

GRAIL CHRISTIANITY

for Pendragon 5th Edition

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CAMELOT, AD 525

The arrival of a delegation from Rome has created a stir at court. While the delegation had arrived for the consecration of Bishop David as the Primate of Britain, they were shocked by the religious tolerance of Arthur's realm. Some members of the Papal delegation, led by Cardinal Anselm and including several priests Arthur's court, have decided to attempt to bring his realm back into the realm of Roman Christian Orthodoxy.

Following the consecration of Bishop David, the High King makes the delegation the guests of honor at a feast, demonstrating the hospitality and generosity for which he is famed. In addition to the normal excitement and activity caused by such an event, the court is abuzz with anticipation about the tournament to be held in the next few days. The presence of several Roman Knights has left many wondering how they will fare against the knights of Logres. Given the recent tensions between Camelot and Rome, many are predicting a very personal and exciting contest. (It is up to the gamemaster to decide if these events take place before or after the Pentecost declaration of war.)

Before dinner begins, Arthur points out that his guests have neither asked for a gift or a boon. The High King asks his guests to come forward and make known what they would like. The Cardinal sends forward his knights first. Their requests are appropriate and awarded. One asks that Arthur make his nephew a knight (it is clear the nephew already has his arms and the knight is simply seeking honor of being knighted by the High King for his nephew). Others request small gifts appropriate to their station. Next, the priests come forward. Again, their requests are moderate — donations for building programs and permission to make copies of manuscripts housed in Camelot's churches.

Finally, Count Anselm steps forward. Upon being asked what he would like, the Cardinal requests Arthur hold hearings on his laws regarding religious tolerance in order to determine if heresy has been allowed to inadvertently find safe haven in his kingdom. Having promised to give the cardinal whatever he asked for, the High King has no choice but to hold the hearings and announces that the Council will begin the following day — the day before the tournament.

Who is Cardinal Anselm?

Cardinal Anselm also plays a major role in "The Adventure of Morgan Le Fay's Challenge" in the *Blood and Lust* supplement, which may take place as written any time after 528. If it fits your game's timeline better to shift the dating of these events from 525 to correspond with the events that take place in that adventure, feel free to do so.

The Council of Camelot

When Anselm begins his address the next day, the first groups he criticizes are not the pagan and heathen groups, whose religions were protected by Arthur, but rival sects of Christianity. While his attacks on the British Church center on its different method for calculating the date of Easter and a decentralized structure that owes more allegiance to local rulers than to bishops appointed by Rome, the attacks on Grail Christianity are more severe. The Cardinal condemned the entire sect as being, at best, dangerously heretical and, at worst, a sect founded on apostasy. Even in Arthur's realm, these accusations would be, if proven, sufficient to condemn its practitioners to trials in Ecclesiastical Courts.

Yet Arthur's realm is one of justice and the High King announces that the Grail Christian Church will have an opportunity to defend itself against the charges leveled by Anselm. As such, Arthur announces that the council will not be considered closed until an appropriate defender of Grail Christianity may be found.

As the High King sits down to dinner later that night, word is brought that a group of Templar Knights has arrived and is escorting a group of priests. Quickly recovering from the surprise, the High King gives orders that they be given housing and told they will be welcome at the feast whenever they feel ready.

Almost as quickly as Kay begins to bellow orders for bringing in a new table for the recent arrivals, rumors on who has arrived begin to sweep through the court. Some whisper that the lead priest, Joseph, is from Castle Carbonek and is the confessor of the Fisher King. While these rumors cannot be confirmed — even on a critically successful [Intrigue] roll — everyone in the hall learns that Joseph has great presence and a powerful but gentle

speaking voice once he arrives in the hall and gives thanks to Arthur for his hospitality.

For two days, Anselm and his priests attack Grail Christianity. The central theme of the attack is that Grail Christians have fallen away from true Christianity and had been polluted by a variety of dangerous heresies — especially those that advocate the priesthood and worship of the feminine.

On the third day, Joseph rises to defend his church before the Council. Arthur's great knights have been kept away from the entire tournament, currently being presided over by the Queen, in order to provide the High King with their council. Gawaine is visibly upset that he is here rather than in the lists fighting challenges against the Roman knights — several of whom he has verbally clashed with in the halls during and after the feasts. The great religious figures of the kingdom, having come for the consecration of David as Bishop, have remained, hoping to make a difference in the proceedings. Many lesser priests are also present, hoping to curry favor with their superiors.

