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You have spent your life in the service of a temple to a specific god or pantheon of gods. You act as an intermediary between the realm of the holy and the mortal world, performing sacred rites and offering sacrifices in order to conduct worshipers into the presence of the divine. You are not necessarily a cleric—performing sacred rites is not the same thing as channeling divine power. Choose a god, a pantheon of gods, or some other quasi-divine being, and work with your DM to detail the nature of your religious service. Were you a lesser functionary in a temple, raised from childhood to assist the priests in the sacred rites? Or were you a high priest who suddenly experienced a call to serve your god in a different way? Perhaps you were the leader of a small cult outside of any established temple structure, or even an occult group that served a fiendish master that you now deny. Source: Player's Handbook Skill Proficiencies: Insight, Religion Tool Proficiencies: None Languages: Two of your choice Equipment: A holy symbol (a gift to you when you entered the priesthood), a prayer book or prayer wheel, 5 sticks of incense, vestmentsValue:0 Weight:0, a set of common clothesValue:5sp Weight:3lbs, and a pouchValue:5sp Weight:1lb containing 15gp Shelter of the Faithful As an acolyte, you command the respect of those who share your faith, and you can perform the religious ceremonies of your deity. You and your adventuring companions can expect to receive free healing and care at a temple, shrine, or other established presence of your faith, though you must provide any material components needed for spells. Those who share your religion will support you (but only you) at a modest lifestyle. You might also have ties to a specific temple dedicated to your chosen deity or pantheon, and you have a residence there. This could be the temple where you used to serve, if you remain on good terms with it, or a temple where you have found a new home. While near your temple, you can call upon the priests for assistance, provided the assistance you ask for is not hazardous and you remain in good standing with your temple. Acolytes are shaped by their experience in temples or other religious communities. Their study of the history and tenets of their faith and their relationships to temples, shrines, or hierarchies affect their mannerisms and ideals. Their flaws might be some hidden hypocrisy or heretical idea, or an ideal or bond taken to an extreme. d8 Personality Trait 1 I idolize a particular hero of my faith, and constantly refer to that person's deeds and example. 2 I can find common ground between the fiercest enemies, empathizing with them and always working toward peace. 3 I see omens in every event and action. The gods try to speak to us, we just need to listen. 4 Nothing can shake my optimistic attitude. 5 I quote (or misquote) sacred texts and proverbs in almost every situation. 6 I am tolerant (or intolerant) of other faiths and respect (or condemn) the worship of other gods. 7 I've enjoyed fine food, drink, and high society among my temple's elite. Rough living grates on me. 8 I've spent so long in the temple that I have little practical experience dealing with people in the outside world. d6 Ideal 1 Tradition. The ancient traditions of worship and sacrifice must be preserved and upheld. (Lawful) 2 Charity. I always try to help those in need, no matter what the personal cost. (Good) 3 Change. We must help bring about the changes the gods are constantly working in the world. (Chaotic) 4 Power. I hope to one day rise to the top of my faith's religious hierarchy. (Lawful) 5 Faith. I trust that my deity will guide my actions. I have faith that if I work hard, things will go well. (Lawful) 6 Aspiration. I seek to prove myself worthy of my god's favor by matching my actions against their teachings. (Any) d6 Bond 1 I would die to recover an ancient relic of my faith that was lost long ago. 2 I will someday get revenge on the corrupt temple hierarchy who branded me a heretic. 3 I owe my life to the priest who took me in when my parents died. 4 Everything I do is for the common people. 5 I will do anything to protect the temple where I served. 6 I seek to preserve a sacred text that my enemies consider heretical and seek to destroy. d6 Flaw 1 I judge others harshly, and myself even more severely. 2 I put too much trust in those who wield power within my temple's hierarchy. 3 My piety sometimes leads me to blindly trust those that profess faith in my god. 4 I am inflexible in my thinking. 5 I am suspicious of strangers and expect the worst of them. 6 Once I pick a goal, I become obsessed with it to the detriment of everything else in my life. You have spent your life in the service of a temple to a specific god or pantheon of gods. You act as an intermediary between the realm of the holy and the mortal world, performing sacred rites and offering sacrifices in order to conduct worshipers into the presence of the divine. The Gods of the Multiverse section contains a sample pantheon, from the Forgotten Realms setting. Were you a lesser functionary in a temple, raised from childhood to assist the priests in the sacred rites? Or were you the leader of a small cult outside of any established temple structure, or even an occult group that served a fiendish master that you now deny. Skill Proficiencies: Insight, Religion Languages: Two of your choice Equipment: A holy symbol (a gift to you when you entered the priesthood), a prayer book or prayer wheel, 5 sticks of incense, vestments, a set of