these - they do follow certain forms. For example, a character who falls off a 150-foot cliff and prays for a Miracle, lands hard and walks away from it. This is not a Miracle in the Priest rules offered here; the character landing, and breaking their bones, and surviving the fall is the Miracle in this case. The nature of Miracles are left up to the discretion of the GamesMaster, and the GM should apply a positive or negative modifier to the Success

Chance, depending on how she feels the Miracle in question "fits" with

what is being offered here.

It should also be noted that a successful use of the Priest skill to invoke a Miracle only results in the deity taking a favourable interest in the immediate concerns of the supplicant; this means that the deity may require some sort of service or favour from the supplicant, at the GM's discretion.

[166.14] A priest is able to create or imbue the essence of his deity into items or objects, and thus create divine items.

A priest is capable, with the aid of his deity, of creating

objects

that are imbued with the spirit or essence of the deity in question. The items thus created are often referred to as Holy or Unholy items and objects. A priest could imbue an object with the essence of his deity, such that it could be a weapon that is effective against specific forces or targets, to imbue water with the ability to strike down the Undead or some force aligned opposite to the deity in question (thus, an Earth deity's priest can create an object that can do extra damage or protect against the forces of Air), or can even repel the Undead. Note that the priest does not create the item itself, but imbues an item with a holiness or unholiness that he invokes into the item on behalf of his deity.

When a priest attempts to create such a holy or unholy item, the priest has a Base Chance equal to  $[(MD \times 2) + (KR \times 4)]\%$ . The priest requires 24 hours (-1 hour per Priest Rank) to create such an item, although complex items and the like may take longer at the GM's discretion. The item is treated as having an ability equal to « (Priest KR) for whatever purpose the item was intended, although a special success is treated as giving it the full KR, and a grievous success is treated as giving it the ability at  $(KR \times 1.5)$ . Thus, a Rank 4 Priest with Knowledge Rank (KR) at 8 who attempts to create holy water that will damage Undead, will do +4 damage to the Lesser Undead and +4 damage to the Greater Undead. A sword that is designed to function against Air-based beings created by a Priest with Knowledge Rank (KR) 8 would inflict +4 damage to creatures or entities of Air.

[166.15] A priest must adhere to a set of guidelines regarding his behaviour as it pertains to his deity and his religion.

All priests must pray every day to their deity for a period of no less than « (Knowledge Rank + 1) hours. This time can be broken up into periods throughout the day, although most religions have set times when prayers and devotions are conducted. If the priest fails to do so, see the notes in section 166.3 on Knowledge Ranks. In addition, the priest will lose all abilities and powers granted by the

Priest skill, and suffer a penalty of -10% to all Base Chances that involve the use of their priestly abilities, due to the lack of divine

support they normally receive when using these abilities.

Priests must also adhere to a strict set of rules that all priests of their religion must follow; some examples might include chastity (no sex), celibacy (no marriage), no meat, must never draw blood, must

pray facing east, must never cut hair, must go bald, must not kill specific creatures sacred to the deity, cannot speak, must tithe wealth to the religion followed (usually some 10%), cannot learn specific skills (such as Assassins in the case of the followers of Justice, or perhaps Navigator in the case of devotees of Earth, although they would be permitted Orienteering skill), must not use metallic objects, cannot refuse certain requests, cannot lie, etc. The GamesMaster should devise a set of restrictions for each character

wishing to learn the Priest skill, based on the specific deity they choose to worship. Failure to comply with these strictures results

in the same penalty as if the priest had failed to pray; however, in these cases, the priest will suffer the penalties for at least a number of days equal to his (Devoutness - Priest Rank), possibly longer, depending on the nature of the transgression and the will of the deity.

Blatant actions against the strictures of the deity may result in a loss of Rank in Priest skill and/or Knowledge Rank or even a geas.

[166.16] A priest of a given religion must usually engage in monastic behaviour for part of a given period of time, usually in years. As a general rule, priestly orders are somewhat monastic- or sisterhood- oriented in their nature, and require the priest to take a monastic pilgrimage to strengthen their faith, maintain their belief in the priest's deity, and to rededicate themselves to the deity in question. However, not all religious orders are monastic or require this. This should be decided by the GamesMaster and the player, depending on the nature of the deity and religion in question. A priest of a monastic order is usually required to spend up to [30 + (Priest Rank x 2) + KR] days in a monastic setting, worshipping their deity and re-dedicating themselves to the deity in question once every (KR - 1) years. Some priests spend even more time on these retreats, simply because they are so spiritually fulfilling. If a priest fails to spend the amount of necessary time in a monastic environment, his spiritual beliefs gradually give way to a more worldly set of values, and the priest loses 5 Ranks in Priest skill and a corresponding drop of 3 Knowledge Ranks. When the priest does decide to fulfill his monastic retreat obligations, the priest must spend an extra (Priest Rank + KR)2 weeks in the monastic worship and solitude.

[166.17] The social position and status of the priest character has certain advantages and disadvantages. A priest is generally revered and respected by the people in the area in which they live and work (although not always by the nobility) within their own culture. In those cases where the GamesMaster feels it is appropriate, the priest may receive a bonus of (Rankx2)% to his reaction rolls. Conversely, in cases where the priest is most unwelcome (for example, a priest of the deity of Justice who is arbitrating in the Thieves' Guildhall), the priest suffers a penalty of (Rankx2)% to his reaction rolls. In some cases, the reaction roll is to be altered even if the priest's identity is a secret - the priest simply carries an aura of the divine which affects those around him.

[166.18] A priest may be called upon by their patron deity to perform a quest or other similar service. The deities do not tend to just give their blessings and a portion of their power to their priests and servants, and usually expect some service in return. Once per season, the GamesMaster should roll to

determine if the priest's deity calls upon him to perform a service. The chance of this happening is equal to the character's (Priest Rank)%. It can be assumed that the deity of the character in question has at least Rank (D10+50) with the equivalent of the Geas ability. If the character is contacted, and even attempts to resist the service or geas of the deity (in a manner deemed suitable by the GM, of course), he will lose all his Ranks with Priest skill (with that deity, at least). Quests handed down in this fashion are not necessarily dangerous, but could be tests of faith. The higher the Rank of the priest, the more likely the geas or quest is to be of a somewhat perilous nature.

[166.19] A priest must pay [150 + (Rank x 200)] Silver Pennies per year for the necessary supplies and tools needed for the basic religious rituals and the like each year.

As a general rule, this would include ceremonial garb, books and scrolls, minor artifacts (for example, crucifix, staves, amulets, symbols of the deity), incense and the like.

If the priest fails to pay this yearly cost, the character's Rank with the skill is reduced by two Ranks below the actual Rank he has with the skill. If the character does not pay the fees for two consecutive years, his Priest Rank is permanently reduced by one. Note the reduction in Priest Rank automatically causes a reduction of 1 to 3 points in Knowledge Rank (KR) that the priest may have.

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... Diamond (n.): A lump of coal that made good under pressure.

JohnK

from the Lap of OS/2

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105 **From:** green\_skies\_at\_night <green\_skies\_at\_night@y...>

**Date:** Fri Aug 22, 2003 9:58pm

**Subject:** Spirits and Religion

In looking over the Spirits and Religion document, I'd like to congratulate David Barrass on his hard work and thoughtful presentation. Having said that, I was wondering what the thought was behind Cleric types not being able to use mana, instead deriving power from a god, who in turn derives his power from his believers. Why is mana anathema to priests? It seems to me, there might be some colleges which practice white magicks, with the blessing of the Lords

of Light or Light Powers. Should the practice of miracles and the rituals of the religious be any different, than say, the black mage, who is a kind of priest (albiet serving the Dark Powers) in his own right? Philosophically, I have my own take on the subject, but I'd be

interested to hear from the group. Does this system allow for one

Creator, for it seems geared toward entire pantheons of dieties (much in the greco-romano tradition)? The various planes of existence seem clear to me as well. The original DQ system owns its beginnings primarily to two sources of fiction, those being the writings of Ursula Le Guin, and J.R.R Tolkien. Neither of these bodies of work has the same flavor as that presented in David's document, though one must also consider the European mythos, which was another influence on the game system. So, Paganism brings us to druids, the spirits of leaf, river, and vine, as well as burgeoning Christianity (which, I for one, will never use in a campaign!). I'm just throwing this out there in the hope that others may respond in kind. Overall, nice work David!

106 **From:** dbarrass\_2000 <david.barrass@e...>  
**Date:** Sat Aug 23, 2003 7:44am  
**Subject:** Re: Spirits and Religion

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> congratulate David Barrass on his hard work and thoughtful  
> presentation. Having said that, I was wondering what the thought  
was  
> behind Cleric types not being able to use mana, instead deriving  
> power from a god, who in turn derives his power from his believers.  
  
> Why is mana anathema to priests?

This was based on the DQ book - check out the section on consecrated ground, first page of the magic section.

>It seems to me, there might be some  
> colleges which practice white magicks, with the blessing of the  
Lords  
> of Light or Light Powers. Should the practice of miracles and the  
> rituals of the religious be any different, than say, the black  
mage,  
> who is a kind of priest (albiet serving the Dark Powers) in his own  
  
> right? Philosophically, I have my own take on the subject, but I'd  
be  
> interested to hear from the group. Does this system allow for one  
> Creator, for it seems geared toward entire pantheons of dieties  
(much  
> in the greco-romano tradition)? The various planes of existence  
seem  
> clear to me as well. The original DQ system owns its beginnings  
> primarily to two sources of fiction, those being the writings of  
> Ursula Le Guin, and J.R.R Tolkien. Neither of these bodies of work  
> has the same flavor as that presented in David's document, though  
one  
> must also consider the European mythos, which was another influence

> on the game system. So, Paganism brings us to druids, the spirits  
of  
> leaf, river, and vine, as well as burgeoning Christianity (which, I  
  
> for one, will never use in a campaign!). I'm just throwing this out  
  
> there in the hope that others may respond in kind. Overall, nice  
> work David!

Thanks

I see paganism as serving many gods, many of whom will see themselves  
  
as on the same side as the Powers of Light. Just because they're  
pagan doesn't make them evil. However, as I read the book, it does  
not make them the same as the Powers of Light. Hence the two forms  
of religion Pagan priest and Powers of Light Cleric

I see it that the PoL have found another way, possibly for higher  
motives or to ultimately remove magic and so cut out the competition  
of Pagan gods - two of many scenarios that could explain this

David

107 **From:** dbarrass\_2000 <david.barrass@e...>  
**Date:** Sat Aug 23, 2003 7:50am  
**Subject:** Re: JohnK's Priest Skill (Long)

Got it printed ( big Thanks for posting it) - give me a couple of  
  
days to look over it

David

108 **From:** green\_skies\_at\_night <green\_skies\_at\_night@y...>  
**Date:** Sat Aug 23, 2003 10:35am  
**Subject:** Re: Spirits and Religion

Thanks for clearing that up, David. :)

109 **From:** tmckelvey77089 <tmckelvey77089@y...>  
**Date:** Sat Aug 23, 2003 0:25pm  
**Subject:** Re: JohnK's Priest Skill (Long)

John,

I'm having trouble finding your article on the Devoutness  
  
characteristic. Would you repost it here?

Thanks,  
Ted McKelvey



110 **From:** tmckelvey77089 <tmckelvey77089@y...>  
**Date:** Sat Aug 23, 2003 0:25pm  
**Subject:** Re: JohnK's Priest Skill (Long)

John,

I'm having trouble finding your article on the Devoutness  
characteristic. Would you repost it here?

Thanks,  
Ted McKelvey

111 **From:** green\_skies\_at\_night <green\_skies\_at\_night@y...>  
**Date:** Sat Aug 23, 2003 4:15pm  
**Subject:** A Wicked Wizard Punished

One day a wizard told a man whom he knew that, if any one were to climb a certain mountain-peak and jump off on to the belt of clouds below, he would be able to ride about on them as on a horse, and see the whole world. Trusting in this, the man did as the wizard had told

him, and in very truth was enabled to ride about on the clouds. He visited the whole world in this fashion, and brought back a map which

he had drawn of the whole world both of men and of gods. On arriving back at the mountain-peak in Aino-land, he stepped off the cloud on to the mountain, and, descending to the valley, told the wizard how successful and delightful the journey had been, and thanked him for the opportunity kindly granted him of seeing sights so numerous and so strange.

The wizard was overcome with astonishment. For what he had told the other man was a lie, a wicked lie invented with the sole intention of causing his death; for he hated him. Nevertheless, seeing that what he had simply meant for an idle tale was apparently an actual fact, he decided to see the world himself in this easy fashion. So, ascending the mountain-peak, and seeing a belt of clouds

a short way below, he jumped off on to it, but was instantly dashed to pieces in the valley below.

That night the god of the mountain appeared to the good man in a dream, and said: "The wizard has met with the death which his fraud and folly deserve. You I kept from hurt, because you are a good man. So when, obedient to the wizard's advice, you leapt off on to the cloud, I bore you up, and showed you the world in order to make you a

wiser man. Let all men learn from this how wickedness leads to condign punishment!"

