

## Introduction



Welcome to my monologue on the religious aspects of magic in the world of shadowrun. First i will outline my take on the shadowrun magic paradigm. The closest thing to religious magiks in the shadowrun source books are the Voudoun and the Shamanic traditions (including Druids). These traditions define the presence of powerful entities (Totems and Loa) who inhabit the metaplanes and exhibit an independence of the individual practitioner. It is theorised several times however that their overall existence is not necessarily independent of humankind, and that they are shaped in part by humankind's beliefs.

In my shadowrun the Totems, Loa and now Gods are similar to those found in Terry Pratchett's Discworld. They rely somewhat in believers for their power but at the same time have powers of their own to gather those believers in the first place :) I also like to take many liberties with level of involvement of Totems etc in the lives of their disciples. Nothing brings roleplaying to the fore like having a Totem interact with a PC.

Also in my universe there is no Good or Evil. People may behave in a way that appears evil, or an entity such as a Horror might have objectives that are completely destructive to life, but this still isn't some kind of objective "evil" it is just not what we subjectively consider "a good thing" tm.

In a world full of magic however these actions do affect the way magic works. The more different a way of doing magic is from yours, both technically and emotionally, the harder it will be to interpret and effect. Background counts for example from a concentration camp will make magic harder for most mages, however a true worshipper of Baal might draw power from such a site of distilled emotional pain. The converse is true as well, a hapel where numerous marriages and christenings have taken place will create a positive background for a Priest (see "Apected Power" p104 Awakenings). The exceptions are places where technological accidents have occurred, Chernobyl for example. A measure of peoples panic, fear etc will still be present but the overall background will be anti-all-magic, a kind of technological anti-aura and possibly mana-dead spots.

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## Religion in 2050's



The Awakening has shaken the foundations of modern humankind's reality, but at the same time the power of belief has flourished. Whether it be NewAgers becoming Hermetic mages, Natives becoming Shamans or Archbishops summoning Angels to fight "evil".

The enormous number of believers in the worlds' major religions would ensure that the Awakening would encompass the Church as well. From the various SR sourcebooks we know that most of the worlds major religions reacted badly to the coming of magic. In the middle-east the Islamic nations decreed a Jihad against the Awakened, the Fundamentalist Christian movement declared them demons manifest and no doubt similar knee-jerk reactions were common to most other religious organisations.

At the same time it is highly likely that many devout priests found that their prayers were now sometimes answered and that Angels actually appeared at saintly shrines and other sites of significance. Just because the church didn't believe in magic doesn't mean that magic didn't believe in the Church.

It could be argued that magic would fit into religious contexts more easily than into other aspects of everyday life. For example Catholics currently endorse miracles and even have official rites for Exorcism. Most religions already claim we have souls (essence) and that God sometimes acts through spirits. It is also quite possible that relics like the shroud of Turin would behave as natural Foci or magical items.

So I have argued for Religion having a magical aspect, now what form would it take, and what how does the modern Church fit into the power structure of the 2050's?

## The Church

Extrapolating from today, the various religions would still hold a great deal of power either directly, as in Islamic countries, as lobby groups, such as in the bad ole' USA or simply as very large and rich organisations such as the Vatican. They would also play an ever increasing role many peoples lives as sources of charity and welfare, no longer provided by the governments of the world. As powerful organisations they can also provide a moral/spiritual counterbalance to the rampant economic rationalism and the increasing corporatisation of Shadowrun society.

Having just said that however there are several references to Corporate churches and even religions in SR. Firstly Sam Verner in the Secrets of Power Trilogy starts off by visiting the Renraku chapel. Secondly and much more importantly at least two countries in SR are run by state religions, Aztlan and England. Smaller corporations could also find uses for "private" religions as a tax shelter.

The most obvious religious Powers for GM's are the Secret cabals. Whether independent or within churches such groups could become powerful not only magically but also politically and economically. Consider the Free Masons with magical influence and rituals that initiate members. Such organisations can place members in positions of power within governments and corporations, spanning the divide that normally makes each corporation seem to act as an independent power.



Less prosaically religious cabals could be aiming for their own celestial ends. Opening gateways to Holy metaplanes and short cutting their way to Nirvana. Magical orders have already made an appearance in a SR novel where there was a magical order dedicated to protecting the descendants of Jesus.

