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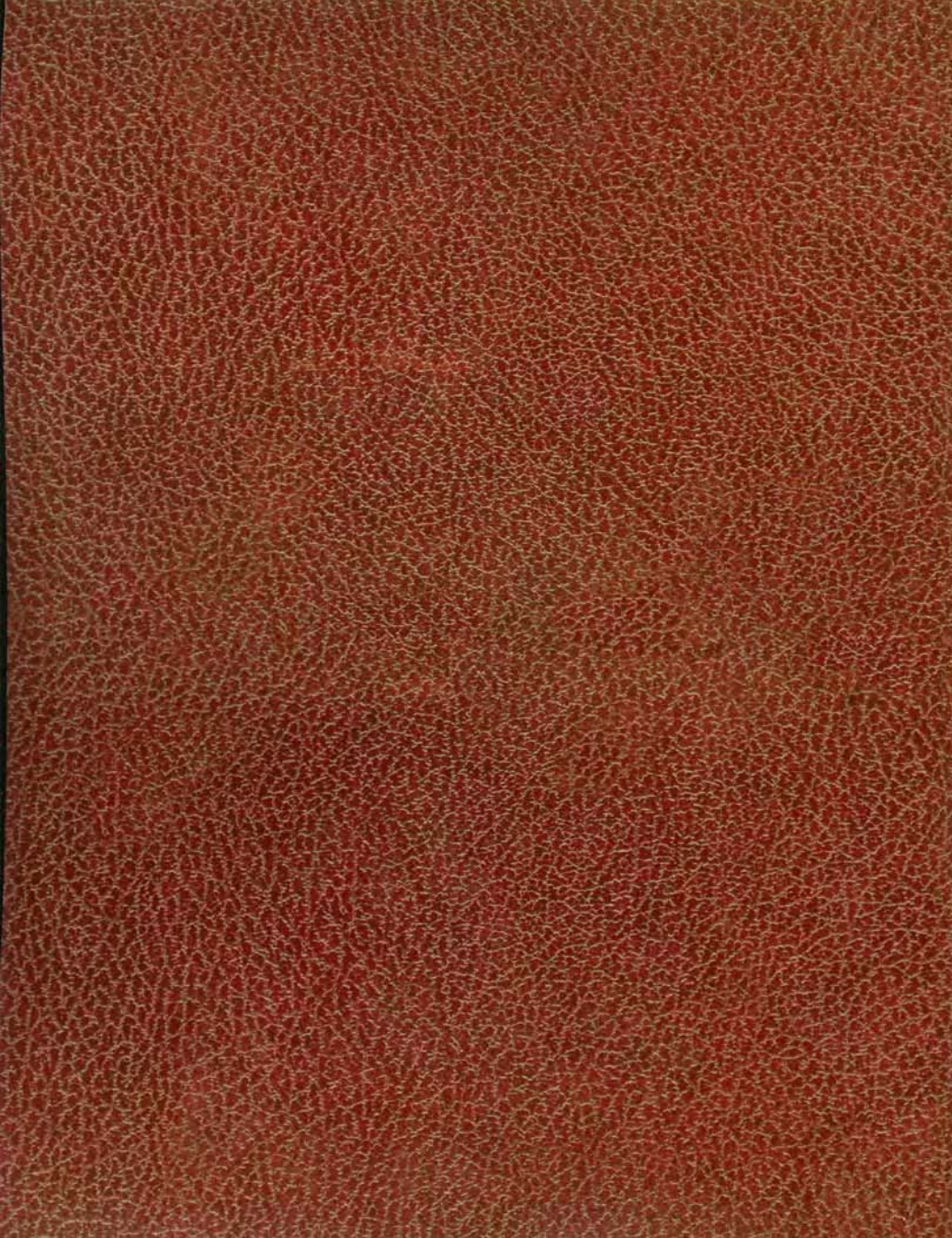


THE QUINTESSENTIAL CLERIC

Collector Series
Book Three

This Product Requires the use
of the Dungeons and Dragons®
Player's Handbook, Third Edition,
Published by Wizards of the Coast®





The Quintessential Cleric

Sam Witt

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INTRODUCTION

Trained to discover the wickedness of men, the inquisitor prowls through the streets of the city in search of his church's enemies. Armoured with faith and armed with divine spells, the redeemer lays low the infidel and destroys the shrines of opposing gods. Moving through the courts of kings and whispering in the ears of influential nobles, the divine emissary furthers the plans of his church by forging alliances among those amenable to his cause. Each of these is an example of the cleric, a class with ties to supernatural forces that shape the world and shake the heavens. *The Quintessential Cleric* is a sourcebook designed to expand this class, turning the cleric from a combat medic and turner of undead into a complex and interesting character with abilities and responsibilities far different from those of any other class.

While other character classes are free to pursue their own goals and often have no intrinsic ties to the campaign world, only clerics come pre-equipped with plot hooks and a purpose. During the times that other characters pursue their own personal glory or yet another stash of loot, the cleric is the servant of a higher power and a member of an organisation that provides support and requires servitude. When the fighter seeks to slay his enemies to prove his prowess, the cleric strives to destroy those who oppose his god because it is the right thing to do. For clerics, the world is divided between those who believe and those to whom belief must be brought – regardless of the cost.

THE COLLECTOR'S SERIES

The Collector's Series is a new range of class and racial sourcebooks from Mongoose Publishing, all designed to greatly widen a player's options for their character within the d20 games system. Slotting seamlessly into any fantasy-based campaign, each will give a comprehensive view of one class or race within the game, allowing both players and Games Masters the chance to present old character types in a completely new way without overpowering or unbalancing the game as a whole. The Collector's Series will not necessarily allow a player to create a better character, but they will be able to do a lot more than ever thought possible before.

THE QUINTESSENTIAL CLERIC

Using this sourcebook, any character adopting the cleric class will find his options and capabilities greatly expanded into realms only dreamt of previously. With new character concepts, players can quickly provide their clerics with a complete background and history of how they found their feet on the divine path. Prestige classes provide clerics with church offices and sects to join and advance within during their pursuit of divine devotion. Found here, too, are tricks and tools of the trade for clerics to use in their career, expanding their options both while adventuring and in their daily life. From the clever restoration of a lost temple to the collection of sainted corpse fragments to craft into reliquaries, clerics will discover many new opportunities.

Just as important as the cleric's individual advancement and skill, however, are his ties to other members of his faith. An entire chapter of this book is devoted to gaining, caring for, and benefiting from a congregation. Clerics who seek to serve their god most faithfully will learn what it means to be a true priest, guiding the faithful in their daily lives and showing them the light on their spiritual path. In exchange, the cleric will learn the secrets of hymns, powerful songs and chants of power that ignite the passion of the faithful into manifestations of the divine. A cleric within his own temple is a power to behold, and one that even kings must learn to deal with as an equal.

With the tools provided in this book, players will be able to expand the focus of their cleric and Games Masters can move their games into whole new areas of play. The Quintessential Cleric gives players a wealth of options that will see their characters from 1st to 20th level on the path of the divine.

Smoke still wreathed the village, curling lazily into the sky, a dozen plumes marking the death of its people. Only one child survived. A four-year-old boy, somehow overlooked by the raiders. The child crawled now, through the charred ruins, seeking signs of life. No longer concerned just to find a parent. Any life would now do. Just so as not to be alone.

Because of his desolate sobbing, the child did not hear the jingle of harnesses until they were quite close, within the former confines of the little hamlet. He looked up and around nervously.

For a few seconds the child feared that the raiders had returned, somehow knowing they had left a victim alive, but one glance at the man now standing before him gave lie to that. The man was in full armour, a mace, designed for war, not ceremony, hanging on a golden thong from his sword-belt. Covering much of the chain and plate was a crimson surcoat, and emblazoned upon it was the mark of the child's god. The god who had spurned the village in its hour of need. Behind the man were others, garbed in a similar, though less grand way, and spread in panoply behind was a huge standard, sitting atop a cross-pole, and carrying all the marks and trappings of his god. It seemed to somehow surround the man standing before him like the borders of a painting.

The man eased his pointed helm from his head, the chainmail coif lowered down to his neck, fully revealing his face. And it was a hard face, scarred with years of war. Stern blue eyes frowned out from hooded, greying brows. Yet within those eyes was a twinkle, which the man would never be able to hide, even should he want to. It was this twinkle which calmed the child, although he seemed paralysed, unable to move either away or towards the man.

The man's lips were shielded by a tightly clipped beard, streaked with grey as well, yet when they spoke, the words carried a warmth that matched the twinkling eyes, and which even barely-controlled fury could not disguise.

'Come, child. I will not hurt you,' he said quietly, the strength in his tone apparent.

'Sire, we dare not tarry,' urged a voice respectfully from amongst his followers. 'His highness awaits.'

The man swung around, his fur-lined cloak catching in the slight breeze. No word was uttered, yet all understood the message. He looked back towards the child, but in doing so he was distracted by the shrine of his god, lying on its side in the centre of the village, scant yards from the orphan. His god lay in the dirt, his welcoming arms still outspread, but arrows dotted his wooden frame, and an axe lay buried in his skull. The man recognised the work.

Temporarily ignored, the child began to cry again, and the man returned to the task in hand. With a single stride he moved to the infant and knelt down in front of him, lifting the child's head with a steel-gloved hand until their eyes met. The child would have cried longer, but the eyes that held such power twinkled once more, and he was calmed, knowing instinctively that he had just found another father.

The man reached out and scooped up the child with a grunt, smilingly sternly. 'My, you're a big one,' was all he said; yet the infant was satisfied.

'What will you do, my lord?' asked the voice from behind.

'There's more than one way to be a bloodchild, Gonzalvo,' said the man. 'Well, little one. Will you ride with me a while?'

The infant, who had held up a king, nodded sadly. Resting his head upon his saviour's shoulder, he went forth into his new life.



CHARACTER CONCEPTS

More than just a healer or combat medic, the cleric is a class like no other. While there are many built-in role-playing opportunities springing from the cleric's association with churches and deities, it is just as important to know *how* the cleric found his way into the faith. Did your cleric rise from humble beginnings as an orphan to a more comfortable position within the church? Is he a former criminal who has seen the error of his ways and now serves the church? Every cleric has a story and, in a world where the gods reach down to single out mortals for special attention, it is liable to be quite a tale to tell. This chapter will help players to flesh out the early history of their character and expand his future in new and exciting ways.

Character Concepts are a core idea for the Quintessential series of sourcebooks from Mongoose Publishing and provide a range of templates for each character class that will allow a player to quickly and easily provide a ready background for every new character he generates. As well as providing both a small bonus and penalty to his character's capabilities, each Character Concept gives a ready base for role-playing, thus greatly shortening the time taken during character creation, as well as granting that oft-needed inspiration so important for a player to feel 'at home' with his new character.

Any one Character Concept may be applied to a character as it is being created. The listed bonuses and penalties are applied, any role-playing description modified and adjusted to take into account the template and then the character is ready to play! From this point forth, both the player and the Games Master should be aware of the Character Concept chosen and take steps to ensure the character is played accordingly. It must be stressed, Character Concepts are a role-playing tool, not simply a method to gain lots of new abilities!

JUDGE

There are those who believe in justice at any cost, who pursue wrongdoers with a fanatical zeal and tireless determination. For some, it is enough to catch common criminals and bring them to justice through conventional means. There are others, however, who see the evil that lurks within the hearts of men everywhere and know that sometimes it is necessary to resort to extraordinary measures to smite the wicked. Such men are often seen as saviours to the victims of wrongdoing, righteous avengers that can do what needs doing in the face of evil. Others, however, see them as dangerous vigilantes with a thirst for punishing criminals that goes far beyond the letter of the law. Judges see their religion as the touchstone that keeps them true to their calling, as well as the shield that protects them from corrupt nobles and crooked guardsmen. They are hard men doing a hard job, and they would have it no other way.

Adventuring: Evil takes many forms, and judges are eager to hunt it down no matter what guise it wears. The wicked plotting of dragons, the diabolical research of liches and even the tricky banditry of kobolds are all crimes worthy of investigation. The judge knows that all crimes, great or small, must be punished lest chaos reign



supreme and the lawless rule the land. Because of this outlook, it is not uncommon for judges to join up with adventuring bands who happen to be pursuing villains of interest to them. The adventuring life, too, often provides judges with the leads they need to pursue new miscreants as the fall of one villain often uncovers a dozen more hiding in the shadows.

Role-playing: The judge is a haunted, driven character. Where others see a world of essential goodness threaded through with predatory darkness, the judge is locked in a world of shadows through which thin streaks of light sometimes shine. Evil and injustice stalk the world, waiting for their chance to leap forth and devour the innocent, and only the judge, and others like him, can hold back the tide. The judge's fierce devotion to his cause is bolstered by those deities that put forth creeds or ideals of justice, leading to a fervour for battling evil that has no equal. The judge can be compassionate, but where criminals or evil individuals are concerned, he can be as cruel and dangerous as any assassin. Judges are stalwart allies, but hellish foes.

Bonuses: Due to his suspicious nature and eye for trouble, the judge receives a +2 competence bonus to any Sense Motive checks.

Penalties: The judge is simply unable to dissemble well – his forthright nature and desire to seek justice prevent him from ever lying effectively. The judge receives a –2 competence penalty on all Bluff checks.

PROSELYTE

Spreading the word of their chosen god is not merely a job for the proselyte, it is a compulsion that cannot be denied. What's more, the proselyte so firmly believes his deity should be followed he goes far beyond mere preaching and into the realms of forceful conversion. The proselyte does not believe that it is enough to tell others of his god, he must make them follow his god at any cost. While devout in his belief, the proselyte is intolerant and dangerous to those who do not share his faith. Proselytes have been known to set fire to the fields of infidels, poison their wells, destroy irrigation canals and otherwise wreak havoc on communities. With the village on its knees, the proselyte then rides in to offer respite to those who will accept his god as their saviour.

Adventuring: Proselytes travel the world in search of infidels and heretics to enlighten. Their

wandering nature and pursuit of strange cultures makes them the natural companions of adventuring groups, who are often only too glad to accept a cleric among their number. Because proselytes are so driven to convert others to their god or, failing that, to slaughter the unbelievers, they are also quite amenable to the kind of slaughter of evil creatures that adventurers specialise in. While his divine spells and drive are welcome during times of adventure, most groups find the proselyte's unflinching need to convert others to his cause a detriment in more civilised areas.

Role-playing: Anyone who does not follow the god of the proselyte must be opposed to the deity in question. Though the proselyte cares nothing for other gods, he will often feign interest in order to better find fault in opposing religions. Those willing to listen to his diatribes against other gods will certainly learn a lot about the proselyte's god, but those who refuse to listen find themselves marked for much worse than a tongue-lashing. The proselyte believes that anything done to



CHARACTER CONCEPTS

bring others into the fold is condoned in the eyes of his god and will go to extraordinary lengths to convert others. Intolerance and fanaticism are the hallmarks of the proselyte.

Benefits: The proselyte is very creative when it comes to causing trouble for those who have not come around to his way of thinking. A proselyte receives a +2 competence bonus to any ability or skill check made while attempting to sabotage or destroy any structure, item, or territory important to a community.

Penalties: The same zeal that makes a proselyte so eager to wreak havoc in the name of his god also makes him difficult to stomach. Because of his fanaticism, the proselyte suffers a -4 competence penalty to all Diplomacy checks.

MISSIONARY

In contrast to the proselyte, the missionary seeks to bring others into the fold by showing how the followers of his god aid those in need. Seeking out areas afflicted with hardship of any kind, the missionary does his best to bring relief to the suffering, offering kind words of support and understanding in his sermons. Those who seem interested are often invited to prayer sessions or other religious services to learn more about the god that has sent mercy into their life. The missionary seeks to convert those in need, using mercy and compassion to convince others to follow his lead. While the missionary is rarely forceful in his sermons, his quiet insistence on ministering to those in need can bring him into conflict with other religions or government agencies.

Adventuring: The world is a big place and adventurers get to see more of it than most. Missionaries often join adventuring companies in the hopes that they will stumble across remote villages in need of conversion. Others spend time with adventurers in the hopes that they can ease the suffering of those who battle against evil in its many forms, using their healing spells to aid their companions. Missionaries are especially active in frontier regions or areas torn by warfare, where they can find a ready supply of refugees or victims in need of assistance.

Role-playing: Compassionate and loyal, the missionary is a welcome addition to any band of travellers. Always ready to help those in

need with a kind word and an outstretched hand, the missionary can make friends easily in strange lands despite his insistent ministering. In prosperous lands, the missionary often feels out of place and somewhat useless – without the ability to make the lives of those around him more pleasant, the missionary's own life seems futile and unfulfilled. In more primitive or stricken lands, however, the missionary comes alive and works tirelessly to help others. Though missionaries do not preach loudly, they are persistent in their ministry and do not give up on converting others easily, often overstaying their welcome when less passionate individuals would have taken the hint to move on.

Bonuses: The missionary is a sterling example of what good can be done by religious leaders. His compassion and empathy allow him to connect with others in a way that even bards envy – a missionary receives a +4 competence bonus to all Diplomacy checks.

Penalties: The downside of the missionary's generosity and heart-felt sympathy for all people is his



willingness to part with his money. The missionary tithes 20% of his income to his temple but if he is unable to return to his own temple, the missionary will tithe at least once per month to the nearest allied temple he can find.

DIVINE REVOLUTIONARY

There are religions in the world that have been repressed, either by other religions or tyrannical governments. When this happens, the religion rarely dies but goes underground and becomes treasured by its last true adherents. The divine revolutionary believes strongly in one such religion and acts to bring the religion back to legitimacy through any means possible. Whether he's helping two sects of the hidden religion to stay in contact or actively battling against an oppressive regime, the divine revolutionary is a force to be reckoned with. This agent of the divine has devoted his life to bringing a 'lost' religion back to the light of day, regardless of the cost to himself.

Adventuring: Divine revolutionaries are as often a catalyst to adventure as simple adventurers themselves. They are constantly on the lookout for others to join their cause and, when funds allow, they are not above hiring adventurers (or other mercenaries) to assist them in more militant action. If a revolutionary happens to find a group of heroes that are battling the same forces that he is himself, he will be more than happy to join them on an extended mission. Such revolutionaries often roam far and wide, striking fast with their allies only to fade away to search for other targets.