112 **From:** John Rauchert <john.rauchert@s...>  
**Date:** Sat Aug 23, 2003 6:48pm  
**Subject:** RE: Re: JohnK's Priest Skill (Long)

JohnK's original article on Devoutness can be found at the DragonQuest Newsletter Archive. It appeared in Volume 2 Number 5 May 1995

<http://johnrauchert.brinkster.net/dq/archive/dqnewsletter/dqv2n5.htm>

-----Original Message-----

From: tmckelvey77089

To:

Sent: 23/08/03 12:25 PM

Subject: [DragonQuestCathedral] Re: JohnK's Priest Skill (Long)

John,

I'm having trouble finding your article on the Devoutness characteristic. Would you repost it here?

Thanks,  
Ted McKelvey

113 **From:** John M. Kahane <jkahane@c...>  
**Date:** Sun Aug 24, 2003 7:43am  
**Subject:** Re: Re: Spells in Religion

Hullo, David,

On Fri, 22 Aug 2003 15:56:09 -0000, dbarrass\_2000 wrote:

```
>> Probably for some of the same reasons that I do. :) Basically,
>> the DQ material on religion that I have heard about and seen
>>(granted this was many years ago) was always meant to keep
>>religion and magic separate from one another. I don't remember
>>where I've seen it in the various editions of the game, but there
>>were a couple of places where this is hinted at.
>
>I partly agree, I would split it into two forms of religion "pagan" -
>magical in nature and PoL - separated from magic
```

Frankly, I don't think that there is a need to split it into pagan and PoL, to be honest. The Priest skill, if handled right and worked with by a GM and player who both have a good grasp of what they're doing, should be able to use the same skill to do this. Besides, in most pagan religions one tends to have shamans, witches, and the like, rather than priests, so...

```
>> > I have always assumed that his was how magical religions worked
>> > This is from hints:-
>> > In Thieves World already posted:-
>> > "...it is suggested that these priests be granted quasi-clerical
>> > abilities (as in pagan and early Catholic legend). These rely
>> >heavily on ritual-- in both senses of the word-- and personal
>> >magic, which is intended to directly affect an individual (the
```

>> >Healer skill [55] and curses [84.3 et seq.] are good examples  
 >> >of this). Presumably, spells which are scaled-down versions  
 >> >of the liege god's special powers are part of the priest's  
 >> >repertoire".  
 >> > Spells are explicitly mentioned.  
 >>  
 >> Granted this is true, but remember the material in the Thieves'  
 >> World boxed set was meant to only apply if running in that  
 >> particular game world. This is the same material that allows one  
 >> to create Mages with more than one College to begin with,  
 >> something that seems to be in direct contradiction with the way  
 >> the Colleges were set up in the main game. This may, of course,  
 >> be pure speculation, but it is certainly my interpretation of the  
 >> Thieves' World boxed set material.  
 >  
 >That is a good point

What bugs me about this is that most people just assume that the Thieves' World material is canon for the DRAGONQUEST game system, and not specific rules for the Thieves' World environment.

>> > The College of Black magics itself is clearly based on  
 >> >Witchcraft - believed to incorporate elements of Anglo-Saxon  
 >> >(and maybe a bit of Celtic) pagan cults This college also  
 >> >contains many features I would expect a religion to have  
 >> >(eg blessings and curses).  
 >>  
 >> Actually, I would beg to differ with you here slightly. Black  
 >> Magic certainly has some elements of the darker sides of  
 >> witchcraft, notably the Crowley elements to it, but it is in no way  
 >> representative of witchcraft as a whole. It certainly has a  
 >> literary basis with the dark arts, but I suspect many practicing  
 >> witches and warlocks from the 1980s would have objected to  
 >> the connection to what they do on the basis of this College.  
 >  
 >possibly true of today's witches. I've done research of the  
 >medieval and Renascence witchcraft and it seems similar to the  
 >college of Black magics to me. Yes they have focused on the  
 >nastier side to make it interesting for a role-playing system

Ah, but remember this was the 1980s, the period when D&D was being accused as contributing to the murder and the like by kids who were playing the game, and when witchcraft was considered an evil, and its real life wiccan practitioners were all in hiding and the like. The game's focus was similar to that, and hence the College of Black Magics was very much a menace within the context of the game and the game world. Frankly, I wouldn't use a Black Mage to simulate a witch or warlock or whatever, not the way the first two editions set them up. Of course, one doesn't have that worry with the 3rd Edition. :)

>> > Most of the magic users in legend are described as Priest(esses)  
 >> > and they seem to cast things that would be best modelled as  
 >> >spells.  
 >>  
 >> Agreed, but there is a difference between a Priest of one of the  
 >> pagan religions and a Priest of the Christian faith. Arthurian

>> legend is a good example of this. However, more to the point, one  
 >> could argue that a true Priest or Priestess receives their  
 >>abilities from a Divine source, whereas magic stems from the mana  
 >>that surrounds us all. Miracles don't and should not reduce Fatigue  
 >>in game terms. That makes them different from magic entirely.  
 >Imnsho. :)  
 >  
 >Yes - see my point on two forms of religion. I realise that miracles  
 >for a PoL religion (eg christianity) should be different (although  
 >one could argue that a 1 Ft cost is required as sacrifice to the diety  
 >for useing some of his power, or to open a channel to the diety to  
 >tap power) But for PoL miracles I would love to get away from  
 >spells, but the time taken to draw up a list of rules for this or  
 >Miracle list was more time than I have. Perhaps your rules are the  
 >answer to my prayers

I guess you need to tell me whether the Priest skill that I've  
 just presented addresses that question at all. :) Of course, like I  
 said, I suspect people will either hate what I've done for the skill or  
 like it.

....."Wait, you can smell Crichton in all of this?" - Aeryn "Yes. His odour  
 is even stronger than yours." - D'Argo "I don't have an odour." - Aeryn (FS; TOBM)

JohnK  
 e-mail: jkahane@c...  
 web page: <http://www.comnet.ca/~jkahane>

114 **From:** John M. Kahane <johnk-thinkpad@c...>  
**Date:** Sun Aug 24, 2003 2:15pm  
**Subject:** Re: Re: JohnK's Priest Skill (Long)

Hullo, Ted,

On Sat, 23 Aug 2003 18:25:01 -0000, tmckelvey77089 wrote:

>I'm having trouble finding your article on the Devoutness  
 >characteristic. Would you repost it here?

Sure thing, not a problem... The excerpt from my Additional  
 Rules material on Devoutness follows:

-----

[3.11] Devoutness is a measure of the extent to which the character  
 honestly believes in a specific deity or in a group of deities.

The Devoutness (DV) characteristic is one that is the most  
 flexible and difficult of all to characterize due to the nature of  
 the matter of religion. Devoutness represents the honest belief of a  
 character in a deity and/or a group of deities (commonly called a  
 pantheon).

The world around the characters possesses much in the way of  
 history and ancient lore, and religion is a part of this world.  
 While a character may choose not to have a belief in any form of

deities or gods, it is likely that the character's personality is one that gives a respect to a certain type of deity or to a specific deity. The character's Devoutness represents the extent to which the character places faith in the gods of the game world and campaign, and could have long term effects. Each character will determine her own DV value, based on personal beliefs and aspects of the character's personality.

Thus, a farmer might not be overly religious, but he will have a healthy respect for the goddess of agriculture and may offer small things at an altar to the goddess after a good harvest or may appeal in her name during a hard day in the fields. The character would have a DV of perhaps 1 or 2. A thief who is highly superstitious, on the other hand, might choose to have a strong worship of the god of thieves, possibly due to the influence of the Thieves' Guild or because of personal belief. This character would give a certain sum of money every month at the temple of the god, and might perform certain rituals at various times or just before committing an act of thievery. This character would have a DV of perhaps 3, 4, or even as high as 5.

[5.9] The character begins with a Devoutness that is determined by the character's religious intent.

The player character determines her Devoutness based on the extent to which she wishes to worship the deities. Devoutness ranges from 0 (almost non-belief) to 100 (a total religious fervour), and there is also the realm of "A" which stands for atheism. The character must choose a Rank for their Devoutness at the time they create the character.

It is important to note that a character can choose to worship more than one god or goddess. If a character chooses to worship a second deity, she cannot have a Devoutness higher than (DV1-1), and if the character chooses to worship a third deity, she cannot have a Devoutness higher than (DV2-3), where the DV with subscript refers to the previous DV value. No character may choose to worship more than three deities, but a Devoutness Rank can be chosen with an entire pantheon (which would be highly unusual to say the least).

-----

Hope this material is what you were looking for.

... If hot air rises, why aren't Ottawa and Washington in orbit?

JohnK  
from the Lap of OS/2  
johnk-thinkpad@c...  
<http://www.comnet.ca/~jkahane>

115 **From:** dbarrass\_2000 <david.barrass@e...>  
**Date:** Mon Aug 25, 2003 2:27am  
**Subject:** Re: Spells in Religion

<snip as this thread is getting too long>

> Frankly, I don't think that there is a need to split it into  
pagan  
> and PoL, to be honest. The Priest skill, if handled right and  
worked  
> with by a GM and player who both have a good grasp of what they're  
> doing, should be able to use the same skill to do this. Besides,  
in  
> most pagan religions one tends to have shamans, witches, and the  
like,  
> rather than priests, so...

The split into two is based on the DQ book, where concecrated ground:-

"Barrows, pagan temples (those in which magic forms part of the  
ritual) <snip> can never be consecrated ground."

I would much rather have had one skill, but I felt this precluded it

The Pagan religions of Greece, Rome, Egypt all had priests and  
preistesses presiding over a complex religion. Do you classifiy  
these as a PoL (or PoD) or pagan religion?

<snip again>

> >That is a good point  
>  
> What bugs me about this is that most people just assume that  
the  
> Thieves' World material is canon for the DRAGONQUEST game system,  
and  
> not specific rules for the Thieves' World environment.

true, but it was writen by DQ people for DQ so it must give some  
clues to what they were thinking. Just how much is the question.

<snip>

> >possibly true of today's witches. I've done research of the  
> >medieval snd Renacence witchcraft and its seem smilar to the  
> >colege of Black magics to me. Yes they have focused on the  
> >nastier side to make it interesting for a role-playing system  
>  
> Ah, but remember this was the 1980s, the period when D&D was  
being  
> accused as contributing to the murder and the like by kids who were  
> playing the game, and when witchcraft was considered an evil, and  
its  
> real life wiccan praticioners were all in hiding and the like. The  
> game's focus was similar to that, and hence the College of Black  
Magics  
> was very much a menace within the context of the game and the game  
> world. Frankly, I wouldn't use a Black Mage to simulate a witch or  
> warlock or whatever, not the way the first two editions set them  
up.  
> Of course, one doesn't have that worry with the 3rd Edition. :)

sadly not :--(

From where I work I can see the village where 200 witches were burnt in 1590. They were, apparently, inspired by the Devil to throw a cat into the sea to summon a storm in an attempt to kill the King. The new protestant religion growing up in Scotland at the time would consider the College of Black Magics a terrifying justification of their acts, I believe - and I fully accept your right to disagree - that this type of witchcraft was the basis of the College. Sadly there is no way of knowing now :--( Quite possibly it was both influences. The degree of scholarship that went into the original DQ is one of the things I love about it.

<snip>

> >Yes - see my point on two forms of religion. I realise that miracles  
> >for a PoL religion (eg christianity) should be different (although  
> >one could argue that a 1 Ft cost is required as sacrifice to the diety  
> >for using some of his power, or to open a channel to the diety to  
> >tap power) But for PoL miracles I would love to get away from  
> >spells, but the time taken to draw up a list of rules for this or  
> >Miracle list was more time than I have. Perhaps your rules are the  
> >answer to my prayers  
>  
> I guess you need to tell me whether the Priest skill that I've  
> just presented addresses that question at all. :) Of course, like I  
> said, I suspect people will either hate what I've done for the skill or  
> like it.

I have read it and it looks promising but I have some questions that I'll ask in another post :--)

This is one of the things I like and dislike about DQ. The lack of canonical rules makes life frustrating when you need a quick answer to deal with a situation. But it's also liberating, feel there's a gap in the rules? Make your own, who's to stop you? As long as your group is happy to play there's not going to be the headache of transferring their characters to someone else's game world. You, like me and others, are making our ideas available to DQ world to the benefit of all. That has to be a good thing, and your record of contribution is one that I would be proud to have.

David

116 **From:** Bruce Probst <bprobst@n...>  
**Date:** Mon Aug 25, 2003 2:28am  
**Subject:** Re: Re: Spells in Religion

On Sun, 24 Aug 2003 09:43:07 -0400, "John M. Kahane" <jkahane@c...> wrote:

>Besides, in  
 >most pagan religions one tends to have shamans, witches, and the like,  
 >rather than priests, so...

This is a bit of an over-simplification. "Pagan" generally means "non-Christian", so this isn't really true. Lots of "pagan" religions had perfectly structured priesthoods, they just weren't (or aren't) \*Christian\* priests.

I think the distinction should really be between "structured" religions and "non-structured" ones. In a "structured" religion being a priest is pretty much all you do. In a "non-structured" religion being a priest is something you do in addition to whatever else you normally do.