Overall religion brings in numerous additional possibilities for role-playing in the SR universe that have been somewhat ignored previously. One thing to keep in mind is that religion provides a neat way to introduce the PC's to some morality etc often hard to find in a hardcore team :)

Previous suggestions for Priests include the rules from Shadownet and the Awakenings suggestions that they have shamanic type advantages, powers and limitations.

I prefer to think of religious magiks having their own distinct tradition. Here i present a range of powers and ideas that can be used to build priestly archetypes. They can be integrated directly into other traditions but in general i have designed them more for role than roll playing, as i GM games that involve little dice rolling outside combat. Here would be a good point to say that Priests are potentially powerful characters but are difficult characters to play in normal campaigns because of their numerous limitations on when and how they can use their magic. Good role-playing is the only way to get this archetype to work. This character works in my campaign because it is designed that way, ie players can avoid fatal situations always, if only they use their heads (and i don't mean by butting people :).

Where i do provide stats feel free to modify them, and of course make them up where i don't.

## The Priest



Briefly put priests are an initiatory tradition that uses new metamagical powers derived from their faith to manipulate mana. A priest must assign magic as priority A (more metahumans rules) during character creation. They must also, of course, chose a religion, or religious sect to which they belong and in turn are supported by. All priests start out as 0 level initiates, and all priestly powers are actually metamagical powers . They can astrally perceive but can only project into their the celestial metaplanes. All priests start with some geas on their magic depending on their religion and the equivalent of the Oath ordeal, tying them to the tenets of their religion. They can summon new kinds of spirits. They can perform religious rituals and rites. And lastly they can invoke divine intervention.

### Religion Skill (name of religion)

(Religion) governs the invocation of religious magical abilities. Anyone may have this skill, and indeed all mundane priests and many worshippers do have this skill, but only initiated priests (magically active) can use it to channel mana from their deity.

Priests must also have the Conjuring skill if they wish to summon religious spirits.

### Religious Groups and Initiation

A priest's church, the whole organisation, acts as an initiatory group. In reality the magically active priests in each area will know each other and participate, in co-operation with mundane priests, in an initiation. A priest must initiate with other priests from their own church and must take an ordeal each time (Priests may take as many geas as they want). Such initiations are often but not always linked to a priests promotion within the church, starting with their first initiation during the transition from novice to priest when access is first granted to the meta-powers and the geas of the church are taken on. Note, a priest may lose geas during later initiations (for instance to remove their reliance on priestly fetishes) but there must be a very good role-playing reasons (for example the priest must minister in an area where they are unavailable).

The GM must help the player design the stats of the religion's organisation that the priest belongs to. In general most large religions will have the following stats-

They have a guaranteed link to their deity (astral contact). This is because of the sheer size of the "group" where the combined beliefs and actions of all the groups' members (mundane and magical) are counted. In the midst of this morass the actions of a single priest don't add up to much, except in the personal sense.

They have many strictures including-Attendance, Belief, Exclusive membership (religion), Exclusive ritual (for example only with other Christians, whatever sect), Fraternity, Karma, Obedience and Oath. (Heavy stuff huh :)

On the up side most will have luxury resources available if necessary, unlimited rating libraries and continual availability of high ranking initiates etc although these will be found only at the central church.

The local parish and priest will almost certainly get an income (low), perhaps supplemented with a 2nd hand shop etc but also may have to run a soup kitchen and or infirmary etc.

Their purpose is primarily to spread the religion and serve parishioners but secondly initiatory.

The GM should keep a tally of both transgressions against and acts agreeing to the scriptures (and strictures) of the priests religion just as if it were a Magic Group. The transgressions count against initiatory success until they are appropriately atoned for while the positive actions go towards possible advancement within the church.

### Priestly Geasa

Many geas will be specific to a particular religion, these include restrictions on certain foods (Judaism, Buddhism), dress code (Islam) or hairstyle and respect for animals (Hindu, Sikh)

There are however some universal geas-



the observance of sacred times of day, week or year with appropriate ceremonies or prayers etc  
the use of religious items (acting as fetishes) appropriate to the power being used using some form of prayer to invoke powers, spirits etc

If any of these geas is ignored then the GM must apply an appropriate penalty ranging from increased target number (eg for missing mass) to failure of priestly powers for 24 hours OR until the priest can atone in some way (eg for using powers without the proper materials) to direct Divine retribution (for committing adultery while stoned, on Easter Sunday, in a cathedral, just to take a completely random example :). Atonement again may range from saying Hail Mary's to a pilgrimage to Mecca etc.