Role-playing: Above all, the divine revolutionary has hope. He is struggling against a foe much greater than himself, but is doing so for a cause that is much greater still. No matter how dire the situation, no matter how horrible the circumstances, the revolutionary always holds out the hope that he can make a difference and that his actions will leave the world a better place. Divine revolutionaries are capable of acts of violence against their enemies, but they have no desire to harm innocent bystanders or neutral parties. To that end, revolutionaries pick their targets with care, choosing leaders and those directly responsible for the oppression the revolutionary seeks to alleviate. To those who do not seek to harm him, or the other faithful he represents, the divine revolutionary is helpful and compassionate. To those who have wronged his faith or brought grief to the divine revolutionary himself, he is the embodiment of divine vengeance – implacable and unceasing.



Bonuses: Time spent hiding from more powerful foes has given the divine revolutionary a gift for remaining unseen and unheard, providing him with a +1 competence bonus to all Move Silently or Hide checks.

Penalties: The divine revolutionary has good reason to avoid notice – his religion has many enemies and if he is discovered, violence is sure to follow. There is a 10% chance each month that one of the revolutionary's enemies will find the character and attempt to kill him. These enemies should be of a level appropriate to the revolutionary.

REFORMED CRIMINAL

Not every criminal was born bad and not every villain is irredeemably evil. There are some who break the law out of desperation, stealing to feed their children or lashing out against cruel aristocrats who attempt to take liberties where they are not wanted. Others find themselves stumbling into a life of crime almost by accident, following along in the footsteps of friends or relatives from the 'wrong side of town.' Eventually, though, most of these ill-suited criminals wind up in the local gaol or pleading for their life at the point of a guardsman's blade. While there are many who repent of their wicked ways under such pressure

circumstances, a handful find themselves transformed by the experience, their souls opened to the wonders of the divine. These reformed criminals go on to become devout clerics and servants steadfastly loyal to their new master – the church.

Adventuring: Reformed criminals have a wealth of contacts on the seedier side of life, as well as a few on the right side of the law from the time they spent being rehabilitated. These contacts alone are enough to make them useful to groups of adventurers, but the reformed criminal also brings a sense of purpose that others may find attractive. In an effort to prove his redemption and himself worthy of the gifts offered to him by his god, the reformed criminal seeks out quests that prove his loyalty and faith. Such quests tend to come complete with villains to be defeated and treasures to be reclaimed, more than enough incentive to pique the interest of the average group of adventurers.

Role-playing: The reformed criminal knows that only the mercy of his god allowed him to see the light and reform before his life of crime led to his death or

permanent incarceration. This has made him exceptionally devout and prone to expound at length about his own redemption and the possible perils of a less-than-legal lifestyle. Despite their sermonising, reformed criminals are rarely self-righteous – their own experience has taught them that mortals are all too fallible and prone to make fatal errors in judgement. The reformed criminal is there to help others find their own path to salvation, not to condemn those who choose a path other than his own.

Benefits: The reformed criminal knows who to talk to and what to say when looking for information. He receives a +4 competence bonus to Gather Information checks in his home city (where his familiarity with the local criminals aids him) and a +2 competence check to Gather Information checks elsewhere.

Penalties: His former life has left its mark and the reformed criminal carries with him the mannerisms and appearance of a hoodlum. When dealing with anyone other than a cleric of his faith or a member of the criminal underworld, the reformed criminal suffers a –4 circumstance penalty to all Bluff, Diplomacy and Sense Motive checks.

VENGEFUL SURVIVOR

The works of the gods sometimes leave much devastation in their wake, displacing entire populations and laying waste to kingdoms in their pursuit of one divine mandate or another. The survivors of such incidents are normally unaware of what exactly happened, but there are those who learn the truth and are disgusted by the knowledge. These survivors have vowed vengeance against the divine agency responsible for their suffering and have sought out the only source of power that might allow them exact their revenge: a rival deity. The survivor is less interested in serving a particular god than they are in opposing the interests of the god who wronged them, leaving them on the fringes of their new religion and regarded with some distrust by their new-found allies.

Adventuring: A vengeful survivor spends a good deal of his time obsessing over ways to amass more power for himself and for his church.

His personal ambitions require that both his individual strength be at its peak and his church be prepared for the day when holy war can be declared against those he hates. Pursuit of magical items and vast treasures are two methods commonly used by the survivor in his quest to better himself and increase the



standing of his church and these goals dovetail nicely with those common to most adventurers. The zeal of a survivor may be off-putting to his new companions, but as long as none of them serve the god he opposes, he will have no problem assisting them in their goals and directing them towards the completion of his own.

Role-Playing: Hatred is a powerful tool for the survivor – it has given him the determination and willpower to stand up to a deity and believe that he has a chance of success. But it has a price, driving the vengeful survivor to greater and greater extremes to increase his personal power and the influence of his church, often at mortal peril to himself. The survivor is also often blind to his own arrogance and obsession with vengeance, leading him to make poor choices that may actually endanger his ultimate goals. When in control, the survivor is an impressive specimen of mortality, but when his rage runs amok, he is little more than a dangerous psychopath.

Benefits: The vengeful survivor is built on willpower fuelled by hatred. This extreme inner strength provides a +1 natural bonus to the survivor's Will saves.

Penalties: Whenever the survivor sees a member of the religion he is so violently opposed to, he must make a successful Will save (DC 10 if the individual is a simple member of a congregation, DC 15 if he is a cleric or paladin) or immediately confront the target. Note that this does not mean that the survivor will start a fight, merely that he will make his displeasure known to the member of the hated religion in no uncertain terms, regardless of any problems this may cause for the vengeful survivor or his companions.

ANCHORITE

Society holds no pleasures for some, especially among the devoutly religious. Early in life the anchorite decided to forsake the company of others for solitude and contemplation on the nature of the divine. Rewarded for his efforts, the anchorite had his eyes opened to the truth of his chosen deity and subsequently spent several years praying for guidance and meditating on his own place in the grand scheme of his god. In time, it was revealed that the anchorite could best serve his god by going among other mortals and spreading the word to those in need.

Adventuring: The anchorite has much to learn and travelling with adventurers is like taking a crash-course in how things work out in the great wide world. Time spent in contemplative isolation far from the comforts of civilisation has also given the anchorite skills that are useful when travelling across wild areas. Given the

anchorite's lack of social graces or interpersonal skills, he's also a natural addition to most groups of dungeon explorers, who would rather be kicking in doors and grabbing loot than spending time socialising with the local ladies' tea circle.

Role-Playing: Anchorites are not polished individuals. After so long away from the company of others, their speech skills have atrophied and their manners are all but non-existent. Anchorites also tend to see the world in black and white, with their god and his creed on the white side and anything that opposes them on the black. Their long absence from society has also made them uncertain and halting in social circumstances, making them more likely to lash out in confusion than is probably necessary. In many ways, anchorites are like barely-tamed animals: they are useful and sometimes friendly, but also unpredictable and prone to violence.

Benefits: The anchorite receives Wilderness Lore and Animal Empathy as Class Skills due to his experiences in the wild.

Penalties: His lack of social graces prevents the anchorite from fitting in with polite society and inflicts a -4 competence bonus on all Charisma-based skill checks.

ABANDONED CHILD

When a family no longer has the means to support their children, it is customary in some societies to leave a new-born infant on the steps of the local church. These children are taken in and raised by the religious order, providing the infant with clothing, food, and sometimes education. This is far more than poor peasant children generally receive, and the life of an abandoned child is, while less than glamorous, certainly more comfortable than the alternative. Especially gifted and obedient abandoned children work their way up through the church to become priests in their own right, giving something back to the religion that raised them when their own families could not.

Adventuring: Clerics that spent their early childhood raised entirely within the embrace of their church sometimes feel the need to go out and experience more of the world to better understand their place within it. Abandoned children, especially, have led sheltered lives and by their early adulthood are plagued with curiosity over what the world beyond the walls of their cloister is like. Rather than build up resentment toward the very church that saved their lives, they take up the adventuring lifestyle in the hopes that they will be able to further the goals of their church while satiating their



CHARACTER CONCEPTS

'I've been here as long as I can remember,' Yarkil shrugged and dragged his fingers through the unruly spikes of hair left behind after the ritual shaving. 'It could be worse, I could be one of the sacrifices.'

The newcomer also shrugged and hunched himself over, drawing the edges of his cowl together with the scabbed fingers of one hand. 'I suppose,' the voice was little more than a whistling hiss as it emerged from the hooded robe, 'though it would be better if they didn't treat us so poorly?'

Yarkil glanced about nervously, searching for any of the Order's feared monkish observers. Seeing none, he dared to whisper, 'I've heard that there are others, they keep them down below the sump and treat them much worse than they do us.'

A shudder passed through the hooded acolyte and his hand tensed with such suddenness that the fabric of the cowl ripped in his fingers. 'That is what you heard, is it?'

'Yes, yes.' His eyes darting nervously from side to side, Yarkil leaned in close to the stranger. 'I hear they are bestial and deformed, with scales where their skin should be and great lidless eyes that stare straight into a man's heart. But, I wonder...'

'I imagine you do, seeing as how you're so pretty yourself,' the words were spat from within the hood, driving Yarkil back a pace. 'How would you know what it means, to be born strange and unwanted, hated by those who *do not even know you?*'

And with that, the hood fell away, revealing a face from Yarkil's nightmare, a scaled monstrosity with a tooth-edged ring of a mouth, and eyes that glistened with ichthyoidal weirdness.

own wanderlust.

Role-Playing: Raised within the church, the abandoned child has spent a life steeped in the ways of his religion. Any experiences that lie outside of this setting are, at best, poorly understood by the cleric who may exhibit trepidation when faced with new situations. The curiosity and naiveté of the cleric may prove something of a hindrance to his continued survival, as the abandoned child has had little chance to learn of the world's many dangers and hostile forces that lurk beyond the boundaries of the churchyard.

Benefits: Due to his intimate familiarity with the religious lore of his faith, the abandoned child receives a +2 competence bonus to any Knowledge (religion) checks he makes in regard to his own church.

Penalties: The church provides, but it does not provide much. The abandoned child starts his adventuring career with a suit of leather armour, a backpack, one week of standard rations, a water skin, a holy symbol, and the chosen weapon of his god. The character receives no other starting funds.

GODSLAVE

Not all clerics choose their path in life, some find themselves sold into slavery at a young age. Some churches purchase young slaves to perform duties in and around their temples, freeing them from the

necessity of paying help to do menial work. Of these child-slaves, a handful prove themselves resourceful, intelligent, and wise enough to actually work their way into the priesthood. Few ever become free, though, trading the shackles of iron for spiritual fetters forged from years of servitude in the name of a distant god. The strange mixture of religion and slavery produces clerics that are both cynical and devout, contemplative and unbelievably cruel in the support of their god.

Adventuring: There are tasks that most clerics have little interest in pursuing, generally those that are dangerous or of very low prestige. Evil gods often request tasks of their clerics that are almost certain to end in death or dismemberment, and these missions often fall to godslaves. Because they have been so



thoroughly brainwashed during their years of slavery and subsequent religious training, the slave-clerics have no worries about throwing their life away in the pursuit of divine goals. This makes them a perfect fit for the adventuring life, where danger and death lurk at the end of every dungeon corridor.

Role-Playing: The godslave is incapable of *not* believing completely in the ultimate wisdom of his god's plans for his life. Having repressed or justified away the pain of his early days as a temple slave, the cleric now believes he was chosen for specific tasks by his deity, and will pursue those goals with the utmost conviction and persistence. Fatalism is the hallmark of a godslave, as they have no qualms about sacrificing their own life or abandoning any personal plans to satisfy the demands of their god. Godslaves share some of the abandoned child's ignorance of the outside world, but none of the innocence – pain and cruelty are part and parcel of this cleric's upbringing, and he knows the world is a cruel, dark place for the unwary.

Benefits: The combination of years of ritualised physical abuse and a disregard for their own well-being provides godslaves with 1 bonus hit point per level, throughout their lives.

Penalties: The godslave's willpower is very weak from years spent under the thumb of his superiors. As a result, the godslave suffers a –1 morale penalty to all Will saves.

TWICE-BORN

Death is a sure thing, even in worlds of fantasy. It is not, however, always a final stop on the journey of life and there are many who discover that the pain and horror of death are but a pit-stop on their quest for enlightenment. The twice-born were faithful before their death, but after it they are nothing short of fanatical in their support of the deity that has given back their life once more. Having died once, they are fearless defenders of their religion and are willing to perform any act in its service. While not necessarily evil, the twice-born thrive in situations where violence and desperate action are called for, making them a rarity among good-aligned religions.

Adventuring: If the church is in need of clerics that are willing to suffer or die for the cause, the twice-born is the natural choice. These resurrected clerics are often dispatched to pursue lost relics or search out ancient treasures to fill the church's coffers. Such missions often put the cleric in the company of other adventuring types and some twice-born end up

spending a great deal of time with the same group of dungeon delvers in pursuit of various treasures or items of religious significance.

Role-Playing: Death does not hold any sting for the twice-born – they've been there and done that, even got the scars to prove it. On the other hand, it certainly *hurt* and there doesn't seem to be much to gain by dying again – at least not yet. If their church calls, though, they are ready and willing to make the ultimate sacrifice once more. After all, the church brought them back from the grave once and they will surely do so again. Twice-born have no qualms about trying to convince others to make the ultimate sacrifice either, so certain are they that resurrection is close at hand.

Benefits: The twice-born is so assured that he will be back from the dead should he perish that he does battle with reckless abandon, receiving a +1 natural bonus to all attack rolls.



Penalties: Because he fights with no regard for his own safety, the twice-born receives a -1 natural penalty to his Armour Class at all times.

PARIAH

Whether born under a bad sign or simply cursed by circumstance, others have shunned the pariah for as long as he can remember. Some are deformed at birth, others have been horribly disfigured by accident or disease, but all are visibly marked in ways that others find disturbing and frightening. Accepted by the church, the pariah has devoted himself to serving those that gave his life meaning and provided for him when the rest of the world shunned him. It is worth noting that not all religions that take in pariahs are goodly aligned - neutral and evil religions have their own uses for outcasts and are more than happy to foster feelings of loyalty in them.

Adventuring: His fierce or frightening appearance gives the pariah a good reason to avoid civilised lands and spend some time exploring the hinterlands. Many are driven to find a 'cure' for their ailment, chasing down legends that may provide clues to aid them in their search. Among the most faithful pariahs, adventures are seen as a way to further the glory of their god and as a possible way to enrich the church by recovering treasures or items of value or importance.

Role-Playing: The world is a cold and cruel place, and everyone in it is more than ready to kick the less fortunate when they're down. If anything, the pariah has seen more of the dark side of life than most clerics, making them very cynical when dealing with the world at large. Pariahs also have an idealised version of the clergy that 'rescued' them, even when those clerics have done nothing but use them in the years since. To the pariah, the world is the enemy, and his only true ally is the church.

Benefits: The pariah receives a +2 circumstance bonus to all Intimidate checks due to his frightening visage or cursed nature.

Penalties: Despite the pariah's best efforts, the rest of the world still looks upon him with fear and revulsion. The Pariah receives a -2 circumstance bonus to all Bluff, Diplomacy and Sense Motive checks.

VISIONARY

Even as a child, the visionary saw the world differently from those around him. When other children were playing with their imaginary friends, the visionary was contemplating the nature of the gods. While his peers chased one another through the fields playing orcs and warriors, the visionary spent his days searching for the divine in the world around him. Later in life, the future cleric sought out religious leaders and badgered them with questions. Eventually, the visionary chose a religion that seemed to just 'feel right' and devoted himself to the priesthood.

Adventuring: Visionaries constantly seek out relics related to their religion, not only to keep them out of the hands of enemies, but also to study them and understand how they relate to the deity they represent. Visionaries are seekers of metaphysical knowledge and their pursuit of information dovetails nicely with the exploration of old ruins and forgotten temples that are frequented by other adventurers. The visionary's vast stores of religious lore and other useful knowledge are welcome to adventuring companies - even scholarly wizards do not have the breadth of religious knowledge possessed by the visionary.

Role-Playing: Aloof and distant, visionaries focus their thoughts on theoretical and philosophical matters far more often than they apply their knowledge to the real world. Their incessant pursuit of mysteries and fascination with religious puzzles and enigmas give them great powers of concentration - which are unfortunately often used to block out the rest of the world while the visionary pores over the latest bit of eldritch lore or scraps of recovered relics.

Benefits: The visionary casts all spells from the Knowledge domain as if he were one level higher than he actually is.

Penalties: The visionary is terribly unobservant when he is not trying to riddle out the secret meaning behind some bit of religious lore. As a result of his pre-occupation, the visionary suffers a -4 penalty to all Spot, Search, and Listen checks.



THE PRESTIGE CLERIC

Clerics have a wide range of abilities and responsibilities. Not only are they the primary support member of any party, they are also affiliated with an organisation that provides them with clout that other characters do not possess. As they advance through the levels from 1st to 20th, the cleric grows in his ability to draw on divine favour and becomes a more influential member of his religion. For some, however, this is not enough, they seek to advance themselves in more specialised ways, or seek membership in more selective religious orders.

The prestige classes found in this chapter represent the ways that cleric characters may advance themselves later in their career. Though no two religions are the same, most share enough similarities that the following prestige classes can be easily slotted into their existing structure. The goal of the classes found in this chapter is not just to provide increased power for the character, but also to give clerics the kind of responsibilities and capabilities that reflect their role within the campaign. Players of clerics that pursue one of these prestige classes will find their character expanding in both scope and influence as they move through their career.

While any character could make use of these prestige classes, provided they can meet the requirements, only clerics will be able to take full advantage of their abilities. On the other hand, it may prove beneficial to the cleric to pursue a level or two in another profession in order to attain a prestige class earlier than might otherwise be possible. The wise cleric will view all options available to them before settling into a single-minded pursuit of their chosen profession – a level of fighter or rogue can go a long way to enhancing the abilities of the cleric and enable them to serve their deity even more effectively.

INVESTIGATOR

The church is responsible for the welfare of those who worship its patron deity. It is not merely their spiritual welfare that is at stake either, as their physical well-being and safety is of concern, too. If the church allows horrible things to happen to its worshippers, it will soon lose members of the congregation to those religions that are better able to provide the necessary protection and assurance of safety.

In order to ensure no dangers are festering within areas under the church's control, most religions support an order within their ranks that specialises in investigating threats to their congregation. The investigators look into crimes both mundane and spiritual and are also responsible for rooting out potential threats to the church and its members. The investigator relies on his knowledge skills and divination magic to pursue those who plot against the church or the congregation he is sworn to protect, using his strength of arms and the magic of his god to punish those he finds.

Because the investigator has no recognised authority as a law-enforcement officer in most communities, he must often work in secret. Divine sanction or not, if he's found pursuing justice on his own the investigator may find himself in hot water. The most successful investigators learn to work within the law, but there are times when it is simply not possible to resolve crimes or threats to the church through legal channels. Corrupt nobles or possessed officers of the law are but two examples of the things an investigator must deal



THE PRESTIGE CLERIC

with on his own, using wits and the power of his god to put paid to the workings of his enemies.