You can break it down even further ... in some "non-structured" religion you have "part-time priests", in others they don't even have that -- the religious worship is something that you do as an individual, and you have no "flock" to care for or guide.

Any religious "rules" ought to be able to cope with one extreme as well as the other.

-----  
 Bruce Probst bprobst@n... ICQ 6563830  
 Melbourne, Australia MSTie #72759 SCA #80160  
 "Rock and roll Martian."  
 ASL FAQ <http://www.users.bigpond.net.au/mantis/ASLFAQ>

117 **From:** dbarrass\_2000 <david.barrass@e...>  
**Date:** Mon Aug 25, 2003 4:35am  
**Subject:** Re: Spells in Religion

--- In DragonQuestCathedral@yahoogroups.com, Bruce Probst  
 <bprobst@n...> wrote:

> I think the distinction should really be between "structured"  
 religions and  
 > "non-structured" ones. In a "structured" religion being a priest  
 is pretty  
 > much all you do. In a "non-structured" religion being a priest is  
 something  
 > you do in addition to whatever else you normally do.  
 >  
 > You can break it down even further ... in some "non-structured"  
 religion you  
 > have "part-time priests", in others they don't even have that -- the  
 > religious worship is something that you do as an individual, and  
 you have no  
 > "flock" to care for or guide.  
 >  
 > Any religious "rules" ought to be able to cope with one extreme as  
 well as  
 > the other.

The part time priest I think is covered by the fact that it is a



skill rather than a character class.

Your point about the individual relationship with your diety without the intermediary of a priest is a good one. However, even here there are spiritual leaders able to provide guidance and interpretation. Such a person would be a Lay reader in presbeterian protestant religions, and I beleive that a Rabi or imam fullfill similar roles, if some one knows better please correct me.

Perhaps there is an arguement for a rank 0 priest being the state most worshippers acheive in the personal relationship religions - I'll have to think of the implications. In my draft rules, which I will post hopefully later this week, I've changed the PoL priest rules to include priest, monk and <Layman>, the latter for this purpose, but there's always that can be done  
To stimulate debate I'll included this rule change in this post:

[110.1] point 3 added

Laymen do not proceed into the highest reaches of the clergy, and so do not have the power of the other two, but similarly do not have some of the restrictions. They generally are spiritual guiders in small communities not large enough to justify a priest, or in religions that do not hold with interactions with the powers via priests, encouraging a more personal communication with the Powers

added to [110.17]

A Layman does not gain any of the abilities in sections [110.18] to [110.20] (nor can he collect followers), but he does keep and can improve the abilities gained before rank 3.

In the pagan religions I've added a bit to cope with non-structured religions. I'm not sure if its the best way to do it, I've toyed with the possibillity of some religions having priests of a pantheon rather than an individual Diety, but not sure what the best way to do it is.

[106.10] In certain primitive religions a priest may officiate in for more than one Facet of a God or even more than one God.

This is dependant on the pantheon and generally only occurs in primitive societies that do not have the centres of population to allow the priests to specialise. If a priest wishes to become a priest for more than one god or facet of a god the following restrictions apply:

1. The priest must meet all requirements to be the Facet's or God's priest
2. The gods must be of the same pantheon
3. The gods must not be opposed
4. The priest must spend at least one hour in Purification (Q-8) or [32.2] in between officiating in ritual for the different gods or using a talent or spell or ritual of different deities.
5. The priest has separate ranks for each of his deities, essentially they are separate skills
6. The experience point cost for improve religious talents, spells and rituals is separate. Therefore these must be ranked individually for each god and the experience points spent to gain these spent individually. For example ranks gained in Payer for one

god will not make gaining ranks in Payer for another god cheaper.  
 7. The priest may collect followers, but the limit for all followers of all religions is still his WP. The priest collects followers for his god individually. So, for example a priest may have 4 followers for one deity and 3 for another to a total of his WP.  
 8. The rules of individual Gods and facets may prohibit this  
 The priest has a reduced obligation to contact the deity. At least one contact with any deity must be made as [106.7] and the contacts must be shared between the deities, but one contact of some form must be made at a minimum of once per month per god. The God will require that its festivals are observed. Failure to comply will result in the penalties of [106.7] to all religious success chances irrespective of deity. The same contact rules apply to retaining followers  
 All other restrictions and powers of priests remain unchanged

David (really enjoying this news group - I must do some work some time)

118 **From:** John M. Kahane <jkahane@c...>  
**Date:** Mon Aug 25, 2003 7:13am  
**Subject:** Re: Re: JohnK's Priest Skill (Long)

Hullo, David,

On Sat, 23 Aug 2003 13:50:26 -0000, dbarrass\_2000 wrote:

>Got it printed ( big Thanks for posting it) - give me a couple of  
 >days to look over it

Oh, I didn't expect people to start commenting on it right away, simply because it is so large and there's a lot of material in it. I don't know what most of the folks around here are going to think of it, to be honest, but we'll see when the fallout and the comments on the material start coming in.

Oh, and I've posted up the relevant excerpts from my Additional Rules material on Devoutness, for those who want it, since it's relevant to the Priest skill.

.....Education is a poor substitute for cognition.

JohnK  
 e-mail: jkahane@c...  
 web page: <http://www.comnet.ca/~jkahane>

119 **From:** John M. Kahane <jkahane@c...>  
**Date:** Mon Aug 25, 2003 7:04am  
**Subject:** Re: Re: The Golden Rule(s)

Hullo, David,

On Fri, 22 Aug 2003 16:08:32 -0000, dbarrass\_2000 wrote:

>Ok we agree on a lot of basics

So it would seem. :)

>> No, it does not. But there is a clear indication here that the  
>> pagan temples and elements of magic mentioned above owe  
>>a clear allegiance of sorts to the Powers of Darkness, i.e., the  
>>DQ Demons, and that would suggest more of a connection  
>>to magic. The Powers of Light are clearly meant to be the  
>>deities/gods/goddesses/etc. within this framework.  
>  
>Agreed

And yet while this seems to be so obvious and clear from the material presented in the game, it's amazing how many players and folks who run the game don't see this. Sometimes this is the sort of thing that can really drive a GM or player crazy, but I guess when it comes down to it, there aren't a lot of GMs who actually use religion or think religion through in roleplaying games. And because of the manner in which religion has been portrayed in rpgs in the past, there is a stereotypical attitude of how to bring it into one's rpg and all.

>> Beats me...but it makes for interesting speculation, doesn't  
>>it? I suspect the priestess associated with (a form of)  
>>witchcraft would be more what was in mind for the pagan  
>>temples and that aspect of this, but there is no real way to  
>>know.  
>  
>Agreed - I see it as two forms of religion

While one can argue that it is two forms of religion, I think that it can be seen as two aspects of the same way in which religions are dealt with. Besides, most people don't associate paganism with religion per se.

>> And where do you fit shamanism into the equation? <g>  
>  
>See my spritis and religion document in the files section, this has  
>Shamans in. They, in my system, are mages interacting with spirits  
>in this and other dimensions.

Yes, I've seen the article in question, and you've defined the Shamans and their form of magic quite nicely. I have something of a variant on the College of Shamanism, which is the last College I intend to bring into the game for a while (giving a total of 24 Colleges of Magic).

I'm looking forward to seeing the new draft of the material, btw.  
:)

.....The world is a beautiful book, for those who can read it.

JohnK  
e-mail: jkahane@c...  
web page: <http://www.comnet.ca/~jkahane>

120 **From:** John M. Kahane <jkahane@c...>  
**Date:** Mon Aug 25, 2003 7:10am  
**Subject:** Re: Spirits and Religion

Hullo, Green\_Skies,

On Sat, 23 Aug 2003 03:58:02 -0000, green\_skies\_at\_night wrote:

>In looking over the Spirits and Religion document, I'd like to  
>congratulate David Barrass on his hard work and thoughtful  
>presentation. Having said that, I was wondering what the  
>thought was behind Cleric types not being able to use mana,  
>instead deriving power from a god, who in turn derives his  
>power from his believers. Why is mana anathema to priests?

I would assume that this is based on some of the material to be found in the DQ rules, notably the material on consecrated ground, and some other reference and the like found in various sections of the magic section. David would have to answer you on that.

>The original DQ system owns its beginnings primarily to two  
>sources of fiction, those being the writings of Ursula Le Guin,  
>and J.R.R Tolkien.

Actually, the DQ system has its beginnings in a whole bunch of fantasy fiction and literature, of which Le Guin and JRRT are only a pair. The game also has been influenced by other writers, historical material, and largely by folklore and mythology.

....."She is a Leviathan. It's is the single defensive manoeuver she is capable of." - D'Argo (FS; Pr)

JohnK  
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## DragonQuestCathedral Archive Posts 121-151

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121 **From:** dbarrass\_2000 <david.barrass@e...>

**Date:** Mon Aug 25, 2003 9:30am

**Subject:** Re: The Golden Rule(s)

> And yet while this seems to be so obvious and clear from the  
> material presented in the game, it's amazing how many players and  
folks  
> who run the game don't see this. Sometimes this is the sort of  
thing  
> that can really drive a GM or player crazy, but I guess when it  
comes  
> down to it, there aren't a lot of GMs who actually use religion or  
> think religion through in roleplaying games. And because of the  
> manner in which religion has been portrayed in rpgs in the past,  
there  
> is a stereotypical attitude of how to bring it into one's rpg and  
all.

I see religion as an essential part of a Roleplaying world and I'm  
guessing you see it the same. Whatever you think of religion it has  
had incredible influence on our culture and has been the impetus  
behind some of the great (and terrible) events of this world. I  
would like it to have a similar role in my world.

> >> Beats me...but it makes for interesting speculation, doesn't  
> >>it? I suspect the priestess associated with (a form of)  
> >>witchcraft would be more what was in mind for the pagan  
> >>temples and that aspect of this, but there is no real way to  
> >>know.  
> >  
> >Agreed - I see it as two forms of religion  
>  
> While one can argue that it is two forms of religion, I think  
> that it can be seen as two aspects of the same way in which  
religions  
> are dealt with.

We may just have to agree to disagree on that :-- ) nothing wrong with

pluralism - after all this isn't a religion with absolutes :-- )

> Besides, most people don't associate paganism with  
> religion per se.

An interesting idea. I myself described the Pagan religions more as  
bargening with the Deities, but I think most Pagans would describe  
their beliefs as a true religion, even if the basis of interaction  
was different.

> >> And where do you fit shamanism into the equation? <g>  
> >  
> >See my spritis and religion document in the files section, this  
has

> > Shamans in. They, in my system, are mages interacting with spirits  
 > > in this and other dimensions.  
 >  
 > Yes, I've seen the article in question, and you've defined the Shamans and their form of magic quite nicely. I have something of a variant on the College of Shamanism, which is the last College I intend to bring into the game for a while (giving a total of 24 Colleges of Magic).

Ohh let's have a look. I've been prompted to check out some of your colleges. I've only skim read Witchcraft so far and I'm impressed.

> I'm looking forward to seeing the new draft of the material, btw.  
 > :)

still on course for later this week

David

122 **From:** dbarrass\_2000 <david.barrass@e...>  
**Date:** Wed Aug 27, 2003 6:02am  
**Subject:** Re: JohnK's Priest Skill (Long)

Hi John,

I've lots of questions on your priest write up, which on the whole, I like.

1) How do you gain Devoutness (I understand how it's generated in the first place and how it's lost), is it that if you do something

devout the GM awards you with some points?

2) Devoutness seems under used, but if you don't spend XPs on it I guess that's not a biggie

3) I don't understand this paragraph:-

"Note that the priest cannot raise his Knowledge Rank if the character's Priest Rank is not equal to or exceeds the character's desired KR value."

4) Your calling; would it be possible to buy additional callings at rank 10, the same way as you can buy extra terrains as a rank 10 ranger for example?

5) Does the priest pay Ft to cast the spells of the colleges, or does he lose KR (or even DV) instead as he is drawing on the Deity's power?

6) Section 166.14 - divine items

A "grievous" success KRx1.5, is this round up or down?

In the last bit you mention damage, what would be the effect if you wanted to increase success chance instead?

7) 116.13 miracles. I don't understand some of the modifiers:-

" Miracle attempted by this person in the past year +2

Miracle attempted by this person in the past six months -2"  
 Why is one a bonus and the other a penalty?  
 "Area is a high mana area -(Mana x 3)"  
 What does the (Mana x 3) mean?  
 "High Holy Day of the Power supplicated -5"  
 Why is this a penalty?  
 "Supplicant has demonic ties (deals with Demons often, travels with a

Black Magician or Greater Summoner, has been granted a boon by a demon, etc.) -15"  
 Presumably for PoD priests consorting with creature of light is a penalty and the above not a penalty  
 " Supplicant is on a holy Geas -5  
 Supplicant is under attack -3"  
 I would have thought these would make it more likely that the appeal would be heard  
 8) The biggie. If you're a priest of a Fire god or the Ocean god (for example), wouldn't it be more appropriate to take your spells and rituals from the college of Fire magics or Water magics respectively? Why did you decide against it? What distinguishes one of these priests from any other?