During initiations a priest may chose to remove the above geas as mentioned above, and at the same time take on new geas as an ordeal. The new geas however cannot be removed in later initiations.

## Metamagical Powers

Priests have the normal range of metamagic, with specific limitations, as well as access to some new powers. Firstly these powers must be invoked to work. Invocation involves a saying a prayer or a psalm etc and takes a complex action. Success tests for each power are based on the characters Religion skill or concentration and within the stated limitations work as per the usual rules. It is worth noting that priests can astrally perceive and project directly to the metaplane of their deity and other metaplanes but not astrally project on the etheric plane.

Advanced Assensing Many of the priest's powers will only work for good and against evil (as defined by her religion) or vice versa. This power gives the priest an extra dimension to the assensing ability. It provides the priest information from astral perception as to the 'moral' nature of a person, place or object relative to the precepts of her religion (good vs bad to put it simply).

Many things of course will appear to be relatively neutral, in and of themselves, and the character must then use role-playing to decide how they should act.

Shielding once invoked can be used normally against all spells and prayers except those from someone higher ranking (initiate wise) in their own religion.

Masking, most religions hold honesty and truth in high regard so this power, which lies about your real nature, can only be used in very few situations at the GM's discretion. Of course Satanists can use this power freely and in fact are encouraged to do so :) Note that in this case masking can be used to make an evil act appear good or vice versa (see Advanced Assensing above).

Anchoring, since priests lack spells as such this power is used quite differently. Priests can use this power to anchor their powers (prayers) to a place or object. The object must be "pure" (see Consecration below) and at least inscribed with a religious symbol if not actually enchanted as a religious object. A number of karma must be spent equal to the desired force of the effect (number of dice to be used in any tests). This can be reduced by the number of successes on a Religion test with a TN equal to the desired force (God provides the rest of the karma i guess :) The priest may then assign a number of dice up to their religion skill to that object which can then be used for one of the priests powers, i.e. Shielding, Masking, Dispelling or Warding.

Dispelling, can be used as normal against all spells and prayers except those from someone higher ranking (initiate wise) in their own religion.

Communion, is a new power that allows the priest to talk to spirits. It is sort of an innate summoning power and is tied up with the priest's beliefs and Religion skill. This includes the ability to detect and talk to the spirits of dead metahumans as well as religious spirits. A prayer of communion will force any religiously summoned spirit to talk to the priest (using free actions) who then has a chance to

question it. The reaction of the spirit will depend on who/what summoned it relative to the priest. Such reactions can range from subservience to hostility.



Talking with spirits of dead metahumans (or even animals) is different. Firstly no persons spirit is happy at being communed with because they know they are dead, and indeed may remember their deaths, but that is where their knowledge ends so they don't know anything of their afterlife (if any). How much of their life they remember depends upon the priests success test (see Spirits), what they do remember however will be at an emotional remove. It is up to the priest to convince the ghost to help him, easy in the case of devout fellow worshipper but hard if the spirit is a hardcore agnostic.

Consecration (SN) Priests create holy items, paraphernalia and sanctuaries by using this power. These powers are only granted as the priest initiates, the grade at which he gains access to each ability is given in brackets after the powers name below. The different forms of sanctuaries are -

Expendable Materials such as holy water, incense, grains for mandalas etc. (Grade 0)

Reusable materials such as holy symbols, priestly vestments, altars etc. (Grade1)

Holy wards (Grade 2)

Hallowed ground (Grade 3)

Purification (Grade 4)

Expendable Materials and Reusable Materials (SN) (Grade 0 and 1 respectively)

To use anything in the same way as an expendable fetish or ritual materials are used the material has to be consecrated using the same enchanting procedure, substituting the enchanting skill with the consecration power (see p21 in the Grimoire II.)

Consecrating reusable materials is necessary to create the priestly equivalent to foci. The same procedure as described under Artificing (Grimoire II p23) is used with the difference, that it is not necessary for priests to design a focus formula and substituting the enchanting skill with the consecration power.