It is in this setting that Joseph rises to speak.

An Apologia for Grail Christianity

“Your Imperial Highness, Arthur Pendragon, High King of the Britons and Emperor of the West, Dux Bellorum, and my most gracious sovereign: The recent embassy from the Bishop of Rome has leveled several serious charges against Grail Christians and their faith in God. Showing the great wisdom and sense of justice for which you are well known, you provided an opportunity for us to defend our faith from these charges — to determine if Grail Christianity is a sect worthy of your protection or if it is, as the Papal delegates have charged, a dangerous, apostate heresy that needs to be suppressed. I assure you, Grail Christians are just that — Christians. We do not deny the divinity or the humanity of our Lord, Jesus Christ.

“Yet we do have differences with our brothers from Rome. While they place their trust in a single revelation, we believe that God has revealed himself to all peoples in preparation for the arrival of his only Son. We choose to recognize that these revelations as a part of the working of God.

“To better explain this point, allow me to use the central image of our sect — the most Holy Grail. We center our worship on this vessel not as one would worship an idol but as a living symbol of what we, as Christians, were asked to do. We are to come together in an act of communion to celebrate both the community of Christianity and to remember the sacrifice of the body and blood of our Lord. His sacrifice on the cross is what allows us the possibility of resurrection into everlasting life.

“Yet this is not the only symbol of resurrection, bounty, and community. The Britons and Irish, long

Involving Players in these Events

While this is designed primarily to flesh out Grail Christianity, the events described can be used as the background for the year's adventures or as a possible setting for role-playing a portion of the Winter Phase.

The most straightforward possibility is to simply describe the events in this section to your players as what is occurring at court as a background to the tournament. While Arthur will not be a witness to their performance, Guinever will be present and will be watching. Uniquely, the major knights of Arthur's court are not participating in the Tournament, giving player knights a real opportunity to win.

Even more important is that the kingdom's honor is being placed in their hands. While some of the Roman knights remain with Anselm as an honor guard, most are free to participate in the tournament. Their recent defeat at the hands of Arthur have left the Romans hungry for revenge. Taking away the top honors at this tournament would give them the right to claim that they are superior warriors.

On a slightly more involved level, the player knights may be asked to escort the Papal delegation or be sent on a mission to find a center of Grail Christian worship and issue Arthur's summons. Likewise, the player knights may encounter members of the Papal, British, or Grail Christian delegations as they travel to and from court on various embassies.

You could also develop an entire year's adventure around the intrigues at court. In this case, delay the religious debates and have Arthur summon all those involved to appear at his court at Christmas. Supporters of the Papal delegation may wish to see Joseph's party stopped or sufficiently delayed to prevent his testimony. Player knights may either participate in this act of skullduggery or act to prevent it. Player knights attached to groups opposed to Arthur's reign or to Christianity may attempt to ferment distrust or outright hostility between the delegations in an attempt to weaken Christian rule in Britain. Devout Wotanic Saxons might, for example, see this as an opportunity to begin a civil war among Arthur's followers. Player knights may also attempt to prevent such plots. Christian kings of suspect loyalty and ambassadors from mainland Europe and beyond may attempt to curry favor with the Papal delegation in an attempt to gain the support of the Pope against Arthur in continental politics.

Player characters might wish to participate in the events, debating the issues in hallways and attempting to sway the High King's counselors.

The stakes in these debates are higher than might first appear. During the Grail Quest, those who are outspoken supporters of Grail Christianity will be seen as likely to know where to find the Grail and

Involving Players (cont.)

may be pestered for help and guidance or followed by other knights on the quest. Guinever may also look at some of these knights with suspicion following Lancelot's dalliance with Elaine and the initial appearance of Galahad at court, unsure as to whom they are loyal.

Finally, those who support the Grail Christian movement will be remembered by the de Ganis and Orkney clans once civil war breaks out during the Apogee Phase of a campaign. Lancelot's attachment to the Grail family will make practitioners of Grail Christianity somewhat suspect in the Orkney's clan's eyes and the de Ganis may play up on religious loyalties in an attempt to bring allies to their camp.

before the arrival of Joseph of Arimethea, were familiar with a similar symbol in the forms of the Cauldron of your ancestor, Bran the Blessed, and, in Ireland, the Cauldron of the Dagda. These great vessels magically provided food for their communities and the Cauldron of Bran resurrected the dead.