That will do for now :--)

Thanks  
 David

123 **From:** John M. Kahane <jkahane@c...>  
**Date:** Wed Aug 27, 2003 7:15am  
**Subject:** Re: Re: Spells in Religion

Hullo, David,

On Mon, 25 Aug 2003 08:27:58 -0000, dbarrass\_2000 wrote:

><snip as this thread is getting too long>

Agreed. It was getting too long. :)

>> Frankly, I don't think that there is a need to split it into pagan  
 >> and PoL, to be honest. The Priest skill, if handled right and  
 >> worked with by a GM and player who both have a good grasp  
 >> of what they're doing, should be able to use the same skill to  
 >> do this. Besides, in most pagan religions one tends to have  
 >> shamans, witches, and the like, rather than priests, so...  
 >  
 >The split into two is based on the DQ book, where concecrated  
 >ground:-  
 >"Barrows, pagan temples (those in which magic forms part of the  
 >ritual) <snip> can never be consecrated ground."  
 >  
 >I would much rather have had one skill, but I felt this precluded it

See, this is where I differed from you, in that I didn't see them being mutually exclusive at all. When it comes right down to it,

whether the religion is based on pagan beliefs or the Powers of Light, it's still a religion, and needs to follow a set of generic rules.

>The Pagan religions of Greece, Rome, Egypt all had priests and  
>preistesses presiding over a complex religion. Do you classifiy  
>these as a PoL (or PoD) or pagan religion?

Powers of Light/Powers of Darkness would have covered the Greek, Roman, and Egyptian mythologies quite nicely. Complexity of the religion has nothing to do with whether it is pagan or PoL/PoD in form and style.

><snip again>

>> >That is a good point

>>

>> What bugs me about this is that most people just assume that

>>the Thieves' World material is canon for the DRAGONQUEST

>>game system, and not specific rules for the Thieves' World environment.

>

>true, but it was written by DQ people for DQ so it must give some

>clues to what they were thinking. Just how much is the question.

Actually, it was written by Eric Goldberg (who had his hand more into the 1st than 2nd Editon of the game) for people who wanted to use the concepts out of Thieves' World in the DRAGONQUEST system. In many ways, it was more of a DQ "adaptation" to a specific set of fantasy literature than it was a clarification or modification of DQ rules to be used in the standard, normal DRAGONQUEST game.

[stuff snipped]

>> Ah, but remember this was the 1980s, the period when D&D

>>was being accused as contributing to the murder and the like by

>>kids who were playing the game, and when witchcraft was

>>considered an evil, and its real life wiccan praticioners were all

>>in hiding and the like. The game's focus was similar to that, and

>>hence the College of Black Magics was very much a menace

>>within the context of the game and the game world. Frankly, I

>>wouldn't use a Black Mage to simulate a witch or warlock or

>>whatever, not the way the first two editions set them up.

>> Of course, one doesn't have that worry with the 3rd Edition. :)

>

>sadly not :--(

Something that I never really understood, to be honest. There was no need for them to have chopped that material out of the 3rd Edition.

[stuff snipped]

>...consider the College of Black Magics a terrifying justification

>of their acts, I belive - and I fully accept your right to dissagree -

>that this type of witchcraft was the basis of the College. Sadly

>there is no way of knowing now :--( Quite possibly it was both

>influences. The degree of scollarship that went into the original

>DQ is one of the things I love about it.

As you point out, there is no way that we will ever know, unless



one of the DQ designers becomes active here on the list (which I doubt is going to happen). So, yes, we will just have to agree to disagree on this point. But that was one of the reasons I created the College of Witchcraft to begin with. :)

[stuff snipped]

>> I guess you need to tell me whether the Priest skill that I've  
>> just presented addresses that question at all. :) Of course, like I  
>> said, I suspect people will either hate what I've done for the  
>> skill or like it.

>

>I have read it and it looks promising but I have some questions that  
>I'll ask in another post :--)

Good. I'm looking forward to having \*someone\* comment on it. :)

>This is one of the things I like and dislike about DQ. The lack of  
>canonical rules makes life frustrating when you need a quick answer  
>to deal with a situation. But it's also liberating, feel there's a gap  
>in the rules? Make your own, who's to stop you?

Yep, some of us have been dealing with that stuff for 20+ years now. It's one of the things I like about DQ and one of the things I dislike about the game - but at the same time, running DQ means one doesn't have to buy umpteen game supplements at what pass these days for "reasonable prices".

>As long as your group is happy to play they're not going to  
>have the headache of transferring their characters to someone  
>else's game world.

Yep, another good point. :)

>You, like me and others, are making our ideas available to DQ world  
>to the benefit of all. That has to be a good thing, and your record  
>of contribution is one that I would be proud to have.

Aww, shucks, you're making me blush, David. :) Thank you for the kind words. :)

That said, I do wish that others would make the material that they've added to the vision of DRAGONQUEST available for all to share. Wordly Endeavour and Poor Brendan's Almanac are both worthy products that folks have done up for the game, and I've got scenarios sitting here that I would kill to pdf, but just don't have the software to do so. I'm hoping that my DQ webpages add something to the DQ fan community as well, although I'm so busy with other projects for the game right now (including writing a large scenario) that I haven't had time to do the work on the webpages that I wanted to do.

....."Oh, I don't have any problems. Well, except for that bounty hunter from Skellar IV who's been after me ever since I stole the prize possession of the planet's president." - Charma Ventaxis, thief-cum-archaeologist

JohnK

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124 **From:** John M. Kahane <[jkahane@c...](mailto:jkahane@c...)>

**Date:** Wed Aug 27, 2003 8:02am

**Subject:** Re: Re: Spells in Religion

Hullo, David,

On Mon, 25 Aug 2003 10:35:38 -0000, dbarrass\_2000 wrote:

<lots of stuff snipped>

>The part time priest I think is covered by the fact that it is a  
>skill rather than a character class.

That would certainly be my consensus on the subject. :)

>Perhaps there is an argument for a rank 0 priest being the state  
>most worshippers achieve in the personal relationship religions -  
>I'll have to think of the implications. In my draft rules, which I  
>will post hopefully later this week, I've changed the PoL priest  
>rules to include priest, monk and <Layman>, the latter for this  
>purpose, but there's always that can be done  
>To stimulate debate I'll included this rule change in this post:  
>  
>[110.1] point 3 added  
>Laymen do not proceed into the highest reaches of the clergy, and so  
  
>do not have the power of the other two, but similarly do not have  
>some of the restrictions. They generally are spiritual guiders in  
>small communities not large enough to justify a priest, or in  
>religions that do not hold with interactions with the powers via  
>priests, encouraging a more personal communication with the Powers  
>  
>added to [110.17]  
>A Layman does not gain any of the abilities in sections [110.18] to  
>[110.20] (nor can he collect followers), but he does keep and can  
>improve the abilities gained before rank 3

Certainly an interesting thing to consider, and gives me some  
ideas. I've sent you a private post on this matter.

.....I'd love to chat, but I must get back to the ritual sacrifice.

JohnK

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125 **From:** John M. Kahane <[jkahane@c...](mailto:jkahane@c...)>

**Date:** Wed Aug 27, 2003 8:11am

**Subject:** Re: Re: The Golden Rule(s)

Hullo, David,

On Mon, 25 Aug 2003 15:30:49 -0000, dbarrass\_2000 wrote:

>> And yet while this seems to be so obvious and clear from the  
>> material presented in the game, it's amazing how many players and  
>>folks who run the game don't see this. Sometimes this is the sort of  
>>thing that can really drive a GM or player crazy, but I guess when it  
>>comes down to it, there aren't a lot of GMs who actually use religion  
>>or think religion through in roleplaying games. And because of the  
>> manner in which religion has been portrayed in rpgs in the past,  
>>there is a stereotypical attitude of how to bring it into one's rpg and

>>all.

>

>I see religion as an essential part of a Roleplaying world and I'm  
>guessing you see it the same. Whatever you think of religion it has  
>had increadible influence on our culture and has been the impetus  
>behind some of the great (and terrible) events of this world. I  
>would like it to have a similar role in my world.

I think that religion belongs in a roleplaying game only if the  
GM and players feel that it should be there and that it will have some  
relevance to play. I don't know whether I'd call it essential, since  
some players will use it and some players won't even give it a second  
thought - but in my campaign, the player character merchants always pay  
a visit to the temple of Denarius, the God of Trade and Travel, and  
make a sacrifice or donation to the temple before heading out on a new  
venture. :) I do feel the same as you do for the most part about  
this, and agree with you about the influence of religion on society and  
cultures.

>> >> Beats me...but it makes for interesting speculation, doesn't  
>> >>it? I suspect the priestess associated with (a form of)  
>> >>witchcraft would be more what was in mind for the pagan  
>> >>temples and that aspect of this, but there is no real way to  
>> >>know.

>> >

>> >Agreed - I see it as two forms of religion

>>

>> While one can argue that it is two forms of religion, I think  
>> that it can be seen as two aspects of the same way in which  
>>religions are dealt with.

>

>We may just have to agree to disagree on that :--) nothing wrong  
>with pluralism - after all this isn't a religion with absolutes :--)

Exactly. Agreeing to disagree on this is the way to go. :)

>> Besides, most people don't associate paganism with  
>> religion per se.

>

>An interesting idea. I myself described the Pagan religions  
>more as bargening with the Deities, but I think most Pagans  
>would describe their beliefs as a true religion, even if the  
>basis of interaction was different.

Yes, I would have to agree with this. :)

>> Yes, I've seen the article in question, and you've defined  
 >>the Shamans and their form of magic quite nicely. I have  
 >>something of a variant on the College of Shamanism, which is  
 >>the last College I intend to bring into the game for a while (giving  
 >>a total of 24 Colleges of Magic).  
 >  
 >Ohh let's have a look. I've been prompted to check out some of  
 >your colleges. I've only skim read Witchcraft so far and I'm impressed.

The College of Witchcraft for me was a labour of love, and there is only one difference between the one I'm using these days and the one that's posted up to the web. The MA requirement for the one on the web is about 26, iirc. and that's not good if you want a player character Witch. I moved a few of the Generals into the Specials, and have a terrific list of spells for the College that are not found as part of the basic Gs or Ss of the Witchcraft College. Got about 150 spells for the various other Colleges as well, some that I've done up, some that my players have done up, all using the Spell Creation rules from AW.

>> I'm looking forward to seeing the new draft of the material,  
 >>>btw. :)  
 >  
 >still on course for later this week

Good news. Looking forward to it...like I don't have enough to read. :)

....."So," said the 'bot, "just how user-friendly \*are\* you?"

JohnK

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126 **From:** John M. Kahane <jkahane@c...>

**Date:** Wed Aug 27, 2003 7:20am

**Subject:** Re: Re: Spells in Religion

Hullo, Bruce,

On Mon, 25 Aug 2003 18:28:13 +1000, Bruce Probst wrote:

>>Besides, in most pagan religions one tends to have shamans,  
 >>witches, and the like, rather than priests, so...  
 >  
 >This is a bit of an over-simplification. "Pagan" generally means  
 >"non-Christian", so this isn't really true. Lots of "pagan" religions  
 >had perfectly structured priesthoods, they just weren't (or aren't)  
 >\*Christian\* priests.

Yes, I realised that it was an over-simplification, Bruce, but to be honest, some folks have complicated certain aspects of the DRAGONQUEST rules system and some of the mechanics that don't exist for

the game too much. You have to start simple. And if one is going to go and do up a Priest skill (or any other skill for that matter) along the lines of Troubadour, Thief, or whatever, one has to start simple with something that works for \*all\* Priests. One can add complicated elements to it later.

>I think the distinction should really be between "structured" religions  
>and "non-structured" ones. In a "structured" religion being a priest  
>is pretty much all you do. In a "non-structured" religion being a priest  
  
>is something you do in addition to whatever else you normally do.

Agreed. Within the DQ system, I can see where the character would take Priest skill and other skills to represent their normal lives for the "unstructured" religion, but this isn't ruled out by the DQ mechanics and Skill system (like it is in so many other rpgs).

>You can break it down even further ... in some "non-structured" religion  
  
>you have "part-time priests", in others they don't even have that -- the  
>religious worship is something that you do as an individual, and you  
>have no "flock" to care for or guide.

Good point to remember. :)

>Any religious "rules" ought to be able to cope with one extreme as well  
>as the other.

Agreed.

So, any comments on my Priest skill that I posted up here? :)

.....I have a mind like a steel...umm, what's it called?...you know...

JohnK

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127 **From:** John M. Kahane <jkahane@c...>  
**Date:** Wed Aug 27, 2003 9:09am  
**Subject:** JK Priest Skill Questions and Answers (Long)

Hullo, David,

On Wed, 27 Aug 2003 12:02:08 -0000, dbarrass\_2000 wrote:

>I've lots of questions on your priest write up, which on the whole, I  
>like.

Glad to hear it..and to be honest, I expected a few queries about the Priest skill as a whole. I'm just surprised no one else has commented on this material at all..

So let's get into them...

>1) How do you gain Devoutness (I understand how it's generated  
>in the first place and how it's lost), is it that if you do something devout  
>the GM awards you with some points?