These items are needed (religious geas) by all priests to use any of the priestly powers. This has the effect of tying the priest to the church as low level initiates cannot make their own to start with but has the bonus that they do provide extra dice for tests involving powers just as do the magicians fetishes. It is only after later initiations that a priest may learn how to make these items (see below for more). For information on their use see Rites and Rituals below.

**Holy Warding (SN) (Grade 2)**

This is similar to a ward. A priest doesn't have to project astrally to set up a ward though. Also holy wards may be set up to specifically protect against certain kinds of entities. For example many religions are commonly thought to provide protection against the undead and ghosts. Wards can be erected that protect against vampires, zombies, wendigos etc depending on the priest's religion. These wards only stop the entities they were designed for, but can be affected from astral space as normal by other magicians. Another property of priestly wards is that they also expel any entity that is within the ward to while it is being set up. (see for example exorcism below in Rites and Rituals)

**Hallowed Ground (SN) (Grade 3)**

This feature enables a priest to set up a level of beneficial background count useable by all priests of his faith, the background count also works against all other magic. To consecrate an area the priest uses his religion skill against a basic target number of 4. The basic area is magic x grade meters in radius. The target number increases by 1 for every additional 10 meters radius or fraction thereof and decreases by 2 for every additional priest participating in the consecration ritual. If several priests work together the priest with the highest grade makes the success test and determines the area of effect. The ritual takes one hour per 20 square meters or fraction thereof, extra successes divide this time. Materials for

consecration cost 100 nuyen per 5 square meters or can be made as per expendable fetishes for 10 nuyen for the same. Any area once consecrated remains so forever until purified or otherwise desecrated.



### Purification (SN) (Grade 4)

The purification ritual is a reverse of the above ritual. The procedure is exactly the same. Purification must be performed before an area can be consecrated if there is any other consecration, background count, medicine lodge, hermetic circle or other magical background at the site.

Desecration, is not actually a priestly power it is sort of a mundane version of purification that best fits in about here. Just as priests can purify an area to remove any (religious) background count, any mundane with enough emotion and or knowledge can actually remove or even reverse a religious background count. For example just as the folklore surrounding a religion gives it power over, for example, the undead, the same is true in reverse. A vampire who has been warded out of his home by a zealous priest could go

to that priests church and Desecrate it. This process, although non-magical in nature, has repercussions for background count just as do other highly emotional acts. Such a process might involve the vampire defecating on the altar and nailing small mammals to the cross and pews. Rulewise desecration is like a non-magical version of Consecration (Purification), the desecrator must first overcome any positive count then attempt to induce a negative count. It is purely a GM decision for how much effect this has, the key ingredients are very strong "negative" emotions and/or knowledge of the religion (and therefore what would be most harmful to it).

A priest of course effectively uses this power when removing (purifying) the background count of another religion.

### Rites and Rituals

In addition to these powers priests can perform all of the rites and rituals associated with a religion ranging from everyday absolutions, christenings, marriages, funerals etc to more exotic practises such as exorcisms and the laying on of hands. Additionally most of the above powers and summoning can be performed as rituals rather than complex actions. This can be to reduce the drain or the target number or to increase the effect or safety of a procedure or to allow other priests to help. Basically apply the ritual sorcery rules to the above powers.

Most religious practises have over the centuries acquired numerous symbolic trappings. Priests wear specific clothes that denote denomination and rank, religious symbols and sacred items and wave incense sticks and sprinkle holy water etc. In the awakened world priests attach so much significance to these things that their magic often won't work without them being present. In game terms this translates to a geas and a very complex one at that. Each ritual in a priests arsenal requires at least a minimum of the correct paraphernalia such as bible, rosary beads and a cross. Further, these items must be correctly enchanted as fetishes as per the rules in the Grimoire II. They also provide dice as fetishes do (either one or two only even in multiple fetishes are used). They cost money and must initially be bought from the church, although the church will refund money for any fetishes that were used in approved procedures.

The GM should make up a set of requirements and magical explanation for each ritual the priest wants to perform. They can just be generic, involving the paying of money to the church but could become crucial if the priest is in the field. An exorcism may for example involve the construction of a ghost ward to expel and keep out the possessing spirit.

### Desecration

Just as the folklore surrounding a religion gives it power over, for example, the undead, the same is true in reverse. A vampire who has been warded out of his home by a zealous priest could go to that priests church and Desecrate it. This process is non-magical in nature but has repercussions for

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Consecration and it is purely a GM decision for how much effect it has.