"Any Christian hoping to convert those of other religions would be foolish to overlook parallels between religions for two reasons. The first is purely practical: If we are to bring Pagans into the full light of the Kingdom of Heaven, we must communicate to them using symbols they understand. In doing so, we will encounter the second reason — that we must recognize the working of the Lord in all of its forms. In doing so, we will come to a greater understanding of the mystery of God's Love, His works, and His mysterious ways.

"We do not deny any of the most important tenants espoused by the Papal delegation. However, we do have some honest disagreements with them on issues of substance. We both believe in the healing and redeeming power of the Grace of God. Yet we do not, however, believe that Grace simply exists all around us, as the moisture of a mist. The individual believer must actively seek for God's Grace.

"Yet even in this distinction, we are closer to one another than it may initially appear. I am certain that none of my brethren in the Papal delegation would argue that sinners who are without the desire to come to God will come to him. Indeed, the Act of Contrition is based on this idea — for a sin to be forgiven it must be confessed but, more importantly, the sinner must be contrite. Without repentance, God cannot forgive.

"Likewise, to earn God's Grace, one must seek it. One must seek it in the desert and barren places of the Soul. For only in these places can despair be confronted, fought, and overcome and finally replaced by hope.

"We find the image of this hope in the Grail. The cup used by our Lord at the Last Supper and in which Joseph of Arimethea caught His blood at the crucifixion. He carried this cup to Britain and brought the hope of Christianity with him into the Wilderness. It nourishes men's souls and bodies, sustaining them with hope and sustenance.

"While we believe it is possible to lead a blameless life, we also believe that one should not give up the search for God's Grace. After all, we do not know when we shall be in need of it. It may be needed to sustain us in a time of great hunger or to light our way in a time of great darkness or to comfort and strengthen us in a time of great trial. The quest is ongoing and never ending.

"We must honestly and strenuously disagree with our brethren on the issue of the ordination of women. The Mediterranean's fear of women, so unnatural to the shores of these islands, sits like a cancer at the center of the Christian world. The fear of the woman as temptress overshadows their role as the source of all life. Just as Eve was the vessel of our Fall, Mary was the vessel of our Salvation. The first person to recognize that Jesus was the Messiah was not the man whose heir has sent these men here — it was a simple Samaritan woman. She preached of Jesus as did his disciples. No man had enough faith to stand below the cross while our savior died for us. Three women did. The first person to carry the Good News that our Savior was not dead but had risen in triumph over death was a woman — the same woman who brought word of Christ to Marseilles. His mother, who was also at the Cross, brought the Good News to Ephesus, home of the Great Temple of Artemis. One woman, ever-virgin, ministering in the city where her coming had been dimly projected into Pagan images.

"And there are greater signs, still, that women are fit to serve at the Table of the Lord. Any who would seek these signs out, let him find the Grail and see if it is a man that bears it or a woman. What man can understand the process of bringing life into the world better than a woman.

"Yet we are not without a role in Grail Christianity. We are the natural protectors of the Grail and are more prepared to seek it out in desert places. We enter into the dark places where the potential for life exists and stir it into action.

"We are not like the Pelagians. While there is no Original Sin, as it posited by Augustine, neither are we naturally good, as Pelegius has claimed. Such an assertion is corrupted with the heretical doctrine of predestination. We are, in fact, neither wholly good nor wholly evil but created with Free Will and the ability to choose whether to sin or not. Thus, we are not confronted with the question of whether or not we are free of sin but whether or not we suffer from an absence of God's grace and mercy, which we must seek out in others and ourselves.

“Neither do we believe, as do the Pelegians do, that we should leave those who choose to sin to their own ways. While we cannot force others onto the Quest, neither should we suffer the ignorance of the path of goodness and righteousness. Nor can we accept that all death and disease is the simple working of nature. We see the truth Ecclesiastis — that to everything there is a season and a time for every purpose under Heaven. We do not ignore, however, the lessons in the story of Job — that some suffering comes from beyond the natural world and, indeed, needs healing by those of great compassion and great courage.

“To discuss it in the terms of the early debates, Adam would not have died had he not chosen to eat from the Tree of the Knowledge of Good and Evil, for in eating from this tree, he entered the realm of choice. Once there is Good and Evil, other dualities must come — light and dark, male and female, life and death. Yet this is not the only tree that grew in the Garden. There was also the Tree of Life — the Tree of the Grail. Had Adam eaten of this tree, he would have found renewal and rebirth instead of death.