As a general rule, that is correct. One of the basic guidelines that I use from hand written notes is that the normal person who believes very strongly in his or her deity will have a Devoutness below 7 or 8. The equivalent of a Paladin or something like the holy avengers would have DVs in the 10-15 range. As you noticed, Priests have a DV minimum of 25.

Devoutness can be purchased at a rate commensurate with some of the other Characteristics, but being a Secondary Characteristic, I didn't like the idea of it being "bought up" with XPs. Any behaviour and actions that reinforce one's DV will probably give the GM reason to increase DV by 1 to 3 points; it works the reverse as well.

>2) Devoutness seems under used, but if you don't spend XPs on it  
>I guess that's not a biggie

Exactly. :)

>3) I don't understand this paragraph:-  
>"Note that the priest cannot raise his Knowledge Rank if the  
>character's Priest Rank is not equal to or exceeds the character's  
>desired KR value."

What this means is it's a goof from an earlier version of the rules on Knowledge Rank. The line should actually read, "Note that a priest cannot raise his Knowledge Rank to more than twice his (Priest Rank + 1) in value." Sorry about the confusion on this. I had a post-it note in the document about the change, but had forgotten to make the change and delete the post-it note.

>4) Your calling; would it be possible to buy additional callings  
>at rank 10, the same way as you can buy extra terrains as a rank 10  
>ranger for example?

Yes, I see no reason why this would not be possible. As a general rule, I cannot see a reason why a Priest should not have as many Skills as he or she wishes to take, but to be honest, one's function within the priesthood in terms of one's Calling might be more limited. Once one reaches the higher rank and wishes to buy additional Callings, there is no reason not to do so. Unlike Ranger, however, these are not sub-skills of the Priest, but actual skills that they have or are trained for, so they would be bought at normal costs - although one could modify the rule and state that the Calling skills of a Priest cost slightly less in XPs, say three-quarters the cost to progress Ranks.

>5) Does the priest pay Ft to cast the spells of the colleges, or  
>does he lose KR (or even DV) instead as he is drawing on the Deity's  
>power?

No, one doesn't use KR or even DV for the purpose of being the channel of the divine/demonic source's power. Suffice it to say one

uses Fatigue (and then Endurance) as the deity's power is not meant to be channelled this way through one's mortal body, and as such can do lasting harm to the priest in question. This is one of the additions to the game system that I made in terms of how the Priestly "Magic" would work, and I'll post this up to the forum (or do you want it in personal e-mail?) soon as I get onto the laptop where the data is stored.

>6) Section 166.14 - divine items

>A "grievous" success KRx1.5, is this round up or down?

This would be round normally, but I usually do this as rounding down. (Otherwise, the Priest might get too big for his britches.) :) However, I expect that most GMS will use this in whatever resolution format they prefer.

>In the last bit you mention damage, what would be the effect if you >wanted to increase success chance instead?

Since the modification to the item in terms of its holiness or unholiness is always based on KR, the same rule would still apply. One can't split the KR between the damage the item does and its Strike Chance, however; this would require two separate creation attempts, although I suppose that one could split the bonus to damage and SC between the KR value that one has, and the doubling or tripling of the effect would be beneficial in such a case. Making an item holy or unholy is not the same thing as enchantment per se, even if the "effect" works similarly. I am curious as to what alteration you might make in this?

>7) 116.13 miracles. I don't understand some of the modifiers:-

>"Miracle attempted by this person in the past year +2

>Miracle attempted by this person in the past six months -2"

>Why is one a bonus and the other a penalty?

The idea here is that Miracles are meant to be rare, they're not supposed to be common. The more often the Priest calls upon the deity in question for a Miracle, the more less likely it is to occur.

>"Area is a high mana area -(Mana x 3)"

>What does the (Mana x 3) mean?

Okay, the game system defines cities as being low in mana and some places as being high in mana. Bear in mind that Priests were meant to be the opposite of magic in the game, and so places with high mana were meant to be anathema to using priestly abilities. As a general rule, the mana rating of an area is defined by a factor (ie., 1,2,etc) which defines how much Fatigue it costs or doesn't cost to use a spell or whatever. Take that number, and multiply by 3 before subtracting it from the chance of a Miracle occurring. Does that clarify it any better?

One could even argue that there are places with a high divine aura to them, which would have the same effect on the use of magic that magic has on the use of priestly abilities/magic.

.

>"High Holy Day of the Power supplicated -5"  
>Why is this a penalty?

Because on the Holy Days of the given religion, the deity or divinity in question is meant to be being infused with the strength of belief of the worshippers. When the Priest attempts a Miracle on this holiest of days, the deity's power is weakened, and the deity must sacrifice its own "well-being" for that of the Priest. (This is how I understood the modifier from what I remember of the designer notes for the Religion and Priest material.)

>"Supplicant has demonic ties (deals with Demons often, travels with a  
>Black Magician or Greater Summoner, has been granted a boon by a  
>demon, etc.) -15"  
>Presumably for PoD priests consorting with creature of light is a  
>penalty and the above not a penalty

Yep, correct. One Priest's PoL is another Priest's PoD, and vice versa. :)

>" Supplicant is on a holy Geas -5  
>Supplicant is under attack -3"  
>I would have thought these would make it more likely that the appeal  
>would be heard

Okay, in the first case, one needs to remember that the Geas is an act or quest that one is performing as a service to the deity, not the other way around, If you need the Miracle in order to serve the deity, then there's a problem with your relationship with the deity.

In the second case, there is a chance that the deity would grant the Miracle, but remember, the Miracle system here isn't like what one finds in other fantasy rpgs or games that deal with religion. And you generally can't ask for a Miracle on the spur of the moment, and combat is definitely a short enough period of only 5 seconds...unless one would like to Pass for say, oh five rounds perhaps... :)

>8) The biggie. If you're a priest of a Fire god or the Ocean  
>god (for example), wouldn't it be more appropriate to take your  
>spells and rituals from the college of Fire magics or Water magics  
>respectively? Why did you decide against it? What distinguishes one  
>of these priests from any other?

Okay, I knew this one was going to come from someone... What is important to remember is that DRAGONQUEST's Religion supplement was going to keep magic separate from priestly abilities, since they didn't want to have a "clerical" system as is so common in fantasy. Being a deity's Priest \*doesn't\* give you magic, unless the GM wants to run the religion system and the priest skill that way - what it does give you is the Miracle system (but Miracles aren't meant to be common in the world, as they are similarly in our own). The modification to allow priests to be able to use magic from certain Colleges, essentially section 166.6, is one that the GM makes as the deity in question. Priest skill was never about magic and was never intended to be about magic, although who knows what the final version of the Religion supplement would have had in it.



I would suggest the use of pagan magics would allow the Priest to wield Fire Magics, Water Magics, or whatever magics the GM permits (depending on how she views the deities and what they allow their followers). One could even set it up where the priest is granted an ability (like Resistance to Magical Fire) or a series of abilities (perhaps like three of the Fire Magics abilities related to resisting and seeing fire) or whatever by the deity as a Talent. Whether this would completely unbalance the game from that point of view and priests vs. mages is another matter entirely.

The main thing that distinguishes a priest from another priest is, when it comes right down to it, the deity they worship and their belief in the deity and their religious practices, not the magic or spiritual abilities or whatever one wants to call it that they use. The mechanics are very much based along the lines of priests in real life, with a bit of the miracle element thrown in. Whether one uses magic with priests or not is an entirely different subject that I think is more in the hands of the individual GM and how they see it. The Priest skill that I created was based on the original vision for this in DQ, but of course, it has to be subjective as well.

I'm glad you liked the skill, and am glad that you raised some of these points. :)

.....A seed hidden in the heart of an apple is an orchard invisible. (Welsh proverb)

JohnK

e-mail: jkahane@c...

web page: <http://www.comnet.ca/~jkahane>

128 **From:** John M. Kahane <johnk-thinkpad@c...>

**Date:** Wed Aug 27, 2003 5:55am

**Subject:** JK Priest Skill Addenda

Hullo, folks,

Here's the addenda pertaining to priests and magic

-----

[166.6] A priest may not become an Adept of any of the Colleges of Magic, with the exception of Black Magics, White Magics, Shamanism, or Witchcraft.

... These mindless ramblings have been brought to you courtesy of much caffeine.

JohnK

from the Lap of OS/2

johnk-thinkpad@c...

<http://www.comnet.ca/~jkahane>

129 **From:** Bruce Probst <bprobst@n...>

**Date:** Thu Aug 28, 2003 1:29am

**Subject:** Re: Re: Spells in Religion

On Wed, 27 Aug 2003 09:20:08 -0400, "John M. Kahane" <jkahane@c...> wrote:

> So, any comments on my Priest skill that I posted up here? :)

Nothing specific, other than I'm not really happy with any of the treatments I've seen. I am generally agreed that treating "Priest" as a "skill" is the right treatment for DQ, but after that I get antsy with the specifics <g>.

Overall, I think it's too important a topic to try and break it down into "generic" rules. A better (albeit much more difficult) approach would be to develop a separate "Priest" skill for each religion, so that each may be uniquely tuned. There would be some things in common, of course ... if this sounds like a proposal for an adaptation of the RuneQuest "Cults" system, that wouldn't be surprising, as I've yet to see a game do a better treatment of diverse religions than that one.

-----  
Bruce Probst bprobst@n... ICQ 6563830  
Melbourne, Australia MSTie #72759 SCA #80160  
"Well, look at that. 'Breach hull, all die.' Even had it underlined."  
ASL FAQ <http://www.users.bigpond.net.au/mantis/ASLFAQ>

130 **From:** John M. Kahane <jkahane@c...>  
**Date:** Thu Aug 28, 2003 8:42am  
**Subject:** Re: Re: Spells in Religion

Hullo, Bruce,

Boy, we seem to be having a lot of conversations about DQ at the moment, don't we? :)

On Thu, 28 Aug 2003 17:29:02 +1000, Bruce Probst wrote:

>> So, any comments on my Priest skill that I posted up here? :)  
>

>Nothing specific, other than I'm not really happy with any of the  
>treatments I've seen. I am generally agreed that treating "Priest"  
>as a "skill" is the right treatment for DQ, but after that I get antsy  
>with the specifics <g>.

Well, at least you're honest about your opinion on the matter. :)  
To be honest, religion is a very subjective thing, and I suspect that this applies even moreso in rpgs where players (and GMs for that matter) either want it in the game or don't want to see it there at all. The Priest skill, since I agree with you that it fits in best as a "skill" as DRAGONQUEST defines them, regardless of which version one uses, will either be what folks want in the game or what they don't want in the game at all. The old line about different strokes and all...

>Overall, I think it's too important a topic to try and break it down

>into "generic" rules. A better (albeit much more difficult)  
 >approach would be to develop a separate "Priest" skill for each  
 >religion, so that each may be uniquely tuned.

I agree with you, in all regards, but I wouldn't want to spend the sheer amount of time working on something like this. However, I've always seen the Priest skill (perhaps because of that long-vanished material on religion in DQ that was never published) as being more of a "generic" skill that needs the religions to fit into it long-term, with each religion being expounded on at a different point. Doing written descriptions of the various deities along the lines of the write-ups from the DQ book on the demons (minus the game mechanics and numbers, of course, since they are gods!) would work, but still takes a lot of time. Unless one has a very small pantheon. :)

>There would be some things in common, of course ... if this  
 >sounds like a proposal for an adaptation of the RuneQuest  
 >"Cults" system, that wouldn't be surprising, as I've yet to see  
 >a game do a better treatment of diverse religions than that one.

Agreed. :)

And thanks for your insight on this. :)

.....Courtesy is the lubricant of social interaction. (Robert A. Heinlein)

JohnK

e-mail: jkahane@c...

web page: <http://www.comnet.ca/~jkahane>

131 **From:** Bruce Probst <bprobst@n...>  
**Date:** Thu Aug 28, 2003 10:39am  
**Subject:** Re: Re: Spells in Religion

On Thu, 28 Aug 2003 10:42:20 -0400, "John M. Kahane" <jkahane@c...> wrote:

> Boy, we seem to be having a lot of conversations about DQ at the  
 >moment, don't we? :)

Yeah, and I'm not even playing it any more these days <g>. But it was the first RPG I ever owned and it's always been close to my heart <g>.

> I agree with you, in all regards, but I wouldn't want to spend  
 >the sheer amount of time working on something like this.

Neither would I, which is the main reason why I never did anything more than think about it <g>.