## Spirits

Priests have the ability to call upon certain types of spirits to aide them. These spirits can generally be identified with those found in the various religions sacred texts. For example the houris and djinns common to Islamic traditions can be summoned by a Mulah, while Christian priests can summon cherubs, angels and even archangels (see Shadownet for stats). Taking a generic Christian priest as an eg they can summon more and more powerful spirits as they increase in grade, also they have a greater chance of bending the purpose of lesser spirits to their own will. The Christian priest can summon the "good" spirits to aide him but may also summon the "evil" versions if they know the particular spirits true-name. This is one way for example that a priest can excorsise a possessed person.

### Ghosts

Ghosts are a special case. Patterson gives a formal description of independently existing ghosts (Larva valida, p224 of SRII).

However most priests know that there is a ghost for every person who has died, they reside in Limbo (see metaplanes). They are the "spirits" of dead metahumans or animals, or even whole tribes (as in the Australian outback with their Kouri ghosts). Most summoned ghosts have no actual astral stats as such and are more like an interactive astral signature (apparitions), some ghosts especially of 'holy' or 'evil' people will possess innate powers (spectres) and may be quite powerful (equivalent to a free spirit).

They can be interrogated (see the Communion power) and excorsised as with other celestial spirits.

Summoning a ghost requires a Conjuring test, followed by a Communion test if successful. The requirements for such a summoning are the persons earthly remains and various religious fetishes. The longer since the persons death and/or less of the body left (eg cremated remains) the harder the summoning is. In general i would say it is impossible for a worthwhile summoning beyond 1 year and 1 day after death (TN>12), unless the body was specially preserved (eg cryo'd or embalmed). If present at the person's death the priest can offer last rites etc (simple Religion test, no drain) and automatically gain an audience with a departed spirit. For the purposes of a summoning the gravesite or cremation plaque are enough to act as a "body", just make sure you get the right grave or that the cremated remains haven't been mixed (grin). If there is no body then the priest must make an astral quest with a force rating equal to the desired strength of the ghost (see Metaplanes, limbo).



Summoning a Celestial Spirits requires a Conjuring test, followed by a Communion test if successful. The requirements for such a summoning various religious fetishes and possibly a Consecrated site. The more powerful spirits only obey the callings of more powerful initiates. The level at which a priest can summon each spirit is given in brackets after its name (feel free to make up many more types of spirits, those with the SN link are slightly modified from the Shadownet priest rules v1.0). The new spirit powers are described at the end of the list.

Priests cannot summon watchers.

Cherubs, Lemurs and other Grade 0 spirits are summoned as nature spirits are. After its' services are completed the spirit will return to the Metaplanes. If destroyed (totally) Cherubs will cease to exist. A priest may bind a number of these spirits equal to his Grade + 1.

Angels, Fiends and other Grade 3 spirits are summoned as either great nature spirits or as elementals. If summoned as an elemental it must be done in a holy place (church etc with no background count except of the same religious group, see Holy Sites) large enough to contain the circle if you were actually summoning an elemental of the same force. The priest will need a bible etc, holy symbols and vestments. The spirit when summoned will require an explanation of the summonings purpose equivalent to giving an elemental a remote service. The service however may well be to "protect me and my followers during our raid on the Satanist's den"

for example and a priest can always Commune with one of his spirits to halt its activities. The purpose of the ummoning must also be obviously good in nature, a priest may use only role-playing to convince the spirit of his intentions. Remember that a spirit such as this has a lot to lose if it does something "bad" or is destroyed. After its' service is complete the spirit will return to the Metaplanes. A priest may be accompanied by up to Grade/2 (round down) of these spirits.

Archangels, Archfiends and other Grade 5 spirits are also called "named" spirits because they are named in a religions texts (eg the Christian angels Gabriel, Azrael etc). These powerful entities are 2nd only to the deity in power. Unlike other celestial spirits who are summoned "whole" only a small aspect of these powerful beings is ever conjured in the same way that the "whole" of a totem is never manifest. These spirits also have significant free will and they may well appear of their own accord in certain situations, especially if one of their opposite number is involved (most religions have good and evil spirits/sides). They cannot be destroyed

except by the Deity or a more powerful spirit of the opposite side. Otherwise the same rules apply as for Grade 3 spirits except that a priest cannot lie to these guys when communing and the purpose of the summoning must be actively Holy (or Unholy etc) otherwise they are likely to take you back to "meet your maker". A priest can only ever call on one of these spirits at a time.