“Nor are we like the Nestorians. While we have much in common with these misled Christians, they have strayed from the path of Truth. These poor, misguided souls have failed to recognize that Divine Sophia — the Divine Wisdom — is at the root of our quest for God and that only through Wisdom can we come to know God.

“As the name she was given long ago reveals, Sophia is feminine. It is through the feminine that God is revealed into the world. God became man through Mary the Mother of God. The first to recognize Jesus as the Christ was a woman — the woman at the well in Samaria. The Good News of His resurrection was entrusted to Mary Magdalene, who carried it to the Apostles. She then carried the Good News to the world, eventually dying in Marseilles. Likewise, Mary the Mother of God bore word of her Son’s deeds to Ephesus — the city of the Temple to the Virgin Goddess Artemis. Thus, the full revelation of the Divine Virgin came to the ancient city that had celebrated her power before her coming.

“While we cannot accept that Mary’s birth is any more immaculate than anyone else’s — for we cannot accept the alien doctrine of Original Sin. Mary is a special and unique individual, being the Mater Dei. She not only gave birth to God, she incarnated Haigia Sophia. As such, it is through her that we may find succor and are able to appeal to God.

“Unlike the Manicheans, who believe as the Persians do, we know the power of God and cannot accept an Evil force that is His equal. Our belief that God is Supreme does not make our seeking Him any

less important. God loves all His children and wants us all to come to Him.

“The Manicheans are correct in one respect — the potential for good and evil resides in each and every of us. Evil offers a quicker and easier path to power. We should never accept sloth for true energy nor ease of advancement for true progress nor a lack of resistance with true conquest. The recognition of an equal potential for good and evil deeds keeps us vigilant and aware of our actions.

“This awareness can help us from falling into the errors of the Gnostics. The pursuit of the Grail demands that the believer seek knowledge, as do the Scriptures. We must trust in Divine Wisdom to lead us away from such errors as the belief that matter is inherently evil and Creation itself is the result of a sinful act by a false and fallen God — the Demiurge. Were this true, God would certainly not have so soiled himself to descend to the physical plane and take the form of man. Even without the physical, material presence of the Grail, this truth would be indisputable. Without the descent of the spiritual — the Divine — into the physical realm, there would be no sacrifice at the crucifixion. Our faith is not based on a symbol but on the fact a symbol became and becomes and is real.

“Nor would have God allowed some lesser force to have condemned us into a realm of evil. For make no mistake — to believe that matter is evil is to believe that this world is a living, temporal Hell. The damned are sent to Hell of their own volition — their actions have earned them condemnation. To claim we are simply be born into Hell is to claim that God is willfully unjust.

“In one way, however, the Gnostics are not in error — that the Pagan world has known the Truth even before the Good News had reached them. As Augustine writes in his *De Vera Religione*, Christianity existed among the ancients and never did not exist. The physical presence of Christ only served to confirm the coming of the Word into flesh does not deny the word of the Gospel of John: ‘In the beginning was the Word, and the Word was with God, and the Word was God.’

“Thus, our task when meeting the Pagans is not to tell them that they have been worshiping demons and devils — although some, sadly, do — but to listen and lead them through the truths they already know into the fullness of the Truth revealed in Palestine just over five centuries ago. For what would be easier to accept for an educated Roman Pagan: that they had been abandoned and accursed by God or that He had prepared the way by prefiguring the revelation of Jesus Christ to him in the tale of the founding of his very city, as it was recorded by Vergil?¹

¹ (Early Christian scholars pointed to the fourth *Eclogue* of *The Aeneid* — which speaks of the birth of a boy who would end the current age and bring forth a greater race and age — as a prophecy of the birth of Christ.)

“Yet while we listen, we should not just listen for their souls’ sakes. We should listen for our own. Christ came for all men and all times yet his way was prepared. John the Baptist went before him to prepare the way. The prophets of the Old Testament spoke of His coming. We contend that God would have revealed Himself elsewhere so as to not have abandoned his children who, by accident of birth, were geographically distant from His revelation.

“Such lesser revelations can be clearly seen in the images of the Grail found among the pagans — the Cornucopia of the Greco-Romans, the Cauldron of the Britons and the Irish. There is even rumored to be an image of the Grail among the dreaded Saxons. All of these speak of the bounty of the Divine and the great Truth that God is perpetually giving. This is a clear expression of His love for us all. While these pseudo-Grails are not expressions of the Great Truth, they certainly tell of a great truth.