-----  
 Bruce Probst bprobst@n... ICQ 6563830  
 Melbourne, Australia MSTie #72759 SCA #80160  
 "I want to decide who lives and who dies."  
 ASL FAQ <http://www.users.bigpond.net.au/mantis/ASLFAQ>

132 **From:** dbarrass\_2000 <david.barrass@e...>  
**Date:** Fri Aug 29, 2003 2:18am  
**Subject:** Draft Rules Version 1.1

Hi everyone,

The latest draft of my rules I promised sometime this week is in the files section of this news group. Its called Spirits and Religion V1.1.pdf

The next draft will probably include ideas from John's priest skill, but it may take some time :--)

To encourage those who haven't read it here's the contents from the doc

X. Spirits  
 98. Physical World Spirits  
 99. Boundary Sprits  
 100. Other Plane Spirits  
 101. Faerie  
 102. Ego Combat  
 103. The College of Shamanism  
 104. The College of Fey Magics  
 XI. Religion  
 105. Magical Religions  
 106. Priests of Magical Religions  
 107. Religious Magic  
 108. Graeco-Roman Pantheon  
 109. Religions of the Powers of Light  
 110. Cleric of the Powers of Light

There is a changes document with it so you can see what's been changed

Enjoy

David

133 **From:** dbarrass\_2000 <david.barrass@e...>  
**Date:** Fri Aug 29, 2003 6:32am  
**Subject:** Re: Spells in Religion

> > I agree with you, in all regards, but I wouldn't want to  
 spend  
 > >the sheer amount of time working on something like this.  
 >  
 > Neither would I, which is the main reason why I never did anything  
 more than  
 > think about it <g>.

See my new draft rules (in the files section), for a worked out pantheon. It wasn't too bad given a rule frame work, you just have

to work out what applied and what didn't

David

134 **From:** John M. Kahane <jkahane@c...>

**Date:** Fri Aug 29, 2003 10:41am

**Subject:** Re: Re: Spells in Religion

Hullo, Bruce,

On Fri, 29 Aug 2003 02:39:58 +1000, Bruce Probst wrote:

>> Boy, we seem to be having a lot of conversations about

>>DQ at the moment, don't we? :)

>

>Yeah, and I'm not even playing it any more these days <g>.

I know. :(

>But it was the first RPG I ever owned and it's always been close

>to my heart <g>.

Still is close to mine. I've run a few other systems in the fantasy genre from time to time over the years, but have always come back to the DRAGONQUEST rpg. I still consider it to be the best fantasy rpg out there, but others will disagree.

>> I agree with you, in all regards, but I wouldn't want to

>>spend the sheer amount of time working on something like

>>this.

>

>Neither would I, which is the main reason why I never did

>anything more than think about it <g>.

Well, I've done up the material on religion that I wanted to put into the game, and it works for me and has been working for me for a long time now, so no need to really add any new material in that regard, other than material on the various specific deities and the like. Thank the Goddess (of your choice) that most players don't really have a desire to play priest types in DQ. :)

.....And through this deep and dreamless sleep, the silent stars go by. (A. Camus)

JohnK

e-mail: jkahane@c...

web page: <http://www.comnet.ca/~jkahane>

135 **From:** dbarrass\_2000 <david.barrass@e...>

**Date:** Wed Sep 3, 2003 8:57am

**Subject:** Re: JK Priest Skill Questions and Answers (Long)

<snip of stuff that has been answered>

> >4) Your calling; would it be possible to buy additional callings

> >at rank 10, the same way as you can buy extra terrains as a rank 10  
> >ranger for example?  
>  
> Yes, I see no reason why this would not be possible. As a  
> general rule, I cannot see a reason why a Priest should not have as  
> many Skills as he or she wishes to take, but to be honest, one's  
> function within the priesthood in terms of one's Calling might be  
more  
> limited. Once one reaches the higher rank and wishes to buy  
additional  
> Callings, there is no reason not to do so. Unlike Ranger, however,  
> these are not sub-skills of the Priest, but actual skills that they  
> have or are trained for, so they would be bought at normal costs -  
> although one could modify the rule and state that the Calling  
skills of  
> a Priest cost slightly less in XPs, say three-quarters the cost to  
> progress Ranks.

not a bad idea, would he get cheap training from the religious  
organisation?

> >5) Does the priest pay Ft to cast the spells of the colleges, or  
> >does he lose KR (or even DV) instead as he is drawing on the  
Deity's  
> >power?  
>  
> No, one doesn't use KR or even DV for the purpose of being the  
> channel of the divine/demonic source's power. Suffice it to say one  
> uses Fatigue (and then Endurance) as the deity's power is not meant  
to  
> be channelled this way through one's mortal body, and as such can do  
> lasting harm to the priest in question. This is one of the  
additions  
> to the game system that I made in terms of how the Priestly "Magic"  
> would work, and I'll post this up to the forum (or do you want it in  
> personal e-mail?) soon as I get onto the laptop where the data is  
> stored.  
>  
> >6) Section 166.14 - divine items  
> >A "grievous" success KRx1.5, is this round up or down?  
>  
> This would be round normally, but I usually do this as rounding  
> down. (Otherwise, the Priest might get too big for his  
britches.) :)  
> However, I expect that most GMs will use this in whatever resolution  
> format they prefer.  
>  
> >In the last bit you mention damage, what would be the effect if  
you  
> >wanted to increase success chance instead?  
>  
> Since the modification to the item in terms of its holiness or  
> unholiness is always based on KR, the same rule would still apply.  
> One can't split the KR between the damage the item does and its  
Strike

> Chance, however; this would require two separate creation attempts,  
 > although I suppose that one could split the bonus to damage and SC  
 > between the KR value that one has, and the doubling or tripling of  
 the  
 > effect would be beneficial in such a case. Making an item holy or  
 > unholy is not the same thing as enchantment per se, even if the  
 > "effect" works similarly. I am curious as to what alteration you  
 > might make in this?

When ever I do this I allow a number of points which can be split  
 between increasing chances on a D100 roll, or a D10 roll. but I don't  
 make it a one for one equivalence 1 point buys 1 extra success chance  
 to a D100 roll, but you need 3 to make it add one to a D10 roll

> >7) 116.13 miracles. I don't understand some of the modifiers:-  
 > >" Miracle attempted by this person in the past year +2  
 > >Miracle attempted by this person in the past six months -2"  
 > >Why is one a bonus and the other a penalty?

sorry I still don't understand why you get a +2 bonus if you've asked  
 for a miracle in the past year and -2 if within the past 6 months.  
 Is one a year the accepted amount, less than one a year and you're  
 not trying hard enough but 2 a year is plain careless :--) ?

Most of the rest of this section you've answered, but I'll probaly  
 return to pagan vs PoL in ananother post

David

136 **From:** dbarrass\_2000 <david.barrass@e...>  
**Date:** Wed Sep 3, 2003 9:16am  
**Subject:** PoL vs Pagan

was Re: JK Priest Skill Questions and Answers (Long)

> >8) The biggie. If you're a priest of a Fire god or the Ocean  
 > >god (for example), wouldn't it be more appropriate to take your  
 > >spells and rituals from the college of Fire magics or Water magics  
 > >respectively? Why did you decide against it? What distinguishes  
 one  
 > >of these priests from any other?  
 >  
 > Okay, I knew this one was going to come from someone... What  
 is  
 > important to remember is that DRAGONQUEST's Religion supplement was  
 > going to keep magic separate from priestly abilities, since they  
 didn't  
 > want to have a "clerical" system as is so common in fantasy. Being  
 a  
 > deity's Priest \*doesn't\* give you magic, unless the GM wants to run  
 the  
 > religion system and the priest skill that way - what it does give  
 you  
 > is the Miracle system (but Miracles aren't meant to be common in the

> world, as they are similarly in our own). The modification to allow  
 > priests to be able to use magic from certain Colleges, essentially  
 > section 166.6, is one that the GM makes as the deity in question.  
 > Priest skill was never about magic and was never intended to be  
 about  
 > magic, although who knows what the final version of the Religion  
 > supplement would have had in it.

Then why do you get the College of White or Black magics abilities?  
 wouldn't it be better to have other non-magic (or pseudo magical)  
 abilities for PoL priest. The miracles I like and they fit, be it  
 with work from the GM :--)

> I would suggest the use of pagan magics would allow the  
 Priest to  
 > wield Fire Magics, Water Magics, or whatever magics the GM permits  
 > (depending on how she views the deities and what they allow their  
 > followers). One could even set it up where the priest is granted an  
 > ability (like Resistance to Magical Fire) or a series of abilities  
 > (perhaps like three of the Fire Magics abilities related to  
 resisting  
 > and seeing fire) or whatever by the deity as a Talent. Whether this  
 > would completely unbalance the game from that point of view and  
 priests  
 > vs. mages is another matter entirely.

I think this fits, but you're getting to have different skills for  
 Pagan and PoL priests - like my system ;--)

> The main thing that distinguishes a priest from another priest  
 > is, when it comes right down to it, the deity they worship and their  
 > belief in the deity and their religious practices, not the magic or  
 > spiritual abilities or whatever one wants to call it that they use.  
 > The mechanics are very much based along the lines of priests in real  
 > life, with a bit of the miracle element thrown in. Whether one  
 uses  
 > magic with priests or not is an entirely different subject that I  
 think  
 > is more in the hands of the individual GM and how they see it. The  
 > Priest skill that I created was based on the original vision for  
 this  
 > in DQ, but of course, it has to be subjective as well.

The priests in our society are non-pagan (for the sake of something  
 to call them - PoL), I feel that if we were Ancient Greeks, in a  
 fantasy environment, we would go to the temple of Poseidon if we  
 wanted someone to cast spells from the College of Water Magics - of  
 course this is pure speculation and has the advantage that it cannot  
 be tested :-)

David

138 **From:** <DragonQuestCathedral@yahoogroups.com>  
**Date:** Wed Oct 22, 2003 0:36pm  
**Subject:** New file uploaded to DragonQuestCathedral



Hello,

This email message is a notification to let you know that a file has been uploaded to the Files area of the DragonQuestCathedral group.

File : /Click here for a great jewish dating service  
Uploaded by : nurinekuzil769 <nurinekuzil769@y...>  
Description : Browse through jewish singles

You can access this file at the URL

<http://groups.yahoo.com/group/DragonQuestCathedral/files/Click%20here%20for%20a%20great%20jewish%20dating%20service>

Regards,

nurinekuzil769 <nurinekuzil769@y...>

139 **From:** Richard <demon\_star2002@y...>  
**Date:** Fri Nov 21, 2003 0:40pm  
**Subject:** New Members!!!

Be sure and take a good look at Barrass's nifty religion rules in the

Files section (I think we can ignore the update, right David?) and let us know what you think.

I know we'd both appreciate it.

Thanks,  
R.

140 **From:** dbarrass\_2000 <david.barrass@e...>  
**Date:** Mon Nov 24, 2003 1:44am  
**Subject:** Re: New Members!!!

It's good to see some activity here, it's amazing how things are rattling along, then, bang it his the buffers

--- In DragonQuestCathedral@yahoogroups.com, "Richard"  
<demon\_star2002@y...> wrote:

> Be sure and take a good look at Barrass's nifty religion rules in the

> Files section (I think we can ignore the update, right David?) and  
> let us know what you think.

Update, what update?

> I know we'd both appreciate it.

Yes please do. Any feed back, positive or negative, accepted

David

141 **From:** Richard <demon\_star2002@y...>  
**Date:** Tue Nov 25, 2003 1:02pm  
**Subject:** Re: New Members!!!

--- In DragonQuestCathedral@yahoogroups.com, "dbarrass\_2000" <david.barrass@e...> wrote:

> Update, what update?  
>

Changes to v1.0 or something like that. Wasn't that something of an update?

Later,  
R.

142 **From:** dbarrass\_2000 <david.barrass@e...>  
**Date:** Wed Nov 26, 2003 1:29am  
**Subject:** Re: New Members!!!

--- In DragonQuestCathedral@yahoogroups.com, "Richard" <demon\_star2002@y...> wrote:  
> --- In DragonQuestCathedral@yahoogroups.com, "dbarrass\_2000" <david.barrass@e...> wrote:

>  
> > Update, what update?  
> >  
>  
> Changes to v1.0 or something like that. Wasn't that something of an update?

Oh, no its just a list of the changes made to the current version from the previous, so people could make a note of what had changed and could comment on the changes easily

David

143 **From:** dbarrass\_2000 <david.barrass@e...>  
**Date:** Wed Nov 26, 2003 2:11am  
**Subject:** Feed-back

Does anyone have any feed-back on the religion rules; does anybody have things in it they hate, areas where it could be improved? Has anyone used them?

Come on you guys there must be something :--) Give it to me don't pull any punches

David

144 **From:** Richard <demon\_star2002@y...>  
**Date:** Thu Apr 29, 2004 1:14pm  
**Subject:** Sayonara, suckers!

Due to a pronounced lack of activity on this group, I'm going to delete it sometime tomorrow. Anybody who wants to continue this subject can do so in the other DragonQuest groups.

Barras did too good a job on his religion rules to not have any discussion about it. David, if ya wanna take over the group, just let me know and I'll transfer the crown over to you.

145 **From:** Martin Gallo <martimer@m...>  
**Date:** Thu Apr 29, 2004 2:14pm  
**Subject:** Re: Sayonara, suckers!

Sorry - I wanted to get to it, but have not had a group to play with and motivate me to look at DQ for a while.

>Due to a pronounced lack of activity on this group, I'm going to  
>delete it sometime tomorrow. Anybody who wants to continue this  
>subject can do so in the other DragonQuest groups.  
>  
>Barras did too good a job on his religion rules to not have any  
>discussion about it. David, if ya wanna take over the group, just let  
>me know and I'll transfer the crown over to you.