### Cherub (Grade 0)

B	Q	S	C	W	I	E	R
F-2	F+3 x4	F-3	F	F	F	F	F+2

Attacks: none

Powers: Psychokinesis, Guard, Search, Bind, Heal

### Lemur (Grade 0)

B	Q	S	C	W	I	E	R
F-1	F+2 x4	F-2	F	F	F	F	F+1

Attacks: none

Powers: Psychokinesis, Accident, Concealment, Fear, Harm

### Angel (Grade 3)

B	Q	S	C	W	I	E	R
F+2	F+2 x3	F+1	F	F	F	F	F+2

Attacks: F(M) Reach+2

Powers: Human Form, Aura Masking, Flame Projection, Magical Guard, Compulsion, Guard

### Fiend (Grade 3)

B	Q	S	C	W	I	E	R
F+3	F+1 x3	F+2	F	F	F	F	F+2

Attacks: F(M)Reach+2

Powers: Animal Form, Aura Masking, Cold Aura, Desire Reflection, Influence, Essence Drain(temp)

### Archangel (Grade 5)

B	Q	S	C	W	I	E	R
F+4	F+3 x5	F+3	F	F	F	F	F+3

Attacks: F+1(M) Reach+2

Powers: Dispelling, Sorcery, Flame Aura, Flame Projection, Magical Guard, Magical Resistance, Guard, Compulsion, Fear, Wealth, Astral Gateway

### Archfiend (Grade 5)

B	Q	S	C	W	I	E	R
F+5	F+2 x4	F+4	F	F	F	F	F+2

Attacks: F+1(M) Reach+2

Powers: Cold Aura, Electrical Projection, Essence Drain(perm), Fear, Possession, Noxious Breath, Influence, Sorcery, Wealth, Astral Gateway

## New Spirit Powers



### Heal

A priest can sacrifice force points from a cherub to heal 1 box of physical damage per point.

### Harm

A priest can sacrifice force points from a lemur to cause 1 box of physical damage per point.

### Priests and Astral Space

The powers of priests are received directly from the metaplane associated with their religion. This means they have one definite advantage over other mages: Priestly powers and prayers are not susceptible to astral attacks as much as those of others. All links between the physical world and the magical realm go directly through the metaplane of the priest's deity. That means there are no links useable for grounding from the etheric plane. If a magician wants to ground a spell through a holy symbol, celestial spirit or holy ritual he has to follow the link to the deity's metaplane. Upon reaching the metaplane, the mage has to succeed in an astral quest of a rating equal to the relevant force. It is always possible to attack an astral entity directly (for information on astral entities see SR II p147 and Grimoire II p86) from the etheric plane and so destroy or disrupt it. The metamagical ability of ispellung also works normally as it is assumed to be mediated through the metaplanes.

## Heaven and Hell

Each religion has a number of associated metaplanes. These metaplanes are generally considered to be the home planes of the spirits associated with each religion. The christian metaplanes for example are Heaven, Hell and limbo. Heaven is where the angels etc reside along with the Big Guy Himself, but in much the same way as projecting shamans don't often see their totem it is very rare for a Priest to even glimpse the more powerful figures of his religion. On a successful journey to Heaven the priest gets to a sort of waiting room from where she can call on the various powers for aide or information. If information is the goal then it often provided in very metaphorical ways through the design or the "waiting room", God does move in mysterious ways.

Travelling to Hell is a very risky business : ) But here a priest can find out the true name of a devil or again seek information, but although the information sought may be gained it almost certainly won't be the whole truth and will always lead to trouble.

Limbo is the place where all mortal souls are said to reside awaiting judgement. You can't just wander in and talk to Aunt Mable.

You can however find the information necessary to summon someone's ghost. This is the most dangerous way to do this as the priest is just as likely to end up a resident himself as he is to find what he wants.

### Game Ideas

With the advent of magic there are also many wonderful possibilities for the Evil GM (tm) [NB this is the one exception to the rule that there is no real Evil in the world : ], Satanists could really be infested by the Dark Lord and blessings at a Saints tomb could really heal the sick.