“It is this Great Truth that we place at the heart of our faith: that God is the source of all things and that all that is good flows from Him. All that He asks from us is that we seek Him out. The simple act of sincerely beginning the quest for Him is the beginning of our salvation. The quest requires dedication and sacrifice and most cannot begin to hope to complete it in this world. Yet we are all called to try. For if we are to heal the Wasteland within each one of us, that part of us that is estranged from God, our soul must seek out that which is Divine — even in the wastes of our heart.”

With this, Joseph sits down in the silence of the court. After a respectful pause to allow everyone to reflect upon Joseph’s statements, the disputation and debate begins. The arguments sweep back and forth across the court like the tides of the sea. Player characters may be recognized by the King to speak in defense of Grail Christianity or in favor of the growing centralization of power in Rome under the authority of the Pope. There not only exists the possibility of earning Glory at court and of exercising religious passions, the player characters may make friends or enemies by their words.

No matter what the player knights do or say, Arthur will, after three days of debate, declare that Grail Christianity is protected in his kingdom. Sensing that they have lost their central argument — that all religions except for Roman Christianity should be suppressed, the Papal delegation makes a half-hearted effort to stress the importance of converting pagans and heathens and of the importance of tithing to the church. Arthur responds by giving the churchmen valuable gifts and by asking the delegation to send more priests to staff the new churches he is founding or rebuilding throughout his kingdom.

How Much Religious Tension Should Exist in My Campaign?

The simple answer is “As much as you and your players are comfortable with.” Religion has always been a part of the Arthurian tradition. Whether this is found in Arthur’s presence in the *Lives* of many early British saints or in the Romances, and their stories of non-Christian knights and ladies converting — or the more modern retellings’ focusing on the tension between the Christian and the Pagan, religious tensions are part of the tale’s structure.

The different forms of Christianity present in the *King Arthur Pendragon* world do provide another type of potential struggle. Sectarian strife is universally more heated and bloody than struggles between opposing religions. When Christianity became a recognized religion during the reign of Constantine the Great, the first groups the bishops targeted were the Gnostics. Similar struggles between Suni and Shi’ite forms of Islam and Protestant and Catholic forms of Christianity continue to this day.

While these tensions exist in Arthurian Britain, they are kept in check by the *Pax Arthurus* — only to break out during the final days of the Apogee. An alternate form of religious struggle easily incorporated into the campaign is to have Rome attempt to revenge herself on Arthur through the power of the Papacy.

If you do not feel comfortable including such tensions in your campaign world, feel free to ignore this part of Arthurian Britain. Likewise, make certain your players are comfortable with this aspect of your campaign world before introducing too much religious tension.

The Tournament

Originally planned to help celebrate the consecration of David, the tournament quickly becomes a physical counterpart to the spiritual struggles at court. Here, however, the Roman knights are the challenge. They are motivated both by their loyalty to the Roman Christian Church and their desire to prove that Roman military glory is as great, if not greater, than that of Arthur’s court.

Queen Guinever will preside over this tournament. Grail Christians may see a symbolic parallel in her presence here and the arguments over the place of the feminine in the Divine, being debated at court. More secular knights may concentrate on the threat of Roman military resurgence.

The Tournament, is the new style of Regal tournament — a three-day affair with joust, melee, and challenges (Details of this kind of tournament can be found beginning on page 217 of the

Pendragon 5th Edition rulebook and, in somewhat more detail, beginning on page 17 of *The Great Pendragon Campaign*.) The Roman delegation fields 16 knights — and form the core of one team during the melee. Because of the Council, the teams take on a sectarian feel. Player knights may find themselves torn between their loyalty to Arthur, as represented by their Loyalty (Pendragon) passion, and their loyalty to their church, for those player knights who follow Roman Christianity and have a high Love (God) or Loyalty (Roman Church) passion. Those knights who are vassals of Roman Christian Lords may also find themselves conflicted.

Because they are needed at court, the majority of Arthur's knights are at court, acting as officers, advisors, and escorts. As such, this tournament provides your player knights with a real opportunity to shine. For those knights hoping to win a place among the Queen's Knights, this is a once in a lifetime opportunity.

The Roman team is led by Sir Lucian, an Extraordinary Knight with a Hate (Britons) passion of 16 and a Loyalty (Roman Christianity) passion of 18. Lucian, as these scores indicate, holds Arthur's Court in contempt (although he is Courteous enough to limit himself to condescending comments and comparisons with the glories of Rome) and views his role in this delegation to show the superiority of Roman Christianity at the tournament, believing God will favor those who are in perfect communion with the Roman Church.

