



# SUPERIORS I

## WAR & HONOR I

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# INTRODUCTION

## WAR AND HONOR

*“G’Quan wrote, ‘There is a greater darkness than the one we fight. It is the darkness of the soul that has lost its way.’ The war we fight is not against powers and principalities. It is against chaos . . . and despair. Greater than the death of flesh is the death of hope. The death of dreams. Against this peril we can never surrender.”*

– G’Kar, *Babylon 5*

The primary defining feature of the universe of *In Nomine* is the War.

No matter which Superior a celestial serves, no matter which side, what Word, what place – be it Heaven, Hell, the Marches, or Earth – it all boils down to that great celestial conflict.

With several notable exceptions, all the Archangels are active in the War, but four in particular stand out. Some angels refer to them as Heaven’s warchiefs. Others quietly whisper imprecations about the “Warmongers” and the “Hyenas.” Most of Heaven simply calls them the “Militant Faction,” when they need to refer to them collectively at all.

They and their angels form the front line in the War.



## NEW AND IMPROVED

*“If honor be your clothing, the suit will last a lifetime; but if clothing be your honor, it will soon be worn threadbare.”*

– William Arnot

The following pages contain the most complete information currently available on the four primary “War Faction” Archangels – War, Stone, Judgment, and the Sword – and their Servitors. Data on these Superiors has been assembled from its appearances in

prior sourcebooks and combined with new (and *newly-revealed*) material to produce the definitive canon for each. The result is sweeping coverage of what it is like to serve each Superior, from game mechanics to Servitor subculture. And while there are new Servitor Attunements here, more importantly there is in-depth exploration of the community, attitudes, and perspective of each Archangel’s Servitors – raw material for exceptional roleplaying.

The reader will notice that a number of Choir Attunements are now labeled “Restricted.” These are Attunements that can *not* be bought by members of other Choirs. This is a necessary clarification: Because some Choir Attunements are elaborations or specializations of a Choir’s resonance, or address some lack or advantage possessed by that Choir, they would be meaningless applied to an angel of a different Choir. Examples would be the attunement possessed by Michael’s Kyriotates, and most Bright Lilim attunements.

## WHAT DID YOU DO IN THE WAR, DADDY?

*“I do not believe it useful to generalize opinions, to teach admirations. It is for each man to procure himself the emotions he needs, and the morality which suits him.”*

– Remy De Gourmont

The devotee of *In Nomine* will find more than enough detail on Michael, Laurence, Dominic, and David in *Superiors 1*. But don’t forget – the contents of this book were not written just to be read, but to be explored in play. What rumors about your Superior – and others – do you believe, and more importantly, which do you reject? Do you share your Archangel’s grudges and prejudices? Do you embrace the darker sides of your Superior’s nature, or seek to transcend them in service to his brighter aspects? These questions and others can serve as springboards, not only for character development, but for entire adventures and campaigns. And don’t overlook the adventure seeds, some of which are designed to put player characters through a mental and emotional wringer in order to make them confront themselves and their very natures.





## MEETINGS AT THE VOLCANO

Michael is secretly taking steps to ensure the safety of Gabriel's Servitors, fearing outright persecution (or inquisition) by Dominic. Gabriel herself refuses to take action or make any contingency plans, but Soldekai has been willing to discuss options. These include moving some of Gabriel's Servitors temporarily into Michael's service, or simply arranging places to hide them and their Hearts. This is not necessarily just in case of a full-scale descent by Dominic – if Gabriel herself were to go entirely rogue, Michael foresees disastrous consequences . . .

Millennia ago, in the middle of Michael's career, he found himself being called to account by Judgment, and placed on trial by Dominic on charges of vainglory and pride, encouraging heathenish cults and traditions among the mortals, and fighting not for Heaven's glory but for his own. Michael claimed in reply that firstly, he had reason for pride, having fought for his victories, secondly, that pride and glory inspired fighters, both mortals and angels, and thirdly, that it was none of Dominic's concern and that Dominic had no right to persecute him for this.

Dominic found Michael guilty, but God pardoned Michael for his ceaseless efforts in the cause of Heaven. Michael, disgusted by what he saw as a power-play among the Archangels and tired of the restraints placed upon him as Commander of the Hosts in the Cold War between Heaven and Hell, freely stepped down from that role and let his brother Uriel take the position as more suited for it.

However, Michael viewed Uriel's Purity Crusade as a waste. Such purposeful energy should not have been expended on beings who were no direct threat to Heaven: on the contrary, Uriel created enemies where there were none before, and gave allies to Beleth. Perhaps honorable, perhaps nothing more than a gambit attempting to unite the Archangels, but distinctly foolish. On the whole, it was a better thing for the War that Uriel was removed. Laurence at least realized that the true danger came from Below, and did not waste his time on dreams.

Michael himself returned to the more serious business of War. He continued to foster the cult of the Hero and Champion, looking with favor upon young warriors such as Laurence who carried their blades in the service of Heaven, and on strong humans who served the cause of Heaven and fought the servants of Darkness.

At the foundation of Islam, Michael found himself witness to what he considered the clearly unjust persecution of Gabriel. His views on the matter were founded upon his dislike of Dominic – the “hyena of Heaven” – but he also saw the military danger of driving away one of the most powerful and violent Archangels, and he grieved for one of his oldest comrades. He and Yves made common cause – for once – in defense of Gabriel, although it was too late to prevent her self-chosen exile to her volcano.

In recent years, Michael has become more concerned by Gabriel's growing instability. Although they both know that the Apocalypse will come, that they will both stand to meet it, and that Hell's forces shall surely fall, it is beginning to seem possible to him that Gabriel herself may Fall before that day. Should such a thing happen, much as it would grieve him, he would face her in combat – as he believes she would have wished, in the days of her sanity.

## WHO PROFITED?

There is a persistent and long-standing rumor that Uriel and Dominic arranged the trial between them, in order to get the command of Heaven's armies into Uriel's hands. After all, if God had not intervened to save Michael . . . Michael has always refused to believe any such tales of Uriel, and few have dared to repeat them to him.

As the War progressed, Michael pioneered such practical techniques as the use of military intelligence, planted agents (as in the case of his Saints (*Corporeal Players Guide*, p. 87), strategic division of the enemy, collecting neutral allies and hostage negotiation. His modus operandi, after all, is the one that wins. Although his manner of combat has from time to time differed with that of Laurence, the official Commander of the Hosts of Heaven, he has not allowed this to cramp his style.

With the upsurge of the media in the twentieth century, Michael overcame his natural Seraphic distrust of fiction in order to promote his Word. The figure of the Champion returned, in the pulp magazines of the forties and fifties, the superhero comics and films of the seventies and onward. Humans could be inspired, and set on the right path: they too could be led to fight in the inevitable War.