common clothes, and a pouch containing 15 gp. Feature: Shelter of the Faithful As an acolyte, you command the respect of those who share your faith, and you can perform the religious ceremonies of your deity. You and your adventuring companions can expect to receive free healing and care at a temple, shrine, or other established presence of your faith, though you must provide any material components needed for spells. Those who share your religion will support you (but only you) at a modest lifestyle. You might also have ties to a specific temple dedicated to your chosen deity or pantheon, and you have a residence there. This could be the temple where you used to serve, if you remain on good terms with it, or a temple where you have found a new home. While near your temple, you can call upon the priests for assistance, provided the assistance you ask for is not hazardous and you remain in good standing with your temple. Suggested Characteristics Acolytes are shaped by their experience in temples or other religious communities. 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The Acolyte by Abraham Solomon, 1842 An acolyte is an assistant or follower assisting the celebrant in a religious service or procession. In many Christian denominations, an acolyte is anyone performing ceremonial duties such as lighting altar candles. In others, the term is used for one who has been inducted into a particular liturgical ministry, even when not performing those duties. The word acolyte is derived from the Greek word *ἀκολούθος* (akolouthos), meaning an attendant, via Late Latin *acolitus*. An Armenian acolyte holding a *riplid* (a liturgical fan). This section does not cite any sources. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. Find sources: "Acolyte" – news · newspapers · books · scholar · JSTOR (June 2023) (Learn how and when to remove this message) Main article: Altar server In the Eastern Orthodox and Byzantine Rite Eastern Catholic Churches, the nearest equivalent of acolyte is the altar server. At one time there was a rank of minor clergy called the taper-bearer (*κηροφόρος*) responsible for bearing lights during processions and liturgical entrances. However, this rank has long ago been subsumed by that of the reader and the service for the tonsure of a taper-bearer. The functions of an acolyte or taper-bearer are therefore carried out by readers, subdeacons, or by non-tonsured men or boys who are sometimes called "acolytes" informally. Also, the term "altar-boys" is often used to refer to young altar servers. Subdeacons wear their normal vestments consisting of the sticharion and crossed orarion; readers and servers traditionally wear the sticharion alone. In recent times, however, in many of the North American Greek Orthodox Churches, for the sake of uniformity, readers have been permitted to wear the orarion (the bishop presents the reader, who is to serve on the altar, with the orarion). Readers do not cross the orarion while wearing it, the uncrossed orarion being intended to slightly distinguish a reader from a subdeacon. In the Russian tradition, readers wear only the sticharion, and do not wear the orarion unless they have been specially blessed to by their bishop. (This might be done if a reader must occasionally serve in the role of a subdeacon, or for some other reason the reason is not known). If a server has not been tonsured, he must remove the sticharion before he can receive Holy Communion. Acolytes assisting at the elevation of an altar Part of a series on the Hierarchy of the Catholic ChurchSaint Peter Ecclesiastical titles (order of precedence) Pope Peter emeritus Cardinal Cardinal Vicar Crown Prince Protector Moderator of the curia Chaplain of His Holiness Papal legate Papal majordomo Apostolic nuncio Apostolic delegate Apostolic Syndic Apostolic visitor Vicar apostolic Exarch Apostolic prefect Assistant to the papal throne Eparch Metropolitan Patriarch Catholicos Bishop Archishop Curate Bishop emeritus Major archbishop Coadjutor Bishop Auxiliary Bishop Prelate Territorial abbot Liturgical titles Acolyte Consecutor Lecter Subdeacon Administrative and pastoral titles Auditor Brother Chancellor Chaplain Military chaplain Major confessor Coadjutor Deacon Archdeacon Defender of the bond Defensor Devil's advocate Diocesan administrator Ecclesiastical judge Acolyte Laity Lay abbot Abtham Commendatory Lay Cardinal Minister Major orders Minor orders Missionary Monsignor Officials Ostiarius Pastor Assistant pastor Palatinus Personal prelate Presbyter Elder Priest Principal Protonotary Reverend Saint Servant of God Blessed Venerable Seminarian Vicar Judicial vicar General Vicar forane Sub-dean Consecrated and professed titles Abbess Abbot Consecrated virgin Corrector Custos Frier Dean Grand master Hermit Master of novices Monk Novice Nun Postulant Prior Provincial Superior Rector Religious Superior General Additional titles Almoner Altar server Archimandrite Archpriest Archdeacon Canon Captain General of the Church Chorobishop Coarb Commissary Apostolic Conclavist Custos Datarius Gonfalonier of the Church Honorary prelate Minor canon Notarius Ostiarius Peritus Postulator Prebendary Prince-bishop Prince-abbott Protopriest Protodeacon Protosynkelus Regionarius Sidewalk counselor Usher Associations and organization titles Third orders Oblates Confraternities Pious Unions Grand master Knights Teutonic Knights Inquisitor Grand Inquisitor Preceptor Catholic Church portal Until 1972, the highest of the four minor orders in the Latin Church was that of acolyte. 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