--

"If you haven't got your health, at least you have something to talk about."

"They say that everything happens for a reason. I am just tired of that reason being to make me unhappy or embarrassed."

"You can't make a baby in a month using nine women, but it sounds like it would be fun to try!"

"Does it ever occur to women that maybe it is their butts that make their pants look big?"

146 **From:** dbarrass\_2000 <david.barrass@e...>  
**Date:** Fri Apr 30, 2004 1:13am  
**Subject:** Re: Sayonara, suckers!

I think this group has served its purpose; it got people thinking and produced a couple of "workable, logical, interesting, fun system for gods, religion, and priests in the DragonQuest game" rule sets, time to move on.

I'm working on another draft now, it's complete, but I want to think

about it and try the changes before I post. I'll post it in dq-rules

Thanks for setting up the group in the first place

David Barrass

--- In DragonQuestCathedral@yahoogroups.com, "Richard"

<demon\_star2002@y...> wrote:

> Due to a pronounced lack of activity on this group, I'm going to

> delete it sometime tomorrow. Anybody who wants to continue this

> subject can do so in the other DragonQuest groups.

>

> Barras did too good a job on his religion rules to not have any

> discussion about it. David, if ya wanna take over the group, just let

> me know and I'll transfer the crown over to you.

147 **From:** dbarrass\_2000 <david.barrass@e...>

**Date:** Sat May 1, 2004 4:11pm

**Subject:** End of Group

Of course if this group were to fold the info and discussions would no longer be available; things such as my and John's rules (posted as a message not a file so easilly lost). I have been back to some posts to check the outcomes of what we discussed

Could we archive this somewhere and make it available as a static page for all to see?

David

148 **From:** J. K. Hoffman <ryumaou@s...>

**Date:** Sat May 1, 2004 6:51pm

**Subject:** Re: End of Group

dbarrass\_2000 wrote:

> Of course if this group were to fold the info and discussions would no

> longer be available; things such as my and John's rules (posted as a

> message not a file so easilly lost). I have been back to some posts

> to check the outcomes of what we discussed

>

> Could we archive this somewhere and make it available as a static page

> for all to see?

>

> David

Well, if someone wants to collect it all into text format, I'll HTMLise it and put it up on fantasist.net along with the PDF of official Bantam rules.

Thanks,  
Jim

--

When I get a little money I buy books; and if any is left, I buy food and clothes.

- Desiderius Erasmus

149 **From:** John Rauchert <john.rauchert@sait.ca>

**Date:** Sun May 2, 2004 1:45pm

**Subject:** RE: End of Group

I have already captured all the messages from the group and the group files.

I was going to offer my website as a location for the archives, but it is usually a good thing to have a couple of locations as things tend to disappear off the net.

JohnR

-----Original Message-----

From: J. K. Hoffman

To: DragonQuestCathedral@yahoogroups.com

Sent: 01/05/04 6:51 PM

Subject: Re: [DragonQuestCathedral] End of Group

dbarrass\_2000 wrote:

> Of course if this group were to fold the info and discussions would no  
> longer be available; things such as my and John's rules (posted as a  
> message not a file so easily lost). I have been back to some posts  
> to check the outcomes of what we discussed

>

> Could we archive this somewhere and make it available as a static page  
> for all to see?

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> David

Well, if someone wants to collect it all into text format, I'll HTMLise it and put it up on fantasist.net along with the PDF of official Bantam rules.

Thanks,

Jim

--

When I get a little money I buy books; and if any is left, I buy food and clothes.

- Desiderius Erasmus

150 **From:** J. K. Hoffman <ryumaou@s...>

**Date:** Mon May 3, 2004 6:18am

**Subject:** Re: End of Group

John Rauchert wrote:

> I have already captured all the messages from the group and the group  
> files.  
>  
> I was going to offer my website as a location for the archives, but it  
> is usually a good thing to have a couple of locations as things tend to  
  
> disappear off the net.  
>  
> JohnR  
>  
Well, I'm happy to be a mirror site, too.  
All you need to do is send me what you have to put up. And be patient.  
It might take a couple of days to get up and running.

Thanks,  
Jim  
--  
When I get a little money I buy books; and if any is left, I buy food  
and clothes.  
- Desiderius Erasmus

151 **From:** John Rauchert <john.rauchert@sait.ca>  
**Date:** Mon May 3, 2004 7:47am  
**Subject:** RE: End of Group

Give me a couple of days to format the file, then I will package them up and send out. I have a couple of websites to roll out in the next two days for work so I am currently burning all my spare time.

JohnR

-----Original Message-----  
From: J. K. Hoffman [ryumaou@sbc...]  
Sent: Monday, May 03, 2004 6:18 AM  
To: DragonQuestCathedral@yahoogroups.com  
Subject: Re: [DragonQuestCathedral] End of Group

John Rauchert wrote:  
> I have already captured all the messages from the group and the group  
> files.  
>  
> I was going to offer my website as a location for the archives, but it  
> is usually a good thing to have a couple of locations as things tend to  
> disappear off the net.  
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> JohnR  
>  
Well, I'm happy to be a mirror site, too.  
All you need to do is send me what you have to put up. And be patient.  
It might take a couple of days to get up and running.

Thanks,  
Jim  
--  
When I get a little money I buy books; and if any is left, I buy food

and clothes.

- Desiderius Erasmus

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## DragonQuestCathedral Archive Posts 152-165

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152 **From:** dbarrass\_2000 <david.barrass@e...>

**Date:** Mon May 3, 2004 9:57am

**Subject:** Re: End of Group

Please send it to me too

David

--- In DragonQuestCathedral@yahoogroups.com, John Rauchert

<john.rauchert@s...> wrote:

> Give me a couple of days to format the file, then I will package them up and

> send out. I have a couple of websites to roll out in the next two days for

> work so I am currently burning all my spare time.

>

> JohnR

>

> -----Original Message-----

> From: J. K. Hoffman [mailto:ryumaou@s...]

> Sent: Monday, May 03, 2004 6:18 AM

> To: DragonQuestCathedral@yahoogroups.com

> Subject: Re: [DragonQuestCathedral] End of Group

>

> John Rauchert wrote:

> > I have already captured all the messages from the group and the group

> > files.

> >

> > I was going to offer my website as a location for the archives, but it

> > is usually a good thing to have a couple of locations as things tend to

> > disappear off the net.

> >

> > JohnR

> >

> Well, I'm happy to be a mirror site, too.

> All you need to do is send me what you have to put up. And be patient.

> It might take a couple of days to get up and running.

>

> Thanks,

> Jim

> --

> When I get a little money I buy books; and if any is left, I buy food and clothes.

> - Desiderius Erasmus

>

153 **From:** Richard <demon\_star2002@y...>



**Date:** Mon May 3, 2004 1:02pm

**Subject:** Re: End of Group

Okay, guys, just post when you have everything ready to go and I'll close the doors of this institution. I have to agree with David- the purpose of this group has been fulfilled. I just wish (along with David, I'm sure) that there would have been more feedback on the work

done here.

And so it goes...

154 **From:** rthorm <dqn@e...>

**Date:** Tue May 4, 2004 9:44pm

**Subject:** Re: End of Group

I'm sorry to see this group folding, though I am very glad that we are getting a chance to save and archive the various materials that have been created. There's too much information that is committed to the internet without any backup, and things have a way of suddenly disappearing.

I've been part of the online DragonQuest community for as long as anyone, and I've seen the ups and downs that these things go through. I can understand the discouragement coming from small amounts of feedback and discussions that seem to taper off to nothing. It is very (VERY) hard to keep going in such circumstances. It doesn't mean that all is forgotten, or that no one is using your work.

I have not been an active participant in this group largely because I deal with deities in my campaign in my own way. However, I think that David's project ('Things Spiritual') is true to the spirit (if you will pardon the pun) of what the designers at SPI would have done had they written the rules for deities for DQ.

I certainly hope that this does not signal the end for this project. I think that it has its place and usefulness. The collected discussion and rules here are excellent material for those looking for a way to include deities and spiritual elements to their campaigns.

I am going to copy the two files from this group into the dqn-list files, and I would be happy to add the archived discussion there as well if someone will provide me with a copy.

--Rodger Thorm

155 **From:** dbarrass\_2000 <david.barrass@e...>

**Date:** Wed May 5, 2004 4:48am

**Subject:** Re: End of Group

I'm sorry to see it go too, but its been quiet too long. Thanks for your kind comments.

I'm not giving up, I've a new draft that's being playtested now. Not too many changes (a good thing), but a few additions.

In addition to a few minor changes, I've added Norse and Celtic pantheons as these are the ones I wanted for my campaign. More speculatively I've also added a brief section on planes/dimensions

It the risk of postponing the ending of the group I'm wondering if the players are getting value from their eps for the skills. I've been comparing what you get for the DQ skills and what you get for my new skills and think that the cost are too high. Any comments on this (if no comments arise I'll ask a related question in dq-rules)?

David

```

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> well if someone will provide me with a copy.
>
> --Rodger Thorm

```

156 **From:** Donald Hawthorne <ravenglass@e...>  
**Date:** Wed May 5, 2004 11:38pm  
**Subject:** Re: Digest Number 51

Wow:

I just got back from an out of town trip and now I see the DQ list is folding?

Why? Long periods of quiet don' mean a game is dead. I'm running a very active DQ campaign even now, and I planned to post the entire campaign

write up upon conclusion, along with all the maps and adventures.  
Hey, I belong to the VOR list, the Dtar Wars Miniatures Battles list, even a  
T2: Year of Darkness list.  
Don't give up on DQ and its adherents yet.  
Like the church-guys and UFO-seekers say, "Absence of evidence is not  
evidence of absence."  
Don Hawthorne

----- Original Message -----

From: <DragonQuestCathedral@yahooogroups.com>  
To: <DragonQuestCathedral@yahooogroups.com>  
Sent: Wednesday, May 05, 2004 3:15 PM  
Subject: [DragonQuestCathedral] Digest Number 51

>  
> There are 2 messages in this issue.  
>  
> Topics in this digest:  
>  
> 1. Re: End of Group  
> From: "rthorm" <dqn@e...>  
> 2. Re: End of Group  
> From: "dbarrass\_2000" <david.barrass@e...>  
>  
>  
> \_\_\_\_\_  
> \_\_\_\_\_  
>  
> Message: 1  
> Date: Wed, 05 May 2004 03:44:57 -0000  
> From: "rthorm" <dqn@e...>  
> Subject: Re: End of Group  
>  
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> --Rodger Thorm  
>  
>  
>  
>  
> \_\_\_\_\_  
> \_\_\_\_\_  
>  
> Message: 2  
> Date: Wed, 05 May 2004 10:48:23 -0000  
> From: "dbarrass\_2000" <david.barrass@e...>  
> Subject: Re: End of Group  
>  
> I'm sorry to see it go too, but its been quiet too long. Thanks for  
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 > > --Rodger Thorm  
 >  
 >

157 **From:** J. K. Hoffman <ryumaou@s...>  
**Date:** Thu May 6, 2004 6:16am  
**Subject:** Re: Digest Number 51

Donald Hawthorne wrote:

> Wow:  
 > I just got back from an out of town trip and now I see the DQ list is  
 > folding?  
 > Why? Long periods of quiet don' mean a game is dead. I'm running a very  
 > active DQ campaign even now, and I planned to post the entire campaign  
 > write up upon conclusion, along with all the maps and adventures.  
 > Hey, I belong to the VOR list, the Dtar Wars Miniatures Battles list, even a  
 > T2: Year of Darkness list.  
 > Don't give up on DQ and its adherents yet.  
 > Like the church-guys and UFO-seekers say, "Absence of evidence is not  
 > evidence of absence."  
 > Don Hawthorne  
 >

I think you got the wrong idea. No one's giving up on DragonQuest, just  
 this one list. There are others. In fact, there are at least two  
 others on YahooGroups. The owner just felt that there wasn't enough  
 traffic to keep this one list open anymore.  
 That being said, I'd be happy to add your material to the other archive,  
 when I get it, and publish it on my website.

Thanks,

Jim

--

When I get a little money I buy books; and if any is left, I buy food  
 and clothes.

- Desiderius Erasmus

158 **From:** <hollywood314@j...>  
**Date:** Thu May 6, 2004 6:53am  
**Subject:** Re: Digest Number 51

Yes, just the DragonQuestCathedral group dealing with religion in DQ is closing.  
 The DQ List and DQ Rules groups are still open and active.

159 **From:** John Rauchert <john.rauchert@s...>  
**Date:** Thu May 6, 2004 7:58am  
**Subject:** RE: Digest Number 51

Don:

The DQN-list and DQ-Rules Lists are NOT folding.

Only the DragonQuestCathedral list is folding as the founders have generally agreed that the purpose of the group has been served (discussion of Religion Rules for DQ). The emphasis of this group will now likely shift back to DQN-list and DQ-rules groups and the larger DragonQuest community for input.

We would welcome any material that you are willing to share with the DQ Community.