Hit Die: d8

Requirements

To qualify as an investigator, a character must fulfil the following requirements:

Base Attack Bonus: +3.

Skills: Knowledge (religion) 8 Ranks, Knowledge (law) 5 Ranks.

Spells: Ability to cast *discern lies* as a divine spell.

Class Skills

Concentration (Cha), Diplomacy (Cha), Gather Information (Cha), Intimidate (Cha), Knowledge (Arcana) (Int), Knowledge (Religion) (Int), Sense Motive (Wis), and Spot (Wis).

Skill points at each level: 2 + Int Modifier.

Class Features

All of the following are class features of the investigator prestige class:

Weapon and Armour Proficiency: The investigator is proficient with all forms of armour, shields and all simple weapons. In addition, the investigator retains any proficiency gained as a result of his choice of deity. Note that armour check penalties for armour heavier than leather apply to the skills Balance, Climb, Escape Artist, Hide, Jump, Move Silently, Pick Pocket and Tumble.

Spells per Day: The investigator continues to gain ability as a divine spell caster as well as mastering the skills of investigation and pursuit of the church's enemies. For each level gained as an investigator, the character gains new divine spells as if he had also gained a level in whatever divine spell casting class he belonged to before becoming an investigator. The investigator does not, however, gain any other benefits of his former divine class, such as improved chance of turning or rebuking undead. In other words, to

determine the number of spells that an investigator can cast per day, simply add his level of investigator to the level of his previous divine spell casting class. Characters with more than one divine spell casting class must decide which class to assign each level of investigator to for purposes of determining spells per day.

Detect (Variable)(Sp): Upon gaining entry into the ranks of the investigators, the character gains the ability to cast *detect good*, *detect evil*, *detect law*, or *detect chaos* at will. Which detection spell is available is chosen at the time the character takes his first level as an investigator, and the alignment of the investigator's god. The detection spell chosen must be keyed to an opposite alignment from that of the deity, though investigators from a neutral religion may choose any of the available spells.

Eye of Judgement (Sp): When an investigator confronts the guilty, his steely stare can freeze them in their tracks. This ability can be used once per day on an individual the investigator believes is guilty of a crime. If the individual is innocent, there is no effect from this ability – to the investigator it appears as if the individual simply shrugged off the Eye of Judgement. If the individual is guilty, however, they must make a successful Will save (DC of 10 + the Investigator's class level) to avoid covering for 1d3 rounds. A successful save negates the effect of the Eye of Judgement. This ability can only be used on intelligent, humanoid creatures.

Hand of Guilt (Su): If, during the course of an investigation, an investigator confirms the guilt of an individual and forces their confession, he may then place a mark on them that is visible only to the members of the investigator's religion. This mark lasts for a year and a day and may only be removed by the investigator who originally placed it. The mark always appears as an inverted version of the investigator's religious symbol, and cannot be hidden by clothes or other covering – regardless of where it is placed on the body, or how it is covered, the mark shines through with a dull light and can be seen by members of the appropriate religion.

The Investigator

Class Level	Base Attack	Fort Save	Ref Save	Will Save	Special
1	+1	+2	+0	+2	Detect
2	+2	+3	+0	+3	Eye of Judgement
3	+3	+3	+1	+3	Hand of Guilt
4	+3	+4	+1	+4	Voice of Confession
5	+4	+4	+1	+4	Aura of Justice

Voice of Confession (Sp): The investigator is able to instill fear and doubt into the guilty using nothing more than a few words. When dealing with those who have committed a crime, even if he does not know what that crime is, the investigator can elicit admissions of guilt during the course of a conversation. The investigator's exact words are unimportant, but usually consist of insistent urgings that the individual come clean and unburden themselves of their guilt by confessing their crimes to the investigator. This ability may be used once per day, and requires at least five minutes of intelligible (in a language understood by both parties) conversation with the suspect. At the end of this time, the suspect must make a successful Will Save (DC 10 + the investigator's Wisdom modifier and class level) or confess to their most recent crime. If more than one crime was committed at the same time (such as if a merchant were killed in the process of being robbed), the guilty party will confess to all related crimes. If the target succeeds in their Will save, they are able to resist the Investigator's urging and keep their wrongdoing to themselves. In either case, the target may not be the subject of this ability more than once per week.

Aura of Justice (Su): The ultimate expression of the investigator's dedication to the pursuit of the enemies of his church, the aura of justice burns the flesh of the guilty. Once per week, the investigator can cloak himself in the aura, which radiates out from his person to cover an area 30 ft. in diameter. Any guilty individuals caught in the area of effect when it flares to life suffer 1d8 points of energy damage. Those who remain in the area of effect, or enter it after the initial flare, suffer 1d6 points of damage each round they remain within the aura. The aura lasts for 3 rounds, plus one round per level of the investigator. Note that only those who are guilty of a crime against the investigator's church are affected by this power.

CHURCH PROVISIONER

The power of the church is determined in part by the magic available to its priests. In religions where clerics are at a premium, or where they must rely on warriors instead of paladins for a military arm, the church provisioner becomes an important part of the magical supply chain. Skilled in brewing potions, provisioners ensure magic is available where needed. By drawing upon the faith of the congregation, the provisioner is able to create potions at a much faster rate than would otherwise be possible. Even the most advanced wizards cast a longing eye toward the abilities of the provisioner, who is clearly the master of potion brewing.

On the other hand, the items created by the provisioner are only useful to those who follow the same religion as the provisioner himself. Others will be unable to gain any benefit from these creations; the powers of the gods are not to be squandered by the unbeliever.

The provisioner also supplies the church with more mundane supplies in time of need. By devoting himself to the arts of divine creation, the provisioner is able to deliver food, water, and other necessities to those who need them in times of trouble.

Hit Die: d8



The Church Provisioner

Class Level	Base Attack	Fort Save	Ref Save	Will Save	Special
1	+0	+2	+0	+2	Deliver Bounty +1 level existing class
2	+1	+3	+0	+3	Coalesce Faith +1 level existing class
3	+2	+3	+1	+3	Tap Faith +1 level existing class
4	+3	+4	+1	+4	Channel Faith +1 level existing class
5	+3	+4	+1	+4	Brew Greater Potion +1 level existing class

Requirements

To qualify as a church provisioner, a character must fulfil the following requirements:

Skills: Spellcraft 8 Ranks, Alchemy 4 Ranks.

Spells: Ability to cast *create food and water* as a divine spell.

Feats: Brew Potion.

Class Skills

Alchemy (Int), Concentration (Con), Craft (Int), Diplomacy (Cha), Heal (Wis), Knowledge (arcane) (Int), Knowledge (religion) (Int), Scry (Int, exclusive skill), and Spellcraft (Int).

Skill points at each level: 2 + Int Modifier.

Class Features

All of the following are class features of the church provisioner prestige class:

Weapon and Armour Proficiency: The church provisioner is proficient with all forms of armour, shields and all simple weapons. In addition, the investigator retains any proficiency gained as a result of his choice of deity. Note that armour check penalties for armour heavier than leather apply to the skills Balance, Climb, Escape Artist, Hide, Jump, Move Silently, Pick Pocket and Tumble.

Spells per Day: The church provisioner continues to gain ability as a divine spellcaster. For each level gained as a church provisioner, the character gains new divine spells as if he had also gained a level in whatever divine spell casting class he belonged to before becoming a church provisioner. The church provisioner does not, however, gain any other benefits of his former divine class, such as improved chance of turning or rebuking undead. In other words, to determine the number of spells that a church provisioner can cast per day, simply add his level of church provisioner to the level of his previous divine spell casting class. Characters with more than one

divine spell casting class must decide which class to assign each level of church provisioner to for purposes of determining spells per day.

Deliver Bounty (Sp): The church provisioner is able to cast *create food and water* an additional 5 times each day, provided the casting takes place within a place of worship. The food and water created in this way will remain fresh for 72 hours, rather than the 24 hours that is standard for this spell.

Coalesce Faith (Su): When brewing potions in a place of worship, the provisioner need only spend one-half the normal amount for raw materials. Potions brewed with this ability may only be used by those of the provisioner's religion – all others receive no benefit from drinking the potion at all.

Tap Faith (Su): When brewing potions in a place of worship, the provisioner can draw upon his gathered divine favour (see p107 for full details) to speed the rate at which potions can be created. For every point of divine favour used in this way, the provisioner can create an additional potion each day. Potions brewed with this ability may only be used by those of the provisioner's religion – all others receive no benefit from drinking the potion at all.

Channel Faith (Su): When brewing potions in a place of worship, the provisioner must only spend 1/50th of the potion's base price in XP. Potions brewed with this ability may only be used by those of the provisioner's religion – all others receive no benefit from drinking the potion at all.

Brew Greater Potion (Su): For each point of divine favour used when brewing a potion, the provisioner can create a potion of a spell of up to 5th level instead of only 3rd level. Brewing these potions must take place within a place of worship. Potions brewed with this ability may only be used by those of the provisioner's religion – all others receive no benefit from drinking the potion at all.

DIVINE EMISSARY

Divine beings rarely deign to converse with mortals, preferring to remain on their own planes where their power is absolute and their rule unquestioned. There are cases, however, when it is necessary for the god to convey information from on high to followers or enemies. In these situations, the divine emissary is called upon to deliver whatever the god declares. As a sideline to this role, the emissary often handles negotiations for the church. Their charisma, speaking skills, and divine mandate give the emissary a great deal of authority even with outsiders. With the addition of granted powers, the divine emissary is a powerful speaker who is difficult to resist.

Hit Die: d8

Requirements

To qualify as a divine emissary, a character must fulfil the following requirements:

Skills: Diplomacy 10 Ranks, Intimidate 4 Ranks.

Spellcasting: Ability to cast divine spells.

Class Skills

Bluff (Int), Concentration (Con), Diplomacy (Cha), Heal (Wis), Innuendo (Wis), Intimidate (Cha), Knowledge (arcane) (Int), Knowledge (religion) (Int), Stry (Int, exclusive skill), Sense Motive (Wis) and Spellcraft (Int).

Skill points at each level: 2 + Int Modifier.

Class Features

All of the following are class features of the divine emissary prestige class. All spell-like abilities are assumed to be cast at a level equal to the divine emissary's class level, plus the level of any one divine spellcasting class he also belongs to.

Weapon and Armour Proficiency: The divine



emissary is proficient with all forms of armour, shields and all simple weapons. In addition, the emissary retains any proficiency gained as a result of his choice of deity. Note that armour check penalties for armour heavier than leather apply to the skills Balance, Climb, Escape Artist, Hide, Jump, Move Silently, Pick Pocket and Tumble.

Spells per Day: The divine emissary continues to gain ability as a divine spell caster as well as mastering the skills necessary to fulfil his duties as a negotiator and

The Divine Emissary

Class Level	Base Attack	Fort Save	Ref Save	Will Save	Special
1	+0	+2	+0	+2	Divine Speech +1 level existing class
2	+1	+3	+0	+3	Charm Person +1 level existing class
3	+2	+3	+1	+3	Calm Emotions +1 level existing class
4	+3	+4	+1	+4	Cow the Faithless +1 level existing class
5	+3	+4	+1	+4	Shout +1 level existing class



THE PRESTIGE CLERIC

'I do not understand what you're trying to tell me.' The young noble's eyes were hooded with deceit and his words were half-mumbled over the lip of his half-full glass of wine.

'All that I am saying, my lord, is that perhaps it is in your best interest to . . . support a religion with ideals close to your own.' Tandala did her best to keep her temper, forcing her words to come out calmly and smoothly. She had not trained so long to lose her temper with a fool such as this. 'After all, it would be a terrible shame if *another* nobleman were to gain the support of a powerful church within the city – there's no telling what sort of mischief might result from that.'

With a start, the prince threw his glass across the room and staggered to his feet, drunken anger flaring in his eyes. 'You would dare to threaten me, in my own estate?'

Raising her hands and stepping smoothly away from the table, Tandala flicked her eyes to each of the noble's guards in turn, the message in her stern gaze clear. 'Your highness, I have no need to threaten anyone, it is my duty to relate the words of the Sun Lord to his faithful minions. Surely, you want to hear his words?'

The force of young cleric's words seemed to halt the breathing of everyone in the room. She could feel her skin itching where hidden archers were waiting for the order to drill holes in her. She was a hairsbreadth from calling the prince a heretic and not much further than that from openly threatening him. Tandala hoped that he understood what she was offering and would take her up on it.

With a nod, the prince stumbled back to his seat and flopped himself down on its overstuffed cushions. 'Tell your superiors that I accept, and the taxes will be lowered for the temple this year. I'll personally see to that. Offer old Yorin my thanks for the message.'

With a smile, Tandala bowed low to the prince and backed away from him, careful to keep her hands away from the weapon dangling at her hip. No point in letting everyone know just how nervous she had been.

intermediary. For each level gained as an emissary, the character gains new divine spells as if he had also gained a level in whatever divine spell casting class he belonged to before becoming a divine emissary. The emissary does not, however, gain any other benefits of his former divine class, such as improved chance of turning or rebuking undead. In other words, to determine the number of spells that the emissary can cast per day, simply add his level of divine emissary to the level of his previous divine spell casting class. Characters with more than one divine spell casting class must decide which class to assign each level of divine emissary to for purposes of determining spells per day.

Divine Speech (Su): The character can be understood by all intelligent creatures, regardless of language barriers. This ability works with any creature that is able to speak a language of its own. Note that it does not provide the divine emissary with the ability to understand others, it only allows others to understand him.

Charm Person (Sp): Drawing upon the power of his god allows the emissary to become incredibly persuasive. By expending a turning or rebuking

attempt, the divine emissary is able to cast a *charm person* spell as a standard action.

Calm Emotions (Sp): The divine emissary may expend a turning or rebuking attempt to issue an authoritative shout that is identical to the *calm emotions* spell. This may be done as often as the emissary wishes so long as he has turning attempts left to expend. Using this ability is a standard action.

Cow the Faithless (Sp): Once per day, as a standard action, the emissary is able to inspire *fear* in those who do not share the convictions of his faith. Agnostics, atheists, and followers of other deities are all entitled to a Will save as if the character had cast the *fear* spell.

Shout (Sp): Once per day, as a standard action, the emissary may invoke the power of his god to use this spell-like ability, which is functionally identical to the *shout* spell. The use of this ability requires the expenditure of one turning attempt by the divine emissary.

The Divine Hammer

Class Level	Base Attack	Fort Save	Ref Save	Will Save	Special
1	+0	+2	+0	+2	Sacred / Profane Strike +1 level existing class
2	+1	+3	+0	+3	Divine Armour +1 level existing class
3	+2	+3	+1	+3	Shield of Faith +1 level existing class
4	+3	+4	+1	+4	Revive +1 level existing
5	+3	+4	+1	+4	Damning Touch +1 level existing class

DIVINE HAMMER

Wherever a religion takes root, its enemies are sure to follow. Those who believe strongly in one deity often believe just as strongly in the evil of another and seek to bring down their enemy religion. The divine hammers are clerics trained to hunt other clerics, using the power of their own deity to oppose the powers of the enemy. In times of trouble, divine hammers are dispatched to track down and dispose of enemy clerics and in peace, the hammer spends his time wandering the lands looking for new targets. While the divine hammer is not compelled to attack every agent of an enemy religion that he meets, he is expected to be prepared to do so. Grim and always ready for action, the hammers are the embodiment of divine wrath.

Hit Die: d8

Requirements

To qualify as a divine hammer, a character must fulfill the following requirements:

Base Attack Bonus: +7/+2.

Feats: Power Attack, Cleave.

Special: Ability to turn or rebuke undead.

Class Skills

Concentration (Con), Diplomacy (Cha), Heal (Wis), Intimidate (Cha), Knowledge (arcane) (Int), Knowledge (religion) (Int), Scry (Int, exclusive skill), Sense Motive (Wis) and Spellcraft (Int).

Skill points at each level: 2 + Int Modifier.

Class Features

All of the following are class features of the divine hammer prestige class:

Weapon and Armour Proficiency: The divine hammer is proficient with all forms of armour, shields and all martial weapons. In addition, the divine hammer retains any proficiency gained as a result of his choice of deity. Note that armour check penalties for

armour heavier than leather apply to the skills Balance, Climb, Escape Artist, Hide, Jump, Move Silently, Pick Pocket and Tumble.

Spells per day: The divine hammer continues to gain ability as a divine spell. For each level gained as a divine hammer, the character gains new divine spells as if he had also gained a level in whatever divine spell casting class he belonged to before becoming a divine



hammer. The divine hammer does not, however, gain any other benefits of his former divine class, such as improved chance of turning or rebuking undead. In other words, to determine the number of spells that a divine hammer can cast per day, simply add his level of divine hammer to the level of his previous divine spell casting class. Characters with more than one divine spell casting class must decide which class to assign each level of divine hammer to for purposes of determining spells per day.

Sacred/Profane Strike (Su): During a combat, a divine hammer may, as a standard, action invoke the power of his deity to increase his strength at arms. For the duration of the combat, the hammer receives a sacred (or profane) bonus to his attack and damage rolls equal to the higher of his Charisma or Wisdom modifiers. Whether the bonus is sacred or profane is based on the alignment of the hammer; neutral hammers receive a sacred bonus if they turn undead and a profane bonus if they rebuke undead. Using this ability expends one of the hammer's turn (or rebuke) undead attempts for the day.

Divine Armour (Su): During a combat, the divine hammer may, as a standard action, invoke the power of his deity to shelter him from the blows of his enemies. For the duration of the combat, the hammer receives the damage reduction special ability equal to the higher of his Wisdom or Charisma modifiers – this reduction is ignored by +1 weapons or greater. Using this ability expends one of the hammer's turn (or rebuke) undead attempts for the day.

Shield of Faith (Su): As a standard action, the divine hammer may call upon the power of his god to shield him from harmful magic. For one hour after this ability is activated, the divine hammer receives spell resistance equal to 10 + the higher of his Charisma or Wisdom modifiers. Using this ability expends one of the hammer's turn (or rebuke) undead attempts for the day.

Revive (Su): As a full-round action, the divine hammer may call upon divine power to completely restore his health. Using this ability restores all hit points, removes any disease or poison from the character's body, restores lost limbs and otherwise returns the hammer's physical being to a pristine state. This ability expends all of a hammer's turn (or rebuke) undead attempts for the day and may be used only once every thirty days.