The remainder of the team members from Rome consist of five Famous Knights, five Notable Knights, one Old Knight, three Ordinary Knights, and six Young Knights — including the knight recently knighted by Arthur (The statistics for these knights can be found on page 176 of the *Pendragon 5th Edition* rulebook.). It is recommended that the player knights be given the opportunity to fight between two and three of the Roman knights (one less skilled than them, one roughly on par with them, and one who is superior to them). Should a player knight manage to defeat all three, he is sure to be challenged by Sir Lucian himself.

Unless the player knights are able to stop him, Sir Lucian will dominate the first two days, winning the Tournament and leading his team to victory in the melee. Of course, if one of your player knights acquits himself well in the joust may be looked to lead the British team in the melee. On the final day, however, a promising young knight new to Arthur's court enters the lists and challenges several of the Roman knights. Lancelot will rapidly defeat first the five famous knights and then handily best Sir Lucian himself, thus rescuing the honor of Arthur's court. Should a player knight also defeat Lucian, he will be thanked by Guinever along with Lancelot for preserving the kingdom's honor.

Grail Christianity: A Summary

Grail Christianity is henotheistic, which means it accepts that other religions may be true revelations in a different form. For this reason, Grail Christians tend to be more tolerant of others' beliefs than other forms of Christianity are.

At the heart of Grail Christianity is Compassion. In game terms, a Compassionate Character has a minimum of 15 in the following five traits:

Forgiving, for all who are compassionate must forgive the anger of those in distress.

Generous, for all who care for others must have a generous spirit.

Just, for caring for others requires you to be concerned with treating others fairly.

Merciful, for compassion requires you to act to assist those in need.

Valorous, for sympathy without action is pity, not compassion.

These traits do not supersede the Christian traits nor does having a 15 or above confer a religious bonus to knights. Magical practitioners of Grail Christianity (Priests, Nuns, Friars, Hermits, etc.) who have a 15 or above in each of the traits and have a total of 80 or more in the traits receive a +5 bonus to any talent rolls that are motivated by any of these traits. Knights and/or Religious figures earn 50 Glory or Insight points annually for being compassionate.

It is important to remember that Compassion extends to all classes. This may lead to knights acting in unknighly ways — performing an act of manual labor to aid a peasant family in distress, for example. This may lead to a loss of Honor or some other penalty. There are examples, however, of knights overcoming such social stigmas — the most notable being Lancelot's time spent as the Knight of the Cart. Knights known for their Compassion are less likely to suffer social penalties for their actions, much in the way Arthurian society tends to accept a certain amount of strange behavior from Romantic knights.

Practitioners of Grail Christianity will also develop a Love (Grail) passion — in addition to or in place of their Love (God) passion. Whether or not you require player characters to develop both — as a representation of their general Christian faith and their specific faith in the power of the Grail on Earth — is up to your particular style of game.

There is a potential drawback to an exceptionally high Love (Grail) score. Once a knight's passion exceeds 25, he will feel increasingly separated from the world and only desire to be one with the Grail and with God. During each Winter Phase, the knight must make an opposed roll between his Love (Grail) score and his Worldly Trait. On a Critically Successful Love (Grail) test and a Fumbled Worldly roll, the knight dies and goes to heaven. If

one or the other occurs, the knight withdraws from the world to live a life of contemplation. On a successful Worldly test, the player knight loses a point from his Love (Grail) passion. At the gamemaster's option, player knights may choose not to increase their Love (Grail) passion beyond 20.

Love (Grail)

The Love (Grail) passion is rolled on a 3d6 or 2d6+6 if the passion is developed at the Pentecost appearance of the Grail at Camelot, and is modified as follows:

- +1 If you are a Grail Christian.
- +1 If your patron saint is Joseph of Arimathea
- +1 If you witness the result of the power of the Grail (The Wasteland, the Healed Wasteland, the healed Fisher King).
- +2 If you were healed by the Grail.
- +2 If you have witnessed the power of the Grail (For example, the coming or healing of the Wasteland or the blinding of Lancelot).
- +1d3 If you witness an appearance of the Grail (This modifier is added to preexisting Passions with each sighting of the Grail.).
- +5 If you participate in a High Mass of the Holy Grail.
- +10 If you heal the Fisher King and the Wasteland.