John F. Rauchert, Co-moderator DQ-rules, DQN-list, Universe\_RPG  
President DragonQuest Players Association, [www.dragonquest.org](http://www.dragonquest.org)

-----Original Message-----

From: Donald Hawthorne [ravenglass@ear...]  
Sent: Wednesday, May 05, 2004 11:38 PM  
To: DragonQuestCathedral@yahoogroups.com  
Subject: Re: [DragonQuestCathedral] Digest Number 51

Wow:

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Don't give up on DQ and its adherents yet.

Like the church-guys and UFO-seekers say, "Absence of evidence is not evidence of absence."

Don Hawthorne

----- Original Message -----

From:  
To:  
Sent: Wednesday, May 05, 2004 3:15 PM  
Subject: [DragonQuestCathedral] Digest Number 51

>  
> There are 2 messages in this issue.  
>  
> Topics in this digest:  
>

> I'm sorry to see it go too, but its been quiet too long. Thanks for

> your kind comments.  
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 > I'm not giving up, I've a new draft that's being playtested now. Not  
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 > > --Rodger Thorm  
 >  
 >

160 **From:** Donald Hawthorne <ravenglass@e...>

**Date:** Thu May 6, 2004 2:32pm

**Subject:** Re: Digest Number 52



Oh!  
Whew! Scared me for a second there!  
Don

----- Original Message -----  
From: <DragonQuestCathedral@yahoogroups.com>  
To: <DragonQuestCathedral@yahoogroups.com>  
Sent: Thursday, May 06, 2004 2:29 PM  
Subject: [DragonQuestCathedral] Digest Number 52

>  
> There are 4 messages in this issue.  
>  
> Topics in this digest:  
>  
> 1. Re: Digest Number 51  
> From: "Donald Hawthorne" <ravenglass@e...>  
> 2. Re: Digest Number 51  
> From: "J. K. Hoffman" <ryumaou@s...>  
> 3. Re: Digest Number 51  
> From: hollywood314@j...  
> 4. RE: Digest Number 51  
> From: John Rauchert <john.rauchert@s...>  
>  
>  
> \_\_\_\_\_  
> \_\_\_\_\_  
>  
> Message: 1  
> Date: Thu, 6 May 2004 01:38:05 -0400  
> From: "Donald Hawthorne" <ravenglass@e...>  
> Subject: Re: Digest Number 51  
>  
> Wow:  
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> ----- Original Message -----  
> From: <DragonQuestCathedral@yahoogroups.com>  
> To: <DragonQuestCathedral@yahoogroups.com>  
> Sent: Wednesday, May 05, 2004 3:15 PM  
> Subject: [DragonQuestCathedral] Digest Number 51  
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>

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> > Topics in this digest:  
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> > 2. Re: End of Group  
> > From: "dbarrass\_2000" <david.barrass@e...>  
> >  
> >  
> >  
> > \_\_\_\_\_  
> > \_\_\_\_\_  
> >  
> > Message: 1  
> > Date: Wed, 05 May 2004 03:44:57 -0000  
> > From: "rthorm" <dqn@e...>  
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> > \_\_\_\_\_  
> > \_\_\_\_\_  
> >  
> > Message: 2  
> > Date: Wed, 05 May 2004 10:48:23 -0000

> > From: "dbarrass\_2000" <david.barrass@e...>  
> > Subject: Re: End of Group  
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> >  
> >  
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> \_\_\_\_\_  
> \_\_\_\_\_  
>  
> Message: 2  
> Date: Thu, 06 May 2004 07:16:20 -0500  
> From: "J. K. Hoffman" <ryumaou@s...>  
> Subject: Re: Digest Number 51  
>  
> Donald Hawthorne wrote:  
> > Wow:  
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> Thanks,  
> Jim  
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> - Desiderius Erasmus  
>  
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>  
> \_\_\_\_\_  
> \_\_\_\_\_  
>  
> Message: 3  
> Date: Thu, 6 May 2004 12:53:49 GMT  
> From: hollywood314@j...  
> Subject: Re: Digest Number 51  
>  
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>  
> \_\_\_\_\_  
> \_\_\_\_\_  
>

> Message: 4  
> Date: Thu, 06 May 2004 07:58:52 -0600  
> From: John Rauchert <john.rauchert@s...>  
> Subject: RE: Digest Number 51  
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> Don:  
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> DQN-list and DQ-rules groups and the larger DragonQuest community for input.  
>  
> We would welcome any material that you are willing to share with the DQ  
> Community.  
>  
> John F. Rauchert, Co-moderator DQ-rules, DQN-list, Universe\_RPG  
> President DragonQuest Players Association, [www.dragonquest.org](http://www.dragonquest.org)  
>  
> -----Original Message-----  
> From: Donald Hawthorne [mailto:[ravenglass@e...](mailto:ravenglass@e...)]  
> Sent: Wednesday, May 05, 2004 11:38 PM  
> To: DragonQuestCathedral@yahoogroups.com  
> Subject: Re: [DragonQuestCathedral] Digest Number 51  
>  
> Wow:  
> I just got back from an out of town trip and now I see the DQ list is  
> folding?  
> Why? Long periods of quiet don' mean a game is dead. I'm running a very  
> active DQ campaign even now, and I planned to post the entire campaign  
> write up upon conclusion, along with all the maps and adventures.  
> Hey, I belong to the VOR list, the Dtar Wars Miniatures Battles list, even  
> a  
> T2: Year of Darkness list.  
> Don't give up on DQ and its adherents yet.  
> Like the church-guys and UFO-seekers say, "Absence of evidence is not  
> evidence of absence."  
> Don Hawthorne  
>  
>  
> ----- Original Message -----  
> From: <DragonQuestCathedral@yahoogroups.com>  
> To: <DragonQuestCathedral@yahoogroups.com>  
> Sent: Wednesday, May 05, 2004 3:15 PM  
> Subject: [DragonQuestCathedral] Digest Number 51  
>  
>  
> >  
> > There are 2 messages in this issue.  
> >  
> > Topics in this digest:  
> >

> > 1. Re: End of Group  
> > From: "rthorm" <dqn@e...>  
> > 2. Re: End of Group  
> > From: "dbarrass\_2000" <david.barrass@e...>  
> >  
> >  
> > \_\_\_\_\_  
> > \_\_\_\_\_  
> >  
> > Message: 1  
> > Date: Wed, 05 May 2004 03:44:57 -0000  
> > From: "rthorm" <dqn@e...>  
> > Subject: Re: End of Group  
> >  
> > I'm sorry to see this group folding, though I am very glad that we are  
> > getting a chance to save and archive the various materials that have  
> > been created. There's too much information that is committed to the  
> > internet without any backup, and things have a way of suddenly  
> > disappearing.  
> >  
> > I've been part of the online DragonQuest community for as long as  
> > anyone, and I've seen the ups and downs that these things go through.  
> > I can understand the discouragement coming from small amounts of  
> > feedback and discussions that seem to taper off to nothing. It is  
> > very (VERY) hard to keep going in such circumstances. It doesn't mean  
> > that all is forgotten, or that no one is using your work.  
> >  
> > I have not been an active participant in this group largely because I  
> > deal with deities in my campaign in my own way. However, I think that  
> > David's project ('Things Spiritual') is true to the spirit (if you  
> > will pardon the pun) of what the designers at SPI would have done had  
> > they written the rules for deities for DQ.  
> >  
> > I certainly hope that this does not signal the end for this project.  
> > I think that it has its place and usefulness. The collected  
> > discussion and rules here are excellent material for those looking for  
> > a way to include deities and spiritual elements to their campaigns.  
> >  
> > I am going to copy the two files from this group into the dqn-list  
> > files, and I would be happy to add the archived discussion there as  
> > well if someone will provide me with a copy.  
> >  
> > --Rodger Thorm  
> >  
> >  
> >  
> > \_\_\_\_\_  
> > \_\_\_\_\_  
> >  
> > Message: 2  
> > Date: Wed, 05 May 2004 10:48:23 -0000  
> > From: "dbarrass\_2000" <david.barrass@e...>  
> > Subject: Re: End of Group  
> >  
> > I'm sorry to see it go too, but its been quiet too long. Thanks for  
> > your kind comments.

> >  
 > > I'm not giving up, I've a new draft that's being playtested now. Not  
 > > too many changes (a good thing), but a few additions.  
 > >  
 > > In addition to a few minor changes, I've added Norse and Celtic  
 > > pantheons as these are the ones I wanted for my campaign. More  
 > > speculatively I've also added a brief section on planes/dimensions  
 > >  
 > > It the risk of postponing the ending of the group I'm wondering if the  
 > > players are getting value from their eps for the skills. I've been  
 > > comparing what you get for the DQ skills and what you get for my new  
 > > skills and think that the cost are too high. Any comments on this (if  
 > > no comments arise I'll ask a related question in dq-rules)?  
 > >  
 > > David  
 > >  
 > > --- In DragonQuestCathedral@yahoogroups.com, "rthorm" <dqn@e...> wrote:  
 > > > I'm sorry to see this group folding, though I am very glad that we are  
 > > > getting a chance to save and archive the various materials that have  
 > > > been created. There's too much information that is committed to the  
 > > > internet without any backup, and things have a way of suddenly  
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 > > >  
 > > > I've been part of the online DragonQuest community for as long as  
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 > > > I have not been an active participant in this group largely because I  
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 > > > I certainly hope that this does not signal the end for this project.  
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 > > > discussion and rules here are excellent material for those looking for  
 > > > a way to include deities and spiritual elements to their campaigns.  
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 > > > I am going to copy the two files from this group into the dqn-list  
 > > > files, and I would be happy to add the archived discussion there as  
 > > > well if someone will provide me with a copy.  
 > > >  
 > > > --Rodger Thorm  
 > >  
 > >  
 > >  
 > >

161 **From:** dbarrass\_2000 <david.barrass@e...>

**Date:** Mon May 10, 2004 1:47am

**Subject:** Re: End of Group

Is there an easy way to archive this site? All I can see are the

posts, and getting it in to a form that can be put on a web page and still be useful is going to take ages!

David

--- In DragonQuestCathedral@yahoogroups.com, "Richard"

<demon\_star2002@y...> wrote:

> Okay, guys, just post when you have everything ready to go and I'll  
> close the doors of this institution. I have to agree with David- the  
> purpose of this group has been fulfilled. I just wish (along with  
> David, I'm sure) that there would have been more feedback on the work

> done here.

>

> And so it goes...

162 **From:** John Rauchert <john.rauchert@s...>

**Date:** Mon May 10, 2004 8:12am

**Subject:** RE: Re: End of Group

Already in the works.

I have all the messages to date captured and I am doing a final clean up. I was out of town for a few days so I did not get a chance to work on them but I will try to pump the files out early this week and distribute them for you guys to look at.

JohnR

-----Original Message-----

From: dbarrass\_2000 [mailto:david.barrass@e...]

Sent: Monday, May 10, 2004 1:47 AM

To: DragonQuestCathedral@yahoogroups.com

Subject: [DragonQuestCathedral] Re: End of Group

Is there an easy way to archive this site? All I can see are the posts, and getting it in to a form that can be put on a web page and still be useful is going to take ages!

David

--- In DragonQuestCathedral@yahoogroups.com, "Richard"

wrote:

> Okay, guys, just post when you have everything ready to go and I'll  
> close the doors of this institution. I have to agree with David- the  
> purpose of this group has been fulfilled. I just wish (along with  
> David, I'm sure) that there would have been more feedback on the work  
> done here.

>

> And so it goes...

163 **From:** Richard <demon\_star2002@y...>

**Date:** Mon May 10, 2004 1:42pm

**Subject:** Re: End of Group



Okay, John, just let me know when you have everything ready to go and I'll draw the curtain.

--- In DragonQuestCathedral@yahoogroups.com, John Rauchert <john.rauchert@s...> wrote:  
> Already in the works.  
>  
> I have all the messages to date captured and I am doing a final clean up. I  
> was out of town for a few days so I did not get a chance to work on them but  
> I will try to pump the files out early this week and distribute them for you  
> guys to look at.  
>  
> JohnR

164 **From:** rthorm <dqn@e...>  
**Date:** Wed May 12, 2004 6:29am  
**Subject:** Re: End of Group

Can I make one last suggestion?

When everything has been migrated, turn off the message board (don't allow anyone but the moderator to post, and just don't post anything) and all the other features so that there's nothing to be done with it, but leave a pointer to the archives, and recommend that further discussion of the concept takes place over at the DQN-list. That way, if someone comes looking and doesn't find anything, they at least have some references for where they should go.

--Rodger

165 **From:** Richard <demon\_star2002@y...>  
**Date:** Wed May 12, 2004 5:53pm  
**Subject:** Re: End of Group

Fair enough. :)

--- In DragonQuestCathedral@yahoogroups.com, "rthorm" <dqn@e...> wrote:  
> Can I make one last suggestion?  
>  
> When everything has been migrated, turn off the message board (don't  
> allow anyone but the moderator to post, and just don't post anything)  
> and all the other features so that there's nothing to be done with it,  
> but leave a pointer to the archives, and recommend that further  
> discussion of the concept takes place over at the DQN-list. That

```
way,  
> if someone comes looking and doesn't find anything, they at least  
have  
> some references for where they should go.  
>  
> --Rodger
```

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