Damning Touch (Su): Once per day, the divine hammer may touch the body of a fallen foe and place it

beyond redemption. This ability prevents the *resurrection* or *reincarnation* of the touched corpse as the soul is sealed away in a private hell by the power of the hammer's deity. Not even a *wish* spell can undo this powerful damnation – the touched individual is lost for all eternity.

REDEEMER

Sites of religious significance are of more than historical importance to the churches tied to them. They provide a very real and significant boost in temporal power for the churches that control them. While this makes religious sites very attractive as areas to control, it also makes them natural targets for enemies of the church. Redeemers are clerics that work both sides of these conflicts – offensively, they use their powers to defile sites important to their religion's rivals, while defensively they call upon the might of their god to protect those sites controlled by their church. The redeemer's primary tools are summoned creatures, which can be bound to an area to protect it – or to prevent its occupation by forces that would use it in ways the redeemer finds offensive.

Hit Die: d8

Requirements

To qualify as a Redeemer, a character must fulfil the following requirements:

Base Attack Bonus: +5.

Feats: Martial Weapon Proficiency.

Spells: Ability to cast *hallow* or *unhallow* as a divine spell.

Class Skills

Concentration (Con), Craft (Int), Diplomacy (Cha), Heal (Wis), Knowledge (arcane) (Int), Knowledge (religion) (Int), Profession (Wis), Sery (Int, exclusive skill), and Spellcraft (Int).

Skill points at each level: 2 + Int Modifier.

Class Features

All of the following are class features of the redeemer prestige class:

Weapon and Armour Proficiency: The redeemer is proficient with all forms of armour, shields and all martial weapons. In addition, the redeemer retains any proficiency gained as a result of his choice of deity. Note that armour check penalties for armour heavier than leather apply to the skills Balance, Climb, Escape

The Redeemer

Class Level	Base Attack	Fort Save	Ref Save	Will Save	Special
1	+0	+2	+0	+2	Redeemer Spell List +1 level existing class
2	+1	+3	+0	+3	Gifted Summoning +1 level existing class
3	+2	+3	+1	+3	Exalted Summoning +1 level existing class
4	+3	+4	+1	+4	Devoted Allies +1 level existing class
5	+3	+4	+1	+4	Redemptive Empowerment +1 level existing class

Artist, Hide, Jump, Move Silently, Pick Pocket and Tumble.

Spells per Day: The redeemer continues to gain ability as a divine spell caster. For each level gained as a redeemer, the character gains new divine spells as if he had also gained a level in whatever divine spell casting class he belonged to before becoming a redeemer. The redeemer does not, however, gain any other benefits of his former divine class, such as improved chance of turning or rebuking undead. In other words, to determine the number of spells that a redeemer can cast per day, simply add his level of redeemer to the level of his previous divine spell casting class. Characters with more than one divine spell casting class must decide which class to assign each level of redeemer to for purposes of determining spells per day. Note that once a character takes a level of redeemer, he may only cast spells from the specialised redeemer spell list, regardless of how many or how few redeemer levels he has taken.

Redeemer Spell List: At first level, the redeemer gains access to a specialised spell list available only to members of this profession. From this point on, the redeemer may cast divine spells from this specialised list, as well as any domains he has access to as a result of his religion.

Gifted Summoning: When casting any *summon monster* spell, the redeemer's effective level is three higher than his actual level. Thus, a 10th level cleric/2nd level redeemer would be treated as if he were 15th level when casting a *summon monster* spell.

Exalted Summoning: Any *summon monster* spell cast by the redeemer within the bounds of a religious site (the actual religion is not important) is treated as if it were prepared using the maximise spell feat. This is true even if the cleric is not of a high enough level to be able to prepare the spell in this way.

Devoted Allies: When casting *lesser planar ally*, *planar ally*, or *greater planar ally*, the redeemer does not have to agree to perform a service for the ally in exchange for their assistance. These spells are otherwise unchanged.

Redemptive Empowerment: The redeemer may, at his option, choose to cast a normally prepared divine



THE PRESTIGE CLERIC

spell as if it were prepared using the empower spell feat. If this option is used, the redeemer suffers one point of damage per level of the spell being cast and must make a successful Will save (DC 3 x Spell Level) or be stunned for 1d6 rounds by the raw power being channelled through his body.

Redeemer Spell List

1st Level Spells: *summon monster I, summon swarm, unseen servant, animal messenger, summon nature's ally, detect animals or plants.*

2nd Level Spells: *mound, summon monster II, hold animal, summon nature's ally II, speak with animals.*

3rd Level Spells: *animate dead, summon monster III, phantom steed, summon nature's ally III, plant growth, speak with plants.*

4th Level Spells: *summon monster IV, charm monster, shadow conjuration, locate creature, summon nature's ally IV, giant vermin, control plants, lesser planar ally, phantasmal killer.*

5th Level Spells: *insect plague, raise dead, summon monster V, animal growth, greater shadow conjuration, faithful hound, summon nature's ally V.*

6th Level Spells: *summon monster VI, planar binding, greater shadow evocation, summon nature's ally VI, create undead, planar ally.*

7th Level Spells: *resurrection, summon monster VII, creeping doom, summon nature's ally VII, banishment, simulacrum.*

8th Level Spells: *summon monster VIII, greater planar ally, greater planar binding, clone, summon nature's ally VIII, create greater undead.*

9th Level Spells: *summon monster IX, true resurrection, shambler, summon nature's ally IX, elemental swarm, dominate monster, soul bind, weird.*

BLOODCHILD

The gods of mortals often have need of physical agents in the realms of men, creatures they can depend on absolutely to follow through their plans and guide other agents. Many gods have discovered the simplest method to acquire such a representative is to inject their

essence into the unborn child of one of their faithful. This divine seed takes root in the growing infant and will bear fruit in time, when the child realises his true potential and takes up the mantle prepared for him by his divine parent. Bloodchildren are not always welcomed into the churches of their parent – they represent a much closer contact with divinity than many clerics are comfortable with, as well as a force for change that may upset carefully laid mortal plans. One thing is certain about bloodchildren: when they appear, there are strange days ahead. The majority of bloodchildren do not know of their divine parentage until after they have gained sufficient experience in their religion to discover their powers and responsibilities on their own. For this reason, any character may become a bloodchild provided they meet the requirements – the character may not have known of his heritage, but that does not mean he cannot claim it once he finally becomes aware.

Hit Die: d8

Requirements

To qualify as a bloodchild, a character must fulfil the following requirements:

Base Attack Bonus: +11.

Feats: Empower Spell.

Spells: Ability to cast *holy aura* or *unholy aura* as a divine spell.

Class Skills

Concentration (Con), Craft (Int), Diplomacy (Cha), Heal (Wis), Knowledge (religion) (Int), Profession (Wis), Scry (Int, exclusive skill), and Spellcraft (Int).

Skill points at each level: 2 + Int Modifier.

Class Features

All of the following are class features of the bloodchild prestige class. When a choice of a 'good' or 'evil'

The Bloodchild

Class Level	Base Attack	Fort Save	Ref Save	Will Save	Special
1	+0	+2	+0	+2	Blood Components +1 level existing class
2	+1	+3	+0	+3 +1	Consecrated / Desecrated Footsteps level existing class
3	+2	+3	+1	+3	Eternal Essence +1 level existing class
4	+3	+4	+1	+4	Rebirth +1 level existing class
5	+3	+4	+1	+4	Call of Blood +1 level existing class

ability is presented, neutral characters may choose whichever they prefer at the time they gain the ability.

Weapon and Armour Proficiency: The bloodchild is proficient with all forms of armour, shields and all martial weapons. In addition, the bloodchild retains any proficiency gained as a result of his choice of deity. Note that armour check penalties for armour heavier than leather apply to the skills Balance, Climb, Escape Artist, Hide, Jump, Move Silently, Pick Pocket and Tumble.

Spells per Day: The bloodchild continues to gain ability as a divine spell caster. For each level gained as a bloodchild, the character gains new divine spells as if he had also gained a level in whatever divine spell casting class he belonged to before becoming a bloodchild. The bloodchild does not, however, gain any other benefits of his former divine class, such as improved chance of turning or rebuking undead. In other words, to determine the number of spells that a bloodchild can cast per day, simply add his level of bloodchild to the level of his previous divine spell casting class. Characters with more than one divine spell casting class must decide which class to assign each level of bloodchild to for purposes of determining spells per day.

Blood Components (Su): The bloodchild's blood is so thick with divine essence that he may, if he so desires, spill his own blood rather than use material components when casting a spell. If this ability is used, the bloodchild suffers a number of points of damage equal to the level of the spell being cast.

Consecrated/Desecrated Footsteps (Su): The bloodchild can *consecrate* (or *desecrate* if of evil alignment) an area he stands in at will. This effect lasts until the bloodchild moves out of the area, but all other aspects remain identical to the spells of the same name.

Eternal Essence: When this ability is gained, the bloodchild has come to fully understand his nature and embrace the power within his flesh and blood. He is no longer susceptible to disease of any sort, including magical illnesses, and has a +10 divine bonus to resist poisons of all types. In addition, the bloodchild no longer falls unconscious at 0 hit points, and may continue acting normally up until he perishes at -10 hit points. Holy/unholy water heals the bloodchild as if it were a *cure light wounds* potion, though the bloodchild may only gain this benefit from the water three times each day. After the third use, the holy/unholy water provides no benefit to the bloodchild.

Rebirth: The bloodchild's connection to his parent has grown so strong that even the barriers of death can be lifted at his request. The bloodchild may cast the spell *true resurrection* once per day, so long as the recipient of the spell is a member of the bloodchild's faith.

Call of Blood: Once each week, the bloodchild can create a gate between his current location and the plane of his godly parent. This spell-like effect works precisely as the *gate* spell.

The faithful have nothing to fear in this world, or the next — except for each other.

Foreword to *On Religion & Doctrine* by Lady Tandala Sunqueen



TRICKS OF THE TRADE

While healing is certainly well within the abilities of most clerics, they are responsible for a good deal more than just stitching wounds and tending the sick for the truly wise cleric will have picked up a number of tricks and skills during his travels. While other members of an adventuring party may not fully understand what it is that a cleric does, or why he does it, they will certainly appreciate the benefits he provides to their group. This chapter presents a variety of new tricks a cleric may use during his adventuring career and in more sedate pursuits.

CONVERTING INDIVIDUALS

It is very important that clerics do their best to bring new members into the church. Without a steady influx of new believers, a god's faith may wither and die as old adherents shuffle off their mortal coils. During times of war with other gods, this becomes especially important as the church seeks to replace those lost in battle.

The easiest people to convert are those who do not already have a strong faith of their own. With no religion of their own, faithless individuals may find themselves drawn to the power and charismatic nature of the cleric. More importantly, the faithless may find the sense of belonging and comfort provided by the church to be of great value to them in times of trouble or strife.

When approaching a potential convert, a cleric has the opportunity to win them over to his cause – and the chance to turn them against his church if he fails in his attempt. The cleric must judge well what it is that he says and does in order to present himself and his religion in the best light, or risk losing the person to another faith. The following system provides a framework that represents the conversion process.

Initial Contact

If the cleric approaches the potential convert, a Diplomacy check at DC 25 is required for a successful conversion to the religion. If someone in need of guidance approaches the cleric, however, the base DC of the conversion attempt is 20. Those who come seeking knowledge and insight are much easier to convert than those who must be sought out by the priest.

The Revelation

It normally takes an hour or so to explain the rudiments of a faith to a potential convert. During this time, the cleric explains the benefits and requirements of joining a religion and will certainly relate the ways in which his religion has improved his life to the potential convert. Success at this stage hinges on how compatible the religion is with the individual's own beliefs and view of life. The greater the difference between the alignment of the religion and the potential convert, the more difficult it is for a cleric to bring them into the fold. Cross-reference the convert's alignment with the alignment of the religion's god on the table below to determine modifiers to the conversion attempt.

An entry of "*" on the table below indicates that no conversion attempt is possible – the religion and faithless individual are simply too different for the seeds of faith to take root.

Alignment Modifiers

Cleric's Alignment	Convert's Alignment								
	LG	NG	CG	LN	N	CN	LE	NE	CE
LG	+4	+2	+0	+0	-2	-4	-4	-6	*
NG	+2	+4	+2	-2	+0	-2	-6	-4	-6
CG	+0	+2	+4	-4	-2	+0	*	-6	-4
LN	+0	-2	-4	+4	+2	+0	+0	-2	-4
N	-2	+0	-2	+2	+4	+2	-2	+0	-2
CN	-4	-2	+0	+0	+2	+4	-4	-2	+0
LE	-4	-6	*	+0	-2	-4	+4	+2	+0
NE	-6	-4	-6	-2	+0	-2	+2	+4	+2
CE	*	-6	-4	-4	-2	+0	+0	+2	+4

As can be seen by the table above, religions with extreme alignments have a much more difficult time gaining converts than those of more moderate alignments. In the Congregations chapter, however, it is seen that the more extreme the alignment of a religion, the more steadfast the faith of its followers. Religions of the neutral alignments gain recruits faster, but also have a more difficult time keeping their congregations together.

Conversion Modifiers

Once the revelation has passed, the cleric may attempt to perform some minor miracles to further impress the individual of the value in joining his church. The following modifiers may be applied to the conversion attempt based on the actions of the cleric attempting the conversion:

Minor Boon: +2

If the cleric demonstrates a beneficial spell (a 0 to 3rd level spell) to the potential convert, this bonus is applied to the conversion attempt.

Major Boon: +4

If the cleric demonstrates a powerful beneficial spell (a 4th to 8th level spell) to the potential convert, this bonus is applied to the conversion attempt.

Minor Bane: -1

If the cleric demonstrates a minor harmful spell (a 0 to 3rd level spell) to the potential convert, this bonus is applied to the conversion attempt.

Major Bane: -2

If the cleric demonstrates a major harmful spell (a 4th to 8th level spell) to the potential convert, this bonus is applied to the conversion attempt.

Miracle: +6

If the cleric demonstrates a 9th level spell to the potential convert, this bonus is applied to the conversion attempt.

Show of Faith

For every other member of the cleric's religion that speaks to the convert during the conversion attempt, an additional +1 bonus is applied to the conversion attempt. Note that this bonus may not be higher than the cleric's Charisma modifier.

Previous Faith: -8

If the individual that is being converted is currently a member of a religion, this modifier applies to the conversion attempt.

Note that the Boon, Bane, and Miracle modifiers may not be used in conjunction with one another. The Show of Faith may be used with whichever other action is chosen by the cleric; successful clerics will often bring large numbers of lay members with them when attempting to convert important individuals to their religion, hoping to sway their attitude with sheer numbers.

Conversion Attempt

After speaking with the potential convert for an hour or so and performing any actions as noted above, the cleric may attempt to bring the individual into the fold. A Diplomacy check (DC of 20 or 10, as above) is made, with modifiers applied to the roll based on the cleric's actions and the alignment of the religion and the convert. If the Diplomacy check is successful, the individual has converted to the cleric's religion and is now a member of his congregation. If the check fails, the cleric has alienated the potential convert and another attempt to bring that individual into the character's faith may not be attempted for a number of months equal to the amount by which the roll failed. If a 1 is rolled on the Diplomacy check, the potential convert becomes disgusted with the cleric and his religion and another conversion attempt may never be made.



CONVERTING COMMUNITIES

It is sometimes possible for a cleric to bring a whole community into his church in one brilliant oration. While this is not a common occurrence, it is something that brings a cleric a great deal of prestige in the eyes of his church when it does happen. In order for a community to even consider converting to the cleric's religion, all of the following conditions must be met:

Need: There must be some great need in the community that makes them open to the possibility of seeking divine favour. The need must be great enough to threaten the existence of the community and imminent enough that it can be recognised by the general populace of the community. A band of murderous brigands, the poisoning of a major water source, or the predations of a troupe of vampires are all examples of threats that may provide the necessary need for assistance in a community.

Compatible Morals: Compare the alignment of the community to the alignment of the cleric's religion on

the table above – so long as the modifier is not worse than –2, the church and the community have morals that are in close enough agreement that a conversion is possible.

Weak Religious Presence: It is impossible to convert a community that already has a strong temple or other religious organisation.

Manageable Population: No community bigger than a large town (up to 5,000 inhabitants) can be converted at a time. Note that it is possible to convert neighbourhood communities within a larger town, provided the other conditions are met.

Step 1: Meeting the Need

The first step in the conversion process involves dealing with the needs of the community. Destroying a threat or alleviating the harmful condition goes a long way toward convincing the community to follow the deity that just saved their way of life. It is crucial that the community realise who is responsible for resolving their need and that the need was only met due to the assistance of a particular deity and his servants. Once the need has been met and the crisis averted, the community is ready to hear the words of the cleric that saved them.

Step 2: Address the Community

The cleric has the chance to make his word known and spread the doctrine of his religion to those that he has saved. This chance will only come once, within a few days of the need being met, and the cleric must make the most of it. After the community has been addressed, the character must make a Diplomacy check (DC 25), with the following modifiers:

Thorp: +2

Hamlet: +1

Village: +0

Small Town: -2

Large Town: -5

Alignment Modifiers: Apply the modifier found on the table above by referencing the alignment of the religion and the alignment of the community.

Need Met: +4 to –4. The Games Master may assign this modifier based on the need that was met. A particularly easy need to meet would impose a negative modifier, while a great quest that was undertaken to save the community would grant a positive modifier.

If the roll succeeds, the character has convinced the community to convert to the new religion.



Step 3: Nurturing the New Faith

Once a community has converted, the cleric must remain in the area to assist in the completion of a new temple for the new-born religion and perform the necessary services for the new congregation. Until the church can arrange for a permanent priest for the newly converted community, the character must care for the congregation as if it were his own. See p41 for more information.

During this stage, the cleric must take care in seeing to the needs of his new community to the best of his ability. If threats to the converted community arise, they must be dealt with as soon as is possible or the community will reject its new-found faith in favour of its former religion. Once an 'official' cleric for the new church arrives, the characters who converted the community are free to move on, though they will be afforded special privileges with the new church should they choose to return. See p41 for more information.

CRAFTING HOLY SYMBOLS

While any artisan can produce a holy symbol that is mechanically correct and incorporates the appropriate religious icons, only a true believer can produce a holy symbol that resonates with the power of the religion it represents. To craft a holy symbol requires a Knowledge (religion) check (DC 15) to ensure that the proper iconography is present and a Craft (jewellery) check (DC 20) to create the item. The cost to create a holy symbol of this type is 100 gp and is crafted according to the standard Craft skill rules.

When a cleric uses a holy symbol that he crafted himself, he gains a +1 divine bonus to any rolls made for a random component of a spell (such as for damage or the number of hit points cured by a spell) and a +1 divine bonus to any turning or rebuking checks made when brandishing the holy symbol.

DIVINE GEOMETRY

Shapes and forms are used by all religions as representations of the various forces of the universe, forming a school of thought known as divine geometry. Wise clerics make careful use of divine shapes when planning any construction and most churches are built in careful accordance with the principles of divine

geometry. In their daily life, many students of divine geometry use their knowledge to enhance their activities and provide a small benefit to actions they undertake.

Divine geometry is commonly used to enhance the functioning of a workshop. By spending a full eight-hour day and making a successful Knowledge (religion) check (DC 25) a cleric can correctly align the furnishings and situate the proper symbols on the walls to enhance the workshop's functionality. Any workshop that has been treated using divine geometry provides a +1 sacred (or profane) bonus to any Alchemy, Craft, Forgery, or Profession skill checks made within its bounds. Reduce the cost of any magical item created in a workshop treated with divine geometry by 10% as the inspiring geometry allows those within the workshop to apply simple and elegant solutions to their work.

Hospital sick rooms also benefit from divine geometry – once an area is properly aligned through the process



TRICKS OF THE TRADE

above, characters resting within the sick room recover an additional hit point per day of rest. Any Heal checks made in such a treated room also receive a +1 sacred (or profane) bonus.

The benefits of an area treated with divine geometry last for a month, after which use of the area disrupts the original geometric alignments. Restoring the sacred (or profane) bonus to an area requires the same time and difficulty of attuning a new area, as noted above.

The bonus provided through divine geometry is based on the alignment of the person making the Knowledge (religion) check. Evil characters provide a profane bonus while good characters provide a sacred bonus. Neutral characters can choose which type of bonus to provide. Note that the bonus will only benefit characters of an appropriate alignment – good characters receive a sacred bonus, evil characters receive a profane bonus, and neutral characters may receive either profane or sacred bonuses.

A successful Knowledge (religion) check (DC 15) can be used to identify the type of divine geometry bonus that an area provides. Wrecking the precise alignment of the divine geometry in an area is simple to

accomplish and anyone can destroy the benefits provided by divine geometry within a few minutes time by shoving furniture around or defacing symbols on the walls. Once the divine geometry has been disturbed, it is useless until it has been re-aligned through the process described above.

EMERGENCY CARE

In most cases, injured parties that are reduced below 0 hit points are rendered unconscious and begin the agonising process of dying. Divine magic can often be used to heal such wounded individuals back to at least semi-consciousness, but there are times when it is the cleric that has been knocked unconscious or has no more healing spells to spare. In these circumstances, mundane healing is needed to get the wounded back on their feet and retreating to safety.

Emergency care is radical treatment meant to get severely wounded characters up and moving, hopefully away from whatever danger rendered them unconscious in the first place. This requires a Heal check at DC 15 + the number of hit points below zero the victim is. For example, if Talag the fighter is at -5, the DC of an emergency care attempt is 20 (15 + 5 points below 0).

If successful, the attempt bestows enough temporary hit points to the treated character to bring him back to 0 hit points, leaving him conscious but disabled. These temporary hit points last for 1d4 hours, at the end of which they disappear and the character relapses to his former state and suffers an additional 1d4 points of damage from the strain of the aggressive treatment.

If the cleric fails his Heal check, the victim suffers an additional point of damage and immediately destabilises and will begin losing hit points again the next round. Emergency care cannot be attempted again and unless the character receives healing of some sort, he will surely die.

HARVESTING RELICS

When a cleric of any religion dies, the residual divine power within his body can be harvested and used by members of his religion to enhance their own potions and scrolls. The process involved is relatively simple, remove bones or tissue from the body and preserve it for future use, but knowing which pieces of a body hold the sought-after power requires knowledge and successfully removing those pieces requires skill.



A body can be no more than three days old if it is to be successfully harvested. After this point the last of the divine energy departs, leaving the body an empty husk with no real use.

A successful Knowledge (religion) skill check (DC 20) reveals the areas of the body (typically the fingers, heart, and eyes) that contain the last vestiges of divine energy. The number of such areas is equal to the level the deceased character possessed in life. For example, a 5th-level character's corpse would have five possible relics contained within its decaying frame. To remove a single relic from the corpse requires a successful Heal check (DC 20) and a sharp knife. Once a relic is removed, it must be preserved in holy (or unholy) water. It will retain its divine energies for one week after removal from the body, after which it becomes a useless scrap of flesh, bone, or muscle.

If a relic is used to create a scroll or potion, the effective caster level is two higher than the creator's actual level. In this way, the fallen servants of a god can aid those who live on, providing them with strength from beyond the grave. Note that once a body has been harvested for relics, it can no longer be the target of a *raise dead* spell, though it can be *resurrected* as normal. Relics harvested can be sold to a church of the appropriate deity for 100 gp each. There are likely to be questions about how the relics were acquired, however, and the harvester had better have a good answer . . .

INCORPORATING HOLY SYMBOLS INTO OTHER ITEMS

Holy symbols are an important part of any religion and their incorporation into useful, everyday items is a natural way for the faithful to display their divine affiliation without sacrificing utility. Weapons and armour, in particular, are often emblazoned with holy



symbols to show which church or faith the combatants belong to. An extension of this idea is to create an item around a holy symbol, effectively making the entire item a symbol of faith and a connection to the divine.

Incorporating a holy symbol into the body of another item requires a successful Knowledge (religion) check (DC 20) to ensure that the religious icon is properly displayed and is the focus of attention when the item is worn or used. If this roll fails, the crafter is unable to properly design the item and is aware of the fact.

Blagran knelt beside the coffin, his eyes gleaming with anticipation. 'You have no idea what this means, my friends, no idea . . .' His voice trailed off even as his hands wandered down to the grimy sack hanging from his belt. With a grunt, Glim hoisted himself up onto the edge of the coffin and peered at the half-desiccated corpse within. 'You're kidding, right? Because this thing is dead and I don't even see anything worth looting in there.' Blagran paused and glared at the wizard. 'Listen, gnome, just because you can't see what a prize we have here, doesn't mean that I'm just as ignorant. This is the body of Arganil, Patron Saint of the Skull Cults. There is *power* in there.'

With that, the cleric returned to his work, splitting the corpse's ribs with a silver pry bar and probing the dusty interior of the chest with a slender scalpel. 'Ah, and you see, his heart is still intact. One little slice like this, and a tug like that and there we have it.'

'I think,' Glim muttered, staggering away from the grisly work, 'I am going to be ill.'

Another attempt may be made after a week, giving the crafter time to contemplate the matter at hand and attempt to come up with a new solution to the problem.

Once this initial check is made, the creator may proceed with crafting the item (as detailed in *Core Rulebook 1*). If successful, the holy symbol is now part of the new object and can be displayed and used to cast spells (or turn/rebuke undead) as normal. If a crafted holy symbol (see above) serves as the basis of an object, it offers its standard enhancements.

If the crafting check fails when incorporating a crafted holy symbol, the symbol is destroyed and the user will have to purchase or craft a replacement.

RECOVERING DIVINE SITES

With the vast time spans covered by many religions, it is only natural that some sites that were once touched by divine power have been lost to the mists of antiquity. Many of these sites were once covered with elaborate

temples or planned communities that, for whatever reason, have been abandoned and left to decay over the years. The restoration and recovery of these sites is a daunting task, but the rewards are great for the character that succeeds. Ancient, lost knowledge can be discovered in these mouldering ruins, along with the raw power that comes from a properly capped divine site.

When such a location is discovered, a successful Knowledge (religion) check (DC 25) reveals its true significance. Once the characters realise that their latest dungeon is more than just another tunnel filled with monsters, the restoration process can begin.

Recovering ancient sites from decades of neglect and abuse is a difficult process that takes a great deal of time. It requires a full, eight hour day to restore 50 square feet of the site; at the end of the day, the restoring character must make a Craft check (DC 20). If successful, the character has restored the area and may move on to work on another area of the site on the following day. If the Craft check fails, the character was unable to restore the area and may try again on the following day. If a character rolls a 1 while attempting to restore the site, restoring that particular part of the site is beyond him and may not be attempted again. Should two characters both roll a 1 when attempting to restore the same area at different times, the area has sustained too much damage to be restored and must be rebuilt.

Which type of Craft skill is required to restore an area is based on its original contents. Bare rooms can be restored with any Craft skill used in the building trades. Areas that have a great deal of paintings or other wall decorations will require a Craft (painting) skill or perhaps a Craft (sculpture) skill to restore. Because of the many different skills required to successfully restore a site, a character may call in a group of experts to assist him in the process.

RESTORATIVE CARE

While clerics can work wonders with their healing spells, there are times when the cleric on the scene does not have magic at his disposal that is strong enough to combat the types of injuries that need to be treated. Negative levels are one such type of injury, a bane to adventurers of all types, especially those who stalk the undead. While not every cleric has access to the *restoration* spell, any



Churches seek out divine sites with great zeal, hoping to uncover some bit of divine knowledge that has eluded their successors. While many religions satisfy themselves with digging up their own relics, there are a large number of churches that spend just as much effort attempting to uncover sites that are sacred to other religions. Sometimes, depriving your enemy of something important is just as good as finding a boon for yourself.

High Father Jebediah Mortis, in a lecture to new

cleric with the ability to turn undead may offset the potential permanent loss of a level by providing restorative care to the affected individual.

In order for this care to have any chance of working, the cleric must get the afflicted individual into a restful setting within eight hours of the injury. A restful setting does not have to be anything extravagant, but the injured party must be able to rest in relative quiet and comfort – even a properly weather-proofed tent will work as long as it holds the elements at bay and there is room for the healer and the victim inside.

Once the victim is resting comfortably, the cleric must infuse the injury with positive energy, expending one turning attempt for the day in the process. This infusion helps to purge the site of the wound of the negative influence left behind by the attacker and bolsters the victim's weakened system to fight off the energy drain. It requires only a few moments of treatment to administer the positive energy, allowing the cleric to treat as many patients as he has turning attempts for the day.

Twenty-four hours after the victim suffered the level-draining attack, he is entitled to a Fortitude save, as described in *Core Rulebook II*, to throw off the effects of the injury. Those who have received restorative care may add the treating cleric's Wisdom modifier to this save. If the victim has suffered more than one negative level injury, this bonus is added to the saving throw for each wound.

TEST OF FAITH

When an individual from one church meets a member of an enemy church, the two often engage in a test of faith either as a precursor to more direct combat, or as a way to avoid such open conflict. The test of faith consists of loud

denouncements of the enemy god and proud proclamations of the allied god's power. This back and forth shouting of boasts and insults can wear down the faith of even the most devout follower and bring fear into the hearts of those about to do battle.

When two clerics decide to engage in a test of faith, an opposed Wisdom check is made for each opponent. The winner of the opposed check has successfully cowed his opponent, shaking his faith so badly that he is temporarily unable to draw upon the power of his god. For every point the winner beat his opponent by, the opponent is rendered shaken for one round. In the round immediately following the test of faith, the opponent is also unable to cast any divine spells or use any abilities provided as a result of their faith in a god or gods.

Note that a test of faith is only useful when facing an opponent from an opposing religion. The test draws upon not only the strength of will of the participants, but also the history of religious struggle and the tales of battle between other members of the involved churches.



CLERIC FEATS

Clerics have great potential for a variety of feats — their connection to a divine power allows them to harness great energies and unleash it in many different ways. The most common use for this power is turning or rebuking undead, but many religious orders have discovered more unusual uses for the power of their gods. From imbuing poison with negative energy to infusing their own blood with curative properties, clerics have abilities other classes can only envy.

Any feat in this chapter listed as a cleric feat can only be selected by characters with cleric class levels. Divine feats may also only be used by characters with cleric class levels, but they also expend one of the character's turning/rebuking attempts for the day and are considered a standard action.

Combat Co-ordinator (General)

Close attention to the ebb and flow of battle allows characters with this feat to co-ordinate the actions of their allies. This provides an advantage and presents openings that might otherwise be missed.

Prerequisites: Wisdom 15+, Base attack bonus of +6 or higher.



'Watch out for that goblin over on your left, Hurag!'

'I say, Lario, get that one!'

'Use a spell, woman. Go on! Hurry up! What are you waiting for?'

'They'll surround us if you aren't careful!'

Wurt the cleric, who always knows best, during an encounter with goblins.

Benefit: With this feat, you are able to judge the likely actions of your opponents and instruct your allies in the best method of countering them. Using this feat requires a full round action to analyse the current melee. On the round following its use, provided that your allies can hear and understand your directions, all friendly forces receive a +1 to their attack rolls and are entitled to an additional free 5 feet of movement. Though these bonuses are not cumulative if you continue to use this feat, they will persist as long as the feat is used and your allies can hear you.

Congregation (Cleric)

The connection between a cleric and his deity is a constant of his life, providing the mortal follower with strength, succour, and assurances in times of doubt and strife. But the prolonged bond between a priest and his congregation is not so sure a thing. While any cleric that gathers enough faithful together, either by finding those without a church or converting outsiders, can form a congregation, it requires a new level of dedication to really tie the cleric and the faithful together, turning a simple gathering of like-minded individuals into a true congregation.

Prerequisites: Congregation of 50+ members.

Benefit: When this feat is taken, a bond is formed between you and the congregation you lead. Through this bond, you can channel the energy of the faithful in hymns to activate temple enhancements and draw upon the additional powers granted by your deity to those clerics that faithfully lead a congregation. See p41 for more details on congregations and hymns.

Enhanced Turning (Divine)

Some clerics have mastered the art of channelling divine power in such a way that they are able to turn more, or greater, undead.

Prerequisites: Charisma 13+, Extra Turning.

Benefit: When using this feat, roll 3d6 + your cleric level + Charisma modifier when determining your turning damage.

Faithful Sustenance (Divine)

Fasting is a fact of life in many religions and clerics have learned to sustain themselves on nothing more than the energy provided through the link to their deity. Holy men have been known to wander the wilderness for weeks at a time in search of enlightenment, and this feat allows them to do so without the need to worry about food or water.

Prerequisites: Wisdom 15+.

Benefit: You may go without food or water for a number of weeks equal to your Wisdom modifier. During this time you suffer no ill effects from the lack of meat and drink, but must pray or otherwise make faithful observances four times each day. Each observance or prayer requires an hour in order for you to renew your connection to your god. At the start of each day that this feat is in use, you must expend one turning attempt to fuel your body for the coming day.

Inspired Leadership (Cleric)

Many leaders are brave, powerful, and clever. Adding the backing of a major religious institution and the power of a god to this combination creates a leader who is much more than just another warlord or would-be king. Clerics who take up the role of the leader often do so by divine mandate, enabling them to call upon the faithful to support them in their endeavours.

Prerequisite: Leadership.

Benefit: You are empowered by your church to lead the faithful into battle or to accomplish other tasks for the church. As long as at least half of the followers led by you are members of your religion, you may have twice the normal number of followers granted by the Leadership feat.

Intensify Poison (Divine)

When poisons are infused with threads of negative energy, their deadliness is enhanced considerably. Even relatively minor poisons can become very difficult to resist once they have been intensified.

Prerequisites: Wisdom 15+.

Benefit: An intensified poison is more difficult to resist than one that has not been so treated. All Fortitude saves to resist an intensified poison suffer a profane penalty equal to the Wisdom modifier of the treating cleric. A poison remains intensified for 24 hours, after which it returns to its natural state.

Master of Undeath (Divine)

While good clerics master the art of vanquishing undead through the power of their god, evil clerics seek to use undead as tools and weapons. This feat improves the ability of evil clerics to control undead, allowing them to hold sway over more impressive mobs



of walking corpses.

Prerequisites: Charisma 15+, Extra Turning.

Benefit: You are treated as if you were 2 levels higher than your actual level when you attempt to command undead. For example, a 9th-level cleric would be treated as if he were 11th level, giving him control over 11 Hit Die worth of undead.

Persuasive Conversion (Cleric)

Some speakers are able to more eloquently state the reasons for their faith than others, drawing others in with their well-reasoned arguments and sound theological statements.

Prerequisites: Charisma 13+.

Benefit: When attempting to convert an individual (see p24) or group to your religion, you receive a competence bonus to your Diplomacy check equal to half of your character level, due to your conviction and persuasive arguments.

Sacrificial Vessel (Cleric)

There are many gods that hunger for sacrifice, demanding tribute in the form of blood, flesh, or precious treasures. The offering of such sacrifices provide the god with the energy that is used for sustenance; those clerics who take this feat are provided with additional granted abilities as thanks from their deity for the sacrifices offered by their congregation.

**Prerequisite:** Congregation

Benefit: This feat allows you to receive double the number of uses of a granted power each day, provided that your congregation is observing the appropriate sacrificial rites, as described on p102. If a congregation is not offering up sacrifices as required, you will not be able to make use of this feat until the missed sacrifices have been offered.

Sense Infidel (Cleric)

When religions go to war, their clerics often find themselves much closer to the action than they would like, surrounded on all sides by enemies of the faith. Over time, religions have developed techniques that allow their clerics to sense the presence of opposing religious forces in order to avoid or attack them.

Benefit: Sense Infidel allows you to sense the faithful of opposing religions within 60 feet at all times. It requires a standard action for the cleric to determine in what direction the enemies lie, but you will be made immediately aware when any agent of an enemy religion comes within 60 feet of your current location.

Shield the Faithful (Divine)

Many spells that a cleric can cast have an area of effect that can be quite devastating to those caught within. Clerics who wish to shield the faithful from their own spells should definitely take this feat.

Prerequisite: Wisdom 13+, ability to cast 5th level divine spells.

Benefit: When you cast a divine area-effect spell, you decides at the moment the spell is cast whether or not it will affect members of the faithful who are within the spell's boundaries. This allows you to safely cast damaging spells into a melee involving members of the faithful and be sure you will not cause them harm through your actions.

Sustained Turning (Divine)

For most clerics, turning undead involves a sudden burst of released divine energy that drives the foul creatures away. Clerics who further study the art of turning, however, learn how to channel the energy so that it is released in a steady stream, building in power over its duration. This allows them to turn more powerful undead than would otherwise be possible, though it takes them longer to do so.

Prerequisites: Charisma 15+, Enhanced Turning.

Benefit: You are able to build up turning damage over a number of subsequent rounds.

On the first round of use, this feat works like a normal turning attempt but requires a full-round action. At the start of each subsequent turn, you must make a Concentration check (DC 15) to sustain the turning – if this check fails, the turning ends immediately and you may act normally in this round. If you suffer damage or any other distraction that would disrupt the casting of a spell, you must make a standard Concentration check to sustain the turning. A failure due to a distraction will prevent you from sustaining the turning into the next round, but turning damage for the current round still applies.

For every round after the first that a turning is sustained, add 1 to the Hit Die of the most powerful undead affected and increase the turning damage by 1d6. The increase to both the maximum Hit Die affected and turning damage is cumulative. For every round the turning is sustained beyond the first, you expend an additional turning attempt for the day.

TOOLS OF THE TRADE

While the true strength of the cleric lies in his connection to his church and his god, his equipment can greatly enhance his natural abilities if chosen wisely. This chapter takes a detailed look into some of the highly specialised equipment clerics may take whilst adventuring, as well as those items that can greatly boost the capabilities of any temple.

CONTAINERS

Clerics accumulate a large collection of religious paraphernalia in their journeys, including scrolls, holy symbols, artifacts and, especially, potions. Because clerics are often required to perform hazardous support duties in the midst of combat, many specialised harnesses, cases, and other containers have been created to assist clerics in accomplishing these tasks.

Back Travois: This device enables adventurers to more easily carry their fallen comrades out of hazardous areas so they may receive treatment in a more hospitable location. The back travois consists of a sturdy leather harness (straps and buckles allow the harness to fit bipedal creatures from small to large) and a set of jointed wooden poles. The harness and poles connect together to form a simple triangle of wood and leather that can support creatures of large size or smaller. The open end of the triangle rests across the wearer's shoulders, while the tip of the triangle drags on the ground behind—in most cases, the head of the fallen is positioned near the head of the wearer to avoid exacerbating any injuries. When wearing a back travois, a character's carrying capacity is tripled and his movement rate is reduced by one-half; a back travois also imposes a –5 circumstance penalty to all Dexterity checks. A character can only transport individuals that are no more than one size larger than himself with a back travois.

Divine Symbol Flask: This flask is a holy symbol as well as a receptacle for one pint of holy water. A cap on the top can be dislodged with a flick of a thumb, allowing the cleric to scatter the contents across the area in front of him. Popping the cap from the top of the flask is a free action, and does not provoke an attack of opportunity; sprinkling is a standard action and does provoke an attack of opportunity.

Relic Case: This heavy case is lined with numerous straps and cushions that can be used to safely transport

relics from one location to another. While the case was designed specifically for relics, any other item placed within will be safe from breakage unless the case itself is destroyed. The wide variety of buckles and different cushion sizes allows any item of up to 3 ft. in length and 2 ft. in width to be secured within.

Scroll Dispenser: Finding the right scroll during a heated combat can be difficult when contending not only with hostile creatures attempting to tear the cleric's head off, but also the accumulated junk and supplies so common to an adventurer's pack. The scroll dispenser alleviates this problem by allowing clerics to store up to 20 scrolls (five scrolls in four different compartments) in a single metal tube. When a release stud is pressed at the bottom tip of the tube, the next scroll in the corresponding compartment slides out from the bottom of the tube into the caster's waiting hand (the scroll may be retrieved with only one hand). If the dispenser is worn on a belt or harness, retrieving a scroll is a free action, but does provoke an attack of opportunity. Players should note the contents of each compartment and the order of scrolls within.

Containers

Item	Cost	Weight
Back Travois	100 gp	20 lb.
Divine Symbol Flask	50 gp	1 lb.
Relic Case	75 gp	10 lb
Scroll Dispenser	150 gp	2 lb.



TOOLS AND KITS

Many duties of the cleric require specialised tools or supplies. The packages in this section represent the standard bundles of gear that clerics can find for sale in most major cities. While these pieces are designed with the cleric in mind, any character with the proper skills can make use of them unless otherwise noted.

Divine Geometry Kit: The practice of divine geometry requires a great deal of precision and specialised tools. This kit contains the measuring devices and markers that make working with divine geometry far easier. It grants a +2 circumstance bonus to all Knowledge (religion) checks made when attempting divine geometry.

Poison Antidote Kit: This addition to a standard healer's kit allows the cleric to treat poisons with greater efficiency. Each kit contains enough supplies to deal with ten poisoning cases, after which the healer will need to restock it. When using this kit, the cleric receives a +4 circumstance bonus to any Heal checks made while treating a character suffering from poison damage. This bonus replaces the bonus received from any healing kit, for treating poison only.

Preservative Fluid: This alchemical concoction is useful for preserving organic tissue for long periods of time. A pint of the fluid can be used to preserve a pound of flesh (or bone, or hair, or teeth) for a year, after which it will be necessary to drain the preservative fluid and replace it with a fresh solution. This fluid may be created for half the listed cost in a laboratory with a successful Alchemy check (DC 25). Clerics most often use this fluid to preserve relics for later dissolution and preparation, but it may also be used to preserve pieces of a body to be *raised* later.

Relic Treatment Tools: The painstaking process of preparing a relic can be made somewhat simpler by using the proper tools. This toolkit holds numerous small pliers, files, scissors, scalpels, and other items useful for both retrieving a relic from its corpse and for preparing that relic for use. A cleric using these tools to prepare or retrieve a relic receives a +2 circumstance bonus to all Heal checks made whilst harvesting relics.

Sacrificial Implements: When performing the rites of sacrifice, a cleric must ensure he has the proper tools for the job. This small collection of blades, saws, and chisels are inscribed with the proper runes or symbols

to appease the cleric's deities. The travelling versions of these tools are contained in a leather case that protects and organises them. Any cleric using the appropriate sacrificial implements is granted a +2 circumstance bonus to all Knowledge (religion) checks made whilst performing a sacrifice.

Tools and Kits

Item	Cost	Weight
Divine Geometry Kit	200 gp	5 lb
Poison Antidote Kit	50 gp	2 lb
Preservative Fluid (pint)	30 gp	½ lb
Relic Treatment Tools	150 gp	2 lb
Sacrificial Implements	100 gp	10 lb

SHIELDS AND ARMOUR

Emblazoned Shield: Clerics that use shields may have their holy symbol imbedded into the surface of it. This allows them to display their symbol without requiring them to drop or sling their shield, reducing their exposure to damage during hostile encounters. Note that the price listed for this does not include the price of the shield itself. Any size shield, other than a buckler, may be emblazoned.

Profane Armour: Clerics of evil gods may be rewarded for their service with a suit of profane armour. With the weight and flexibility of leather armour, profane armour can be augmented by divine energy to provide increased protection from both physical blows and spells. Activating an ability requires a move-equivalent action, does not provoke an attack of opportunity and uses up one of the cleric's rebuking attempts for the day. The benefits of an activated ability lasts for a number of rounds equal to the character level of the cleric who activates them. Only evil-aligned clerics are able to use profane armour – other characters may wear profane armour, but it acts as simple chainmail. This armour cannot be crafted by mortal hands and is a reward to faithful priests for their service to their gods. The wearer may choose the following abilities; *Damage Reduction* - This ability provides the cleric with Damage Reduction 5/+1; *Profane Protection* - Any non-magical weapon that strikes this armour while this ability is in effect must make a Fort save or be destroyed; *Aura of Aversion* - The armour's wearer becomes much more imposing in stature when this ability is activated, inflicting a -1 profane penalty to any attack rolls made against the character in melee combat.

Sacred Armour: Though less durable than plate, this chainmail shirt provides the cleric with different types of protection that no mundane suit of armour can emulate. The armour draws upon the divine energy of the character's god to power its special abilities,



requiring the expenditure of one turning attempt to use each of the abilities below. Activating an ability requires a move-equivalent action, does not provoke an attack of opportunity and uses up one of the cleric's turning attempts for the day. The benefits of an activated ability lasts for a number of rounds equal to the character level of the cleric who activates them. Only good-aligned clerics may use sacred armour, for whilst other characters can wear the armour, it is treated only as simple chainmail. This armour cannot be crafted by



Profane Armour



Sacred Armour

mortal hands and is a reward to faithful priests for their service to their gods. The wearer may choose the following abilities; *Damage Reduction* - This ability provides the cleric with Damage Reduction 5/+1; *Retributive Flare* - When the wearer suffers damage from a melee attack, the assailant suffers a number of hit points of damage equal to the wearer's Wisdom modifier; *Aura of Aversion* - The armour's wearer becomes much more imposing in stature when this ability is activated, inflicting a -1 sacred penalty to any attack rolls against the character in melee combat.

Turtle Shield: Tending to the wounded on the field of battle can be very hazardous for clerics, but the turtle shield can be used to diminish their exposure to danger. Appearing as a normal tower shield, the turtle shield can be unfolded and will stand on its own, providing 100% cover to those behind it. This allows clerics of

medium size or smaller to crouch behind the shield and tend to the wounded while avoiding the hazards of missile fire. The turtle shield only provides 100% cover from the front and sides. This shield provides no protection against attacks from the rear. Because the turtle shield can provide cover without being held, it also provides protection from targeted spells, unlike a tower shield. Any creature of small size or larger within 5ft. of the barrier can knock the shield aside as a standard action.

CEREMONIAL TOOLS

Clerics often use ceremonial tools when performing hymns (see p48) – they serve as a focus for the ritualised singing or chanting and assist the congregation in visualising the desired effect. If a

Item	Cost	Armour	Maximum	Armour	Arcane Spell	Speed	Weight
		Bonus	Dex Bonus	Check Penalty	Failure	30 ft. 20 ft.	
Emblazoned Shield	150 gp	**	**	**	**	**	*
Profane Armour *		+5	+2	-5	30%	20 ft. 15 ft.	40 lb
Sacred Armour *		+5	+2	-5	30%	20 ft. 15 ft.	40 lb
Turtle Shield	100 gp	***		-15	60%		20 lb.

* This armour cannot be bought – it is a gift granted directly to specific individuals by their deities.

** The table presents the cost for having a shield emblazoned; other details depend on the type of shield emblazoned.

*** The turtle shield provides cover.

TOOLS OF THE TRADE

cleric uses an appropriate set of ceremonial tools, the effective level of the congregation is increased by one for purposes of performing the hymn. It requires one ceremonial tool per level of congregation to gain this enhancement – more powerful congregations require more elaborate rituals to enhance their focus during religious ceremonies.

For example, Tandala needs to lead her congregation in a hymn that will protect the temple from assault. The congregation is 8th level, allowing them to perform up to a 5th level hymn. Tandala would like to lead them in the performance of a 6th level hymn, though, and decides to use ceremonial tools to increase the congregations effective level to 9th level, so that they can make use of the more powerful hymn. This will require eight different ceremonial tools, one for each of the congregation's current levels. Fortunately, she has a large supply of tools at hand.

While many of the ceremonial tools found in this section may be used as weapons, doing so will immediately destroy their effectiveness as a religious implement. In fact, using one of these tools for any purpose other than that for which it was blessed will render it useless for performing religious ceremonies of

any type. For this reason, most ceremonial tools are stored in the sanctuary of a church and never find their way outside where they might be inadvertently ruined.

Athame: This ceremonial, double-edged blade is used by lead clerics to direct and store the energy released by their congregations while a hymn is being performed.

This tool is never used to physically cut anything, so its blade is typically dulled, but polished to a mirror-like finish. The hilt of an athame is rarely crafted from metal, instead, bones and gemstones are intricately carved and carefully smoothed to form artistic hilts.

Beads, Prayer: Also known as *malas*, these smooth, highly-polished beads are strung together on wires of precious metal and used to count mantras or prayers during religious ceremonies. Their distinctive clicking becomes greatly magnified during the performance of a hymn, serving to keep the congregation co-ordinated and focused.

Bells: Used to signal the beginning or ending of a hymn or other ceremony, bells (or any other ringing instrument such as gongs or cymbals) serve as a crucial focus in directing the energy of the congregation. The bell is often used in conjunction with the dorje.

Chalice: A large cup, usually fashioned of a precious metal, which is used to offer wine, blood, water, or



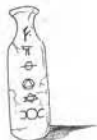
Chalice



Drums



Mani Wheel



Vase



Horn



Kartika



Tingshas



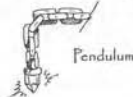
Singing Bowl
(and Puja Stick)



Scourge



Thurible



Pendulum

The bells rang with every step we took, their infernal ringing so loud in our ears that we gave up trying to speak. The metallic clanging hid the words of the hymn, but I could feel their power growing in the air around us. Burki was about as sensitive as a lump of marble, but I could see that even he was getting nervous — he tugged at his beard so often during our trip toward the temple that I was surprised he had any hairs left.

I patted him on the shoulder as I took the lead, weaving spells of my own in a feeble attempt to ward off the hell I knew was coming. One way or another, once I opened the doors to the temple, that ringing was going to stop.

other fluids to the gods during the performance of a hymn. When the hymn is completed, the congregation is often offered a drink from the chalice to seal their communion with their god.

Dorje: This short sceptre is representative of both the divine wrath that smites the wicked and the indestructible power of faith. Used in conjunction with a bell, it serves to balance feminine energies of the hymn with more masculine forces. A dorje is often made from ivory or jade, with precious metal inlays and gems set into the tips.

Drums: Priests use these simple instruments to help the congregation focus on the cadence of the hymn and to keep chants ordered and rhythmic.

Horn: Typically taken from a bull, the horn is used in a manner similar to the chalice, as a tool to hold liquid offerings to a deity and for divine communions.

Kartika: This elaborately decorated ceremonial knife

has a wide, crescent-shaped blade that is mounted perpendicular to the handle. The knife is used to represent the severing of physical bonds and mortal connections; most often a kartika's presence in a ritual is to spill a small amount of the cleric's blood to serve as a focus for the congregation.

Mani Wheel: These large wheels contain scrolls on which are scribed myriad mantras and prayers. During the hymn, the wheels are spun to indicate the times when responses from the congregation are required.

Pendulum: An ornate weight depending from a length of chain or rope, the pendulum is most often fastened to the ceiling of the sanctuary. During the hymn, a cleric sets the pendulum swinging as a way to help the congregation enter a meditative or trance state.

Scourge: These short leather whips often have multiple heads and are used by the lead cleric to demonstrate his physical and mental discipline. By



Divine Geometry Kit



Poison Antidote Kit

Preservative Fluid (pt.)



Relic Treatment tools

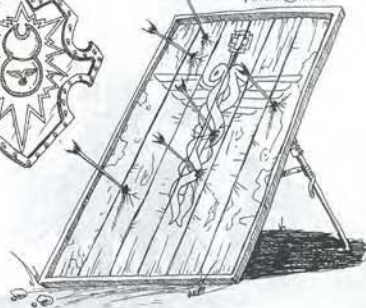


Sacrificial Implements

Emblazoned Shield



Turtle Shield



Athame



Prayer Beads

Dorje



Bells

Ceremonial Tools

Item	Cost	Damage	Critical	Range	Increment	Weight	Type
Athame	20 gp.	1d3	x2		5 ft.	1 lb.	Piercing
Beads, Prayer	50 gp.					1 lb.	
Bells	100 gp.					5 lb.	
Chalice	100 gp.					2 lb.	
Dorje	150 gp.	1d6	X2		10 ft.	5 lb.	Bludgeoning
Drums	50 gp.					5 lb.	
Horn	20 gp.					3 lb.	
Kartika	75 gp.	1d3	X2		5 ft.	1 lb.	Piercing
Mani Wheel	200 gp.					25 lb.	
Pendulum	100 gp.					10 lb.	
Scourge	30 gp.	1d2	X2		—	2 lb.	Slashing
Thurible	125 gp.					5 lb.	
Tingshas	60 gp.					1 lb.	
Vase	40 gp.					2 lb.	

flogging himself with the scourge, the cleric is also able to heighten his own concentration on the task at hand while simultaneously displaying his devotion.

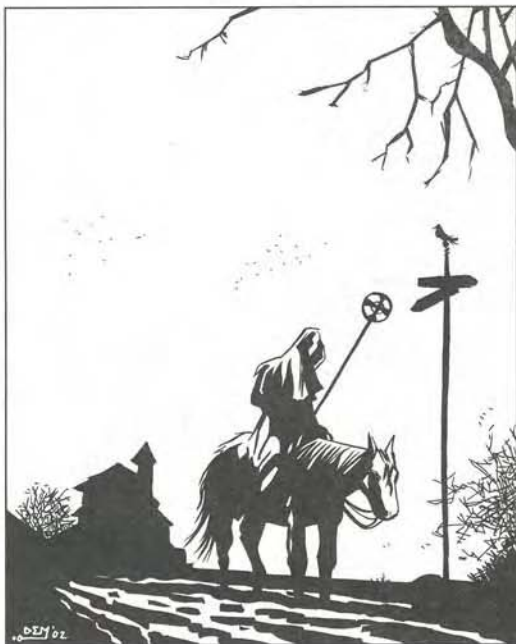
Singing Bowls and Puja Stick: When the interiors of these large, metal bowls are rubbed with puja sticks, they produce a haunting, hypnotic pair of wavering tones. The sounds help the congregation to focus and

serve as a powerful tool for meditation. These cost 12gp.

Thurible: Also known as a censer, this is a metal vessel designed for the ceremonial burning of incense. The thurible is suspended on long chains, which are used to gently swing the vessel from side to side, dispersing the fragrant smoke of burning incense throughout the temple.

Tingshas: These small cymbals are used by assistant clerics to signal the beginning and ending of different sections of the hymn. Tingshas are also used to enforce the timing of chanting during the hymns, especially when several different sections of the congregation are being led in different parts of the hymn.

Vases: Sanctified vases are often placed on the altar during a hymn as a receptacle for the gathering energy. At the conclusion of the hymn, the vases are shattered by the lead cleric, releasing the power and activating the hymn's effects.



CONGREGATIONS

A god is a great and almighty force, but it is followers who make up the bulk of any god's temporal power. Every common man following a particular religion adds his strength to that of the god he venerates, making every worshipper a valuable commodity to the gods above. Clerics, for all their devotion and powers, are the hearts and leadership of any church, but they are not the bulk of the body. Wise are the clerics who cultivate their congregations and help them grow, for they will become the favoured of their god.

While most gods have little problem directly affecting the worlds over which they have influence, there are more efficient ways for them to meet their goals than handling each task personally. Instead, a god provides guidance to his clerics, instructing them in dreams and visions as to what they need to do. In turn, the clerics look to their congregations, calling upon the faithful to aid them in their pursuit of divine goals. This three-tiered structure allows the gods to co-ordinate the activities of their religions without needing to get their hands dirty with every little detail.

Congregations also serve as a source of power for the gods they worship. There is a connection between the faithful and their deities, a flow of energy that binds them together. Through this connection, the deities receive energy from their worshippers and give energy to their clerics. The larger the number of worshippers a god enjoys, the more clerics that it can empower to carry out its designs. In this way, the power of a god has a direct correlation to the size of its churches – the more followers, the more clerics, and the more easily a god can affect the mortal world.

Followers are an important part of every organisation or group, but they are absolutely crucial to churches and the gods they represent. A god without followers must tend to every detail of its own plans, greatly limiting the number of plots it may hatch at any one time. Likewise, clerics of a god with scant numbers of followers will be few and far between, unable to draw upon the resources and fellowship offered by large, well-organised churches.

This chapter presents information relating to the formation, maintenance, and support of congregations from a cleric's point of view. As the direct connection between common man and the gods on high, clerics are expected to help their congregation by providing spiritual leadership and guidance. In return, the cleric

benefits from the contributions of the congregation, sharing in the potent power of their faith.

WHAT IS A CONGREGATION?

At its most basic, a congregation is simply a gathering of 20 or more worshippers who follow the spiritual guidance of a cleric who shares their faith. In order to reap the benefits of their gathering, a cleric must also provide a place of worship that contains the appropriate furnishings, objects, and symbols of worship. More information on temples and other divine sites can be found on p110, including information on how to construct an appropriate meeting place for a congregation.



ESTABLISHING A CONGREGATION

A cleric is almost never handed a ready-made congregation, but must make his own from the available pool of faithful worshippers. This can be a slow process if the cleric converts each member by hand, but there are ways to speed things up and acquire a relatively large number of followers very quickly.

Perhaps the fastest way to gain a congregation is to convert a community as discussed on p26. The advantage with this method is that a void is being filled and there will almost certainly be enough faithful believers to form a congregation immediately. The disadvantage is that the congregation is already in need and will rely heavily on the cleric not simply for spiritual guidance, but also for protection and assistance with their current difficulties.

A slower, more stable method for establishing a congregation is to convert individuals, slowly building

up the number of faithful until at least twenty have been converted and a congregation can be formed. In order to keep the faithful satisfied with his guidance, a cleric must hold weekly religious services for all who wish to attend. While a true temple is not necessary for these services, the cleric should arrange for a regular meeting time and place so that his congregation knows where and when their services will be held.

In rare cases, a faithful congregation may be in need of religious guidance due to the loss of their original priests. The most common reason for this is the death of adventuring clerics who happened to have developed a congregation and the murder of clerics by rival religious factions. In either situation, a group of faithful followers is in need of guidance. Unless the congregation is in a very isolated or dangerous area, the church hierarchy of their faith will almost certainly hear of the congregation's loss and send out a new cleric or two to tend to their needs. In the aforementioned dangerous or remote areas, the congregation will be hard pressed to find a new cleric and would be happy to accept any adventurous priest they could find to fill the bill.

If a particular church grows too large, the religious leaders may choose to split the church into two or more congregations. When this happens, clerics will be appointed to the newly formed congregation by the leadership of the religion. Both this and the previous method for establishing a congregation make handy methods for Games Masters to get their clerics into the shepherd business right away, without the need for extensive preparations. While it can be satisfying for a cleric to build up his congregation from the very first parishioner, the real challenges and satisfaction come from dealing with that congregation from day to day.

CONGREGATION SIZE LIMITS

There are definite limits to the number of parishioners that any one cleric can provide spiritual guidance for, as well as a limit to the size of a congregation that any temple can service. To account for these limits, congregations and temples are assigned levels – a cleric must be of the same or higher level as a congregation to successfully provide for its needs, and a temple must be of the same or higher level than the congregation that it houses (see p116 for more information on temple levels).



To determine the level of a congregation, divide its total number of worshippers by 50, rounding down. A congregation with 20 members, the smallest allowable size, is considered a 1st level congregation. As the number of parishioners increases, they require a more knowledgeable cleric to guide them and a larger, more elaborate temple in which to hold their services.

If a congregation increases beyond the level of the cleric that leads it, additional priests are necessary to provide for the congregation's spiritual needs. Each cleric after the first adds +1 to the clerical levels of the congregation's leader when determining the level of congregation they can collectively support.

In order for a cleric to lead a congregation, he must spend at least fifteen hours per week holding religious services and tending to matters related to the congregation and its temple. Assistant clerics must spend at least thirty hours each week assisting the leading cleric however required. Most assistant clerics hold services during the less important times of day, such as the early morning or late night services, and tend to the more mundane matters of temple maintenance. Adventuring clerics are sometimes given tasks for the temple that require travel, or even combat with church enemies, and are highly prized by those churches able to support them.

NEEDS OF THE CONGREGATION

Members of a congregation worship the god or gods of their faith – but that worship is not free. In order to ensure their continued faith, clerics of the church must confirm that the needs of the congregation are met. Most of these needs are based on religious guidance, but some are more practical – hungry parishioners have a harder time praying to a god that does not feed them, and sick worshippers are less likely to come to services when the local cleric is unable to cure their ailments. The following sections describe the needs of the congregation and the possible problems clerics that do not meet these needs may face.

Religious Services

Faith does not flourish without the nourishment of religious teachings and the examples of devout men. The congregation needs to be guided by the clerics of their church – part of any organised religion is the realisation of the laymen that they are unable to understand the ways of the gods without the wisdom of their priests. This wisdom is conveyed to the congregation through religious ceremonies that are rich

in easily understood symbolism and instructional parables.

Each member of a congregation needs to attend one such ceremony per week to feel as if his spiritual needs are being met. An average meeting lasts roughly two hours and often includes chanting, singing, the eating of symbolic foods or drinking of symbolic beverages, and sermonising by the cleric who leads the ceremony. The exact details of these ceremonies vary from religion to religion, but all are intended to glorify the patron deity of the church and strengthen the connection between the mortal and the divine.

Penalties: If any members of a congregation are unable to attend at least one religious service each week, their faith will begin to atrophy and they will begin looking for a church that is more responsive to their needs. Each month, the cleric who leads the church must make a Charisma check (DC 10) with a –1 circumstance penalty for every ten congregation members, or fraction thereof, that were unable to attend a service that month for any reason. If the check succeeds, no members of the congregation are lost. If it fails, however, then some members of the congregation have defected from the church to join another congregation.

If the church serves a deity with any neutral component in its alignment, then one half of the congregation members that were unable to attend at least one service each week during the previous month will depart. These members will join another, similarly aligned, temple in the immediate area if possible; if there are no other temples in the area, the lost congregation members will simply worship their gods from home. Congregations of any other alignment will lose one-quarter of those who were unable to attend at least one service each week during the previous month who will seek out another temple of the appropriate religion. If there are no other temples in the area, they will simply carry on their worship in the comfort of their own homes.



Multi-Denominational Congregations

In pantheons where pantheons of gods are normal, many congregations will consist of individuals that worship different gods within the same pantheon. It is assumed at the time of the congregation's formation that at least 60% of the members worship the same deity as the cleric, with the remaining members of the congregation faithful to either the entire pantheon or a deity closely related to that of the lead cleric. When a particular god within the pantheon has 20%, or more, of the congregation directly venerating them, a cleric dedicated to that god will need to be on the church staff to tend to the needs of these members. If a cleric of the appropriate deity is not made available within a month of this need becoming known, then the congregation members will not be able to attend the religious services they need, and the lead cleric must deal with the problem as noted above under Religious Services.

Food and Drink

Members of a congregation sometimes come into times of need. A drought can lower the water in wells, blights can wipe out crops, and illness can rot the flesh from the bones of herd animals even before they lie down and die. In these times of need, the church is expected to supply food and drink for its congregation until the crisis has passed.

While magically created food and water is one solution to this problem, it can be difficult for the clerics of a church to support their entire congregation in this fashion. Creating scrolls of *create food and water* ahead of time can allow churches to weather extended periods of privation, but the cost and time needed to prepare such a stock of magical items can put a strain on the clerics of the church. Wise priests will devote some time to preparing contingency plans for such hazards by cultivating trade with towns and villages in the surrounding area.

Penalty: Lack of provisions is a problem for a congregation and can easily result in a serious crisis of faith within the church. For every week that food is in short supply, the lead cleric of the church must make a Charisma check (DC 15 if no one has died from dehydration or starvation, DC 20 if a death has occurred). A successful Charisma check indicates that the cleric has managed to hold the congregation together for another week, but

failure results in the loss of 1d20 parishioners. These individuals leave not just the church, but the area as well, striking out on their own in search of a land not beset with drought and blight.

Protection

Bandits, monsters, and warriors from rival religions are all problems that can create a great deal of stress for the members of a congregation. These violent threats to a community require immediate action from the church to avoid feelings of abandonment and resentment from the congregation. While the clerics running the church may wish to deal with the problem themselves, they are not required to do so. Hiring guards, or even adventurers, to convince the threat to move along is perfectly acceptable. In communities where there is a strong central authority other than the church, such as in large cities or fortified towns, the congregation will be satisfied with the church as long as the political powers appear to be working on resolving the problem.

Penalty: For every day that a violent threat to the community exists, the lead cleric of the church must make a Charisma check (DC 20 - DC 25 if one or more



deaths result from this threat) to calm his congregation and prevent their desertion of the faith. Failure of this check results in the loss of 1d10 members of the congregation who defect to another religion. If no other religions are available, they simply leave the church and hunker down to weather out the storm. If the clerics of the church are directly involved in the removal of the threat, one half of those who left the church will return within a week of the threat's resolution.

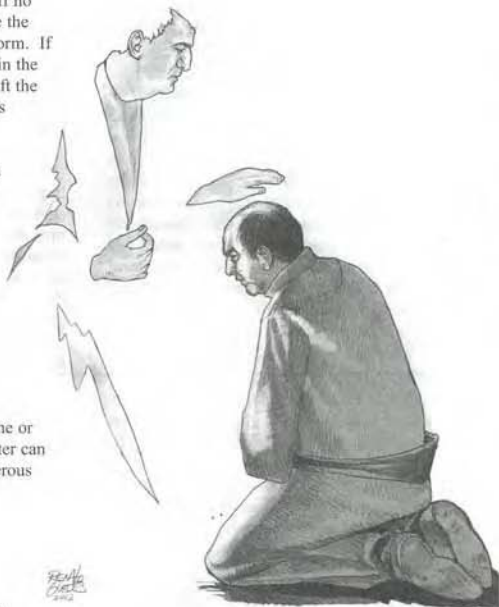
For problems in the community that are issues of morale or public support for the church, simply use the system presented under Religious Services, above, substituting the number of distressed congregation members for those who could not attend a religious service. Likewise, the Food and Drink rules can be used to judge the impact of any long-term hardship suffered by the community and the rules given under Protection are useful for resolving immediate, dire threats to the congregation. Using these systems, either alone or in combination with each other, a Games Master can handle how the congregation reacts to any onerous circumstance.

BENEFITS OF THE CONGREGATION

Clerics that are on the staff of a church with an established congregation can receive many benefits as a result of their good work. Simple numbers can often allow a church to accomplish a great deal in a short period of time, and the number of highly skilled individuals that find their way into the church can provide expert advice in a wide range of areas. Beyond these mundane benefits, there are also powerful applications of the gathered faith that can be put to good use by the clerics. Congregations can be a great boon to the clerics who lead them, even if they require a great deal of time and attention to maintain. This section describes the rewards granted to clerics who tend to their congregations.

Manpower

Every member of a congregation may be called upon to perform a service for the church. In most cases, this service consists of simple manual labour or menial tasks easily handled by unskilled individuals, but which are of importance to the church. Digging trenches, tending the church's vineyard, or even just cooking and cleaning for the clerics are valuable services that allow



the church to spend its money on more important things – such as scrolls and spell components that clerics can use in times of trouble.

At any given time, the church can call up to 20% of its members for service. By rotating congregation members on and off the work roster the service can continue for one week per 25 members of the congregation. After this time has elapsed, the faithful must be allowed to return to their homes and business to reclaim their lives and put their affairs back in order. If the church does not release the workers from their duties at the end of this time, the congregation will begin to desert the church at the rate of 1d10 faithful each day.

For example, the Temple of Divine Victory has 500 adult members of its congregation. Tanada, the lead cleric for this temple, has determined that it is in the congregation's best interest to build a defensive wall around the temple. To complete this project, she conscripts members of the congregation and is able to

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call up 100 workers (20% of the total membership of the temple). Because there are 500 members of the church, Tandala will be able to keep 100 members of the congregation dedicated to building the wall for 20 weeks (one week per 25 members of the congregation). Note that the work force is in regular rotation, so that each member of the congregation will spend several days on the project before being rotated off to bring in fresh workers. This allows the faithful time to tend to their own affairs as well as dealing with the temple's needs.

Expertise

Churches attract followers from all levels of society, from the lowliest rat-catchers and beggars to famed artists and learned sages. For the church, this can prove very useful when skilled professionals are needed for a particular project or to resolve a dilemma. For every 100 members of a congregation, there will be one expert. Roll 1d6-1 and add +1 per level of the

congregation to determine the expert's level to a maximum of 20th. Games Masters can either determine the skills and level of every expert within a congregation, or wait to determine them as needed. If the Games Master chooses to wait, there is a 50% chance that any previously unidentified expert within a church will be of high enough level and have enough ranks in the necessary skills to perform a task requested by the cleric. Once an expert's skills and levels have been identified, the Games Master should make a note so the same expert is not re-assigned at a later date.

Experts will work for the church, at no charge, three days a week for up to a month at a stretch. After this time, the expert must be given a month off to catch up on work that has been building up in his absence, and can then return to working for the church. Most churches prefer to hire experts to complete tasks in one go, paying them half of their standard rate to work full-time on projects until they have been completed. Experts will do this once a year for their church.



Force of Arms

Religion often leads to violence in a world where the gods are prone to warring amongst themselves. When it becomes necessary for a church to either defend itself or take the war to its enemies, the faithful may find themselves going to war. While full-scale war is rare, large churches are more than able to field sizeable forces drawn from their congregation and have been known to do so to emphasise a point to an upstart politician or dangerous rival.

If pressed into service, one quarter of the adult members of a congregation can be considered first level warriors, but are reluctant at best. While it is possible to whip them up into a divinely inspired frenzy to unleash against the foes of a church, this is a good way to rapidly reduce the size of the congregation. Most churches will instead use their congregations defensively, holding them in reserve to protect the church itself against the predations of their enemies.

Members of the congregation that are brought in to defend the church will remain at their posts for as long as the threat persists, but will also require payment of 1 silver piece per day in order to support their families. If they are required to travel, this rises to 2 silver pieces per day. The church must also supply arms and armour for the faithful; though members of the congregation will remain in the field as long as

the church is able to pay them, their numbers will likely dwindle quickly due to their inexperience and lack of quality equipment. Churches that throw their congregations into battle often find themselves without a congregation in short order.

Income

Tithes are traditional in almost all religions; those who can contribute to the welfare of the church are expected to do so, from the lowliest beggar to the wealthiest noble. As long as the church is upholding its end of the bargain (see Needs of the Congregation), most members of the congregation are willing to donate 10% of their income to the upkeep of the church. In an average income area, this nets the church 2 silver pieces each week for every member of the congregation.

Sacrificial Material

Not all religions are kind and some gods demand harsh sacrifice from their followers. Congregations can be both a source of sacrifice themselves and a method for gaining other sacrifices through their actions. Though sacrificing members of its own congregation can be damaging to a church, it can also be an effective method of maintaining discipline among the members of the faith and demonstrating the power of the god they worship. For motivation, a few human sacrifices can also do wonders to get the rest of the congregation moving, and evil gods are great fans of such rituals to cement their power with the mortals under their banner.

In less extreme cases, the congregation can be counted on to bring in sacrifices that they either capture or raise themselves. Animal sacrifices, in particular, come from the common members of the congregation who bring in their goats, lambs, and calves in the springtime to sacrifice to the gods for the coming years. The clerics take possession of these animals and stable them on the temple grounds for use in important ceremonies in the months ahead. This practice works well, and keeps the church well stocked with sacrifices.

Evil religions have also been known to use their congregation members as a way to gain access to other intelligent sacrifices. Either using the congregation as bait, particularly to draw in members of the opposite sex, or as packs of roving kidnapers that steal way travellers for use in foul sacrificial rites. Fortunately for others, this type of activity almost always exposes the evil rites taking place and most cities will do their best to drive the church out before it does irreparable harm.

For more information about sacrifices, see the Sacrificial Rites chapter.

Political Power

Churches that grow to a large enough size, roughly one-tenth of the total population of a given community, have a serious impact on the political scene in their locale. Nobles who allow churches to grow to this size should be prepared to deal with the church as a powerful ally (or potentially dangerous adversary) on more equal footing than they would prefer. This allows churches to gain special concessions from the local governments, as long as they do not push matters too far. Exactly what a church can get away with due to its size is a matter for individual Games Masters to decide, based on the power of the local rulers, the size of the church, and the church's popularity in the region. However, the following are likely political concessions for a large church:

† **Tax reduction:** Taxes are a fact of life in most civilised regions, but large churches are often given special dispensations that reduce their tax burden by as much as half. Attempts to reduce the taxes due from the church by any more than fifty percent, however, will almost certainly result in hostile backlash from the local authorities. See the Temples chapter for further information about the church and taxes.

† **Standing Military Force:** Large churches can be given permission to keep a standing force of guards to defend their properties, a privilege most often reserved for nobility. There are limits to the patience of the local government, however, and under no circumstances will a church be allowed to maintain a force that approaches the strength of the regions military. Churches that choose to push the limits on this may find themselves using their defenders to battle the government's attempts to bring them back into line. While this can be a dramatic turning point in a campaign, it does not bode well for the future of the church . . .

† **Legal Leniency:** Churches with somewhat questionable practices may find themselves receiving less legal attention as their size grows. While this often comes hand-in-hand with a request from the local government for increased taxes from the church (in other words, bribes), most churches of an evil nature find the freedom to act more openly to be a welcome relief.

† **Political Protection:** A sufficiently large church can use its influence to prevent rival religions



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from moving into an area. This often requires an increase in taxes paid to the local government, but laws forbidding the practice of an enemy faith are well worth the price the church will have to pay to get them on the books. This political protection can evolve into the foundation of a state-sponsored religion, with the government and dominant form of religion co-operating to keep the faithful in line and any new religious rabble-rousers out of the kingdom. Sadly, this sort of co-operation tends to end in oppressive regimes backed up by religious puppets (or vice versa) and legions of abused common men and women.

† **Other:** Other forms of political power are sure to arise in individual campaigns, and Games Masters are encouraged to work closely with the clerics in their group to ensure that this aspect of the congregation is not undersold. Though it is one of the least 'mechanical' benefits of the congregation, it is also one of the most important and deserves consideration in any campaign.

HYMNS OF POWER

As can be seen by the above examples, congregations provide mundane benefits to the churches that support them. But a congregation is more than just a temporal base of power, it is a wellspring of faith and the energy born of devotion. When many gather together to strengthen their connection to the divine through singing or ritual chanting, clerics benefit mightily from the energy that is provided to the gods being venerated. This section details the enhanced abilities that are available to clerics through hymns sung by the faithful.

A church provides those divine abilities that are associated with the domains of the god the congregation worships. The clerics of a church may only utilise those divine hymns tied to the domains chosen from the gods they worship – a congregation devoted to an entire pantheon provides a wide range of abilities, but each cleric can only make use of those domains he has chosen.

It is important to note here that a cleric can only make use of these hymns if he takes the Congregation feat (see p32). As previously stated, this feat ties the cleric to his church and forges the connection between their energy and the cleric's personal power. Clerics without that feat may benefit from the leadership of the church in other ways, but do not have the divine attachment to the faithful that would allow the use of these abilities.



In the lists below, there are two types of hymn. The first, encompassed by level 1, 3, 5, 7, and 9 hymns, are known as congregational hymns and are useful only within temple. The second, level 2, 4, 6, and 8 hymns, are referred to as personal hymns and can be used by the lead cleric of the temple or an appointed assistant cleric, regardless of where they are. See Singing the Hymn below, for more information on how hymns are activated.

Each Domain, and the hymns associated with it, is listed below. Unless otherwise noted, a hymn will last for one hour per level of the congregation that performs it.

In the following sections, several terms appear repeatedly.

Faithful: An adherent of the religion that is counted as a member of a congregation. This term is also used in the plural to refer to all members of the religion that are counted as part of a congregation.

Rival Faith: Also called Rival Religion, this refers to a faith that indirectly opposes the goals of the religion or is in some way in competition (for followers or other resources) with the religion. This is not the same as an Enemy Faith.

Enemy Faith: An enemy faith actively seeks the downfall and destruction of the religion. The two religions will never make peace with one another as their dispute generally originated with their respective gods.

Church: The church refers to a specific organisation of congregations within a single faith. These congregations are normally managed by an hierarchical group of clerics that sets the policies and oversees the bureaucratic management of the various temples and congregations below them. There can be more than one church within a given faith.

Temple: A temple is a building used by a congregation for worship services; temples are also homes to clerics and serve as a general gathering point for all members of the congregation.

Temple Boundaries: The area encompassing a temple and all of its associated structures. If a temple complex has a wall around it, the temple boundaries extend 10 ft. beyond the wall. If a temple complex is not walled, the boundaries are a circle that encompasses all the buildings that are part of the complex. The boundaries of a temple extend 10 ft. below the lowest subterranean level of construction, as well.

Lead Cleric or High Cleric: A lead cleric is ultimately responsible for the fate of the congregation and temple, all members of the congregation and assistant clerics are expected to respect and obey the lead cleric. In most cases, the lead cleric founded the congregation but may also have been appointed by the church.

Assistant Cleric: This type of cleric reports to the lead cleric and performs duties as necessary to help the lead cleric maintain the congregation and keep the temple running. Assistant clerics cannot lead congregational hymns, but are able to make use of individual hymns.

SINGING THE HYMN

In order to use the power of a hymn, the lead cleric must gather at least 25 members of his congregation for each level of the hymn to be sung. Assistant clerics that are present for the hymn count as a number of normal congregation members equal to their clerical levels. Once the required number of parishioners is within the temple, the cleric guides them in singing or chanting the hymn, raising their voices together to invoke the power of their divine patron. It requires a number of minutes equal to the level of the hymn +1d10 to gather the energy required to achieve its benefits. Unless noted in the hymn's description, the effects of the hymn will last for a number of hours equal to the level of the congregation. A cleric may not conduct a hymn of a level greater than any divine spell he can cast.

Hymns are not spells, and should not be treated as such. No mortal spell can modify the results of a hymn and deities, even those who are hated enemies, will not interfere with the divinely granted hymns. The only way for an intruder to end the effect of a hymn prematurely is to slay the lead cleric of the temple, thereby severing the connection between divine and mortal. The lead cleric can, if he so chooses, end the effect of a hymn at any time.

No member of the congregation may sing more than one hymn each week, as calling forth divine power is a draining experience for the laymen and they simply must have time to renew their spirits afterwards.

Clerics who attempt to coerce the faithful into more than one performance each week will receive nothing for their efforts – the faithful just don't have the ability to successfully perform a hymn more than once per week. In good religions, attempting to extract more from the congregation should be considered an affront to the deity just as if the cleric had broken a sacred vow.

Personal hymns are much easier to sing or chant and require no members of the congregation aside from the cleric himself. Even assistant clerics can make use of personal hymns and often do so in their daily duties. To benefit from a personal hymn, the cleric must spend a number of rounds equal to the level of the hymn being used chanting or signing the praises of his deity. At the end of this time, he expends one turning/rebuking attempt for the day and the benefits of the hymn begin. The duration of each personal hymn is noted in its description, below.



Air Domain

1. Worship's Call. When this hymn is sung, all members of the congregation within a ten-mile radius hear a simple message drifting to them on a gentle breeze. The message can be no more than ten words in length and is most often a call to worship. Note that the message is heard by all of the faithful within range as soon as the hymn is complete; the effect is instantaneous and will not be heard by members of the faithful who move into range after the original call.

2. Gentle Rains. (*personal*) For eight hours following its activation, the *gentle rains* ability causes a steady, beneficial rain to fall within a 10-mile radius centred on the location where the hymn was sung.

3. Dust Devils. Once this hymn is sung, spirals of air to burst into life around the temple, damaging enemies and protecting allies. This spell causes 1d4 hit points of damage per round to all enemies within 60 ft. of the temple's perimeter. All allies within the temple receive a +4 cover modifier from missile attacks as the buffeting winds push the incoming attacks aside. Attacks from siege engines suffer a -2 circumstance penalty when attempting to fire on the temple.

4. Vault of Air. (*personal*) Singing this hymn will surround the cleric with a sphere of pure, clean air 10 ft. in diameter. This sphere repels water and harmful gases and remains centred on the cleric at all times. The effect of this hymn lasts for a number of hours equal to the cleric's Wisdom modifier.

5. Storm of Faith. This hymn calls up a circular storm, filling the area within 60 ft. of the temple's boundaries with hurricane-force winds. Any missile fire through, into, or out of the hymn's area of effect is impossible except for attacks from siege engines and even these suffer a -8 circumstance penalty. All medium-size or smaller creatures caught within the winds must make a successful Fort save (DC 20) or be blown away by the powerful storm; large creatures must also make a successful Fort save (DC 20) or be knocked down. Creatures of gargantuan size or larger are unaffected by the winds. Note that the winds do not extend into the temple, but stop at its boundaries.

6. Breath of the Gods. (*personal*) On the round after the cleric finishes singing this hymn, he is able to unleash a cone of sanctified air that is damaging to the enemies of his faith. The cone is 60 ft. long and causes 3d6 hit points of damage to any living creature that belongs to a religion that is considered an enemy to the cleric's faith.

7. Chill Winds. A cone of cold blasts from the cleric's hand to stun opponents.

8. Chariot of Wind. (*personal*) The cleric and up to five other individuals of large size or smaller (including all items carried or worn) are transported on a gust of wind that travels at 60 ft. per round for one hour per level of the caster. The characters may perform any action that would be available to them in a moving chariot and travel at roughly 30 ft. above the ground. The chariot is guided by the thoughts of the cleric and has an average manoeuvrability rating.

9. Avatar of Air. The caster is able to transform himself into an air elemental of hit dice equal to his current level.

Animal Domain

1. Verminous Minions. After a congregation sings this hymn, all vermin inside or within 100 ft. of the temple boundaries cease their normal activities and spend the next twelve hours performing minor repairs to the temple itself. If used once a week, this ability keeps the temple from becoming dirty or run-down and prevents minor problems from becoming major problems. Large repairs must still be handled normally, as the small vermin are unable to transport materials necessary to patch up holes in walls or repair sundereed gates.



2. Animal Attraction. (*personal*) Singing this hymn calls a small animal to the cleric. The animal will arrive within 1d10 rounds and will be of a type appropriate to the current area. Note that this animal will remain docile for 5 rounds after being summoned, but is not under the control of the cleric in any way. The prime use of this ability is to attract food for the day and the animal that arrives will be able to provide two meals for a medium-size adult.

3. Field Scouts. This hymn attunes all animals within 10 miles of the temple to the congregation's deity and makes them instinctively aware of those who are enemies of the religion. When such an enemy is spotted, one or more animals will bring the news to the leader of the congregation (or the highest ranking cleric within the temple if the leader is not present) within 1d20 minutes, informing the temple that there is a danger near, but not precisely what form that danger takes. This information is transferred empathetically from animal to priest, providing only a sense of how powerful the threat is, and how close it is to the temple. This connection to the animals of the area lasts for a number of hours equal to the level of the congregation.

4. Bestial Survival. (*personal*) After singing this hymn, the cleric becomes very hard to kill. When reduced to fewer than zero hit points, the cleric may attempt to remain conscious with a successful Concentration check (DC 15) with a circumstance penalty equal to the number of hit points below zero the cleric currently is – if successful, he may continue to act normally until such time as he takes damage again and another Concentration check is needed with a new circumstance penalty as noted above. If reduced to –10 hit points, the cleric dies as normal. The effects of this hymn last for a number of rounds equal to the level of the cleric, when the power of the hymn fades away, the cleric suffers the effects of any damage taken as normal.

5. Wild Defenders. A number of animals with total hit dice not exceeding the level of the congregation arrive within twenty-four hours to defend the temple. If the animals are kept fed and watered for a week after their arrival, they will be divinely transformed into dire versions of their natural form and become permanent fixtures within the temple. These defenders will not follow orders from the priesthood, but will act in the temple's defence if needed in exchange for steady supply of fresh food and water. This hymn may only be sung once per month and the total number of animals that may live within the temple is equal to the level of the congregation.

6. Feral Reflexes. (*personal*) Singing this hymn grants the cleric a +2 dodge bonus to his Armour Class for a number of hours equal to his level + his Wisdom modifier.

7. Miraculous Rebirth. Any non-magical animals that are ritually slaughtered on the temple grounds within one hour after this hymn being sung will be resurrected in 3 days.

8. Spirit Beast. (*personal*) The cleric gains the attention of the immaterial spirit of a wild animal. This creature provides the cleric with a bonus as determined by the table below. Games Masters are encouraged to devise new entries for different animals. This hymn lasts for 1d6 minutes.

1d6	Animal spirit	Effect
1	Panther	+2 Move Silently checks
2	Owl	Low light vision 60 ft.
3	Bull	+2 Fort Save
4	Horse	+10 base speed
5	Hawk	+1 base attack bonus
6	Rat	+2 Ref Save

9. Claws of the Divine. When this hymn is sung, the *wild defenders* of the temple (see above) become more powerful for the duration of its effect. All attacks and damage rolls for the *wild defenders* receive a +2 divine bonus. This hymn lasts for a number of hours equal to the level of the congregation.

Chaos Domain

1. Entropic Reversal. For the duration of this hymn's effect, the natural process of decay no longer affects the congregation's temple. At random intervals, the effects of entropy reverse themselves in unpredictable ways, repairing any damage that may have been caused by the passage of time and normal wear and tear. The result of this is a temple that never seems to age, but which changes subtly over time at the whim of chaos. The effects of this hymn last for one month.

2. Disruptive Influence. (*personal*) Singing this hymn inflicts a –1 chaotic penalty on all actions taken by Lawful creatures within 100 feet of the cleric.

3. Chaotic Aura. The entire temple in which the congregation sings this hymn is surrounded by a chaotic aura that extends fifty feet outward from its boundaries. Any of the faithful within this area of effect receive a +2 chaotic bonus to their Armour Class and all saving throws when confronting lawful creatures.

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4. Chaotic Nexus. (*personal*) When this hymn is sung, it creates an unpredictable, chaotic ripple with a 50 ft. radius centred on the cleric. This ripple provides a +2 chaotic bonus to all actions taken by chaotic creatures and a -2 chaotic penalty to all actions taken by non-chaotic creatures within the area of effect. This hymn's effects persist for a number of rounds equal to the cleric's level.

5. Chaos Lighting. This hymn wards the congregation against the presence of its enemies as flickering bolts of chaotic power flow over and around the temple walls. This power makes a ranged touch attack against anyone within 20 ft. of the temple who makes a hostile action against the temple or the members of the congregation. This attack causes 1d6 points of damage and has a Base Attack Bonus equal to one half the level of the congregation. This attack will penetrate any Damage Resistance equal to its Base Attack Bonus or lower. The effects of this power last for a number of hours equal to the level of the congregation.

6. Unpredictable Assault. (*personal*) After singing this hymn, the cleric receives a +3 chaotic bonus to his Armour Class and all attacks he makes for a number of rounds equal to his level plus his Wisdom modifier.

7. Chaotic Corrosion. This hymn releases a wave of chaotic power that corrodes all it comes into contact with. The wave extends 100 ft. outward from the walls of the temple and causes 1d6 hit points of damage each round to any non-faithful individual within its area of effect. In addition, any structures or equipment not belonging to a member of the congregation suffer 2d6 hit points of damage and their hardness is ignored. This effect lasts for a number of minutes equal to the level of the congregation.

8. Chaotic Focus. (*personal*) When this hymn is completed, the cleric is empowered to make a single touch attack that brings the full power of chaos to bear on the target. If the touch attack hits, the target must make a Will save (DC 20 + level of cleric) or suffer 1d6 points of damage per level of the cleric making the attack.

9. Avatar of Chaos. The faith of the congregation is made manifest as either a gale or vrock arrives to defend the church against its enemies.

Death Domain

1. Fearful Presence. For the duration of this hymn's effect, any living creature that is not a member of the congregation must pause in trepidation for 1d4 rounds before they may enter the church. The effects of this hymn are able to affect even those who are normally invulnerable to fear, such as undead or constructs.

2. Grave Pact. (*personal*) Once the cleric sings this hymn, any hit point damage inflicted on the cleric is also suffered by one target he selects at the time the hymn is sung. If the cleric is slain, his target is also slain, regardless of any remaining hit points or other special abilities. If the cleric is subsequently the target of a *raise dead* or *resurrect* spell, his target will also receive the benefits of the spell. This hymn lasts for a number of rounds equal to the cleric's Wisdom modifier.

3. Fertile Crypts. For the duration of this hymn, any bodies placed in the temple crypts will rise the following evening under the control of the congregation's lead cleric. Note that zombies created in this way cannot leave the temple grounds under their own power, and if forced to leave will immediately decay into dust. These zombies do not count against the total number of undead that the head cleric can control. This hymn will last for one hour per level of the congregation and a single zombie can be interred during each of those hours.



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suffers 1d6 hit points of damage. The effects of this hymn last for a number of rounds equal to the level of the cleric.

7. Explosive Armaments. Upon the completion of this hymn, any non-magical weapon wielded by an enemy of the faith within the temple grounds explodes violently. This causes 1d10 hit points of damage to the weapon's wielder.

8. Annihilation. (personal) When this hymn is sung, it floods the area around the cleric with destructive energy. All non-faithful creatures within 20 ft. of the cleric when the hymn is sung suffers the loss of one-half of their hit points (round down when determining how many hit points are lost) and are stunned for 1d3 rounds.

9. Cataclysm. Singing this hymn causes the area surrounding the temple to be engulfed in divine fire for one round per level of the congregation. This fire is hot enough to melt metal, crack stone, and turn the very earth into a seething quagmire of burning mud. All creatures, objects, and structures caught within the area of effect (extending 100 ft. + 10 ft. per level of the congregation in all directions from the temple's boundaries) suffer 10d10 hit points of magical fire damage each round.



Earth Domain

1. Rich Earth. Any crops planted by the faithful within twenty-four hours of singing this hymn grow at double their normal rate for the rest of the growing season and produce twice the standard amount of food per cultivated acre. This allows the faithful to grow four times as much food as would otherwise be possible, providing them with two growing seasons that produce twice what would be raised in a normal season. This hymn may only be sung twice each year.

2. Embrace of the Earth. (personal) Upon singing this hymn, the cleric sinks into the earth, fusing his body with the healing energies of the ground in which he rests. For the next eight hours, the cleric is beyond the reach of any power, but emerges from the earth with the rising of the sun. The cleric emerges from the earth healed from all wounds, though ability damage heals at the normal rate.

3. Natural Reinforcement. This hymn causes stone and earth to flow up from the ground and through the structure of the temple. The effects of this hymn last until the next sunrise, until which the walls and doors of the temple naturally regenerate at a rate of 5 hit points per round.

4. Stone Spears. (personal) This hymn causes the earth in a 20 ft. radius (centred on the cleric) to burst with sharpened spears of native stone. These spears cause 1d8 points of damage to all targets within the area of effect.

5. Living Stone. After this hymn is performed, the temple may be expanded by the will of the lead cleric simply by exerting his concentration. Each time the hymn is sung, the lead cleric of the temple may choose to add a 20 ft. x 20 ft. x 10 ft. stone room to the temple's structure. Larger structures may be constructed through successive performances. All structures built with this power are constructed from native stone and can be repaired as detailed under *natural reinforcement*, above. It requires two hours after the performance of the hymn for the cleric to direct the growth of the addition, after which the room is a permanent part of the temple.

6. Earthen Resistance. (personal) Singing this hymn gives the cleric 2d10 temporary hit points and a +5 divine bonus to any Fort saves until the next sunrise.

7. Forge of the Faithful. For one week after this hymn is sung, any weapons forged within the temple by a cleric of the faith receive a +2 divine bonus when wielded by a member of the congregation. All armour

forged by a cleric within the temple also provides a +2 divine bonus to Armour Class when worn by a member of the congregation.

8. Elemental Avatar. (*personal*) The cleric must sing this song at dawn, he then receives a +10 divine bonus to all Fort saves until the next sunrise and his Constitution is raised to 20 until the next sunset.

9. Impenetrable Defence. When the last note of this hymn is sung, a massive dome of rock surrounds and covers the temple, protecting it from assault by the unfaithful. The dome has a hardness of 20 and each 10 ft. x 10 ft. section has 100 hit points. The dome cannot be made to collapse by punching holes through it, though holes knocked through it will not seal after they have been created.

Evil Domain

1. Profane Touch. When this hymn is sung, all members of the congregation receive a +1 bonus to all actions performed within the boundaries of the church and all good characters suffer a -1 divine penalty for all actions performed within the temple boundaries. The effects of this hymn persist for one hour.

2. Unholy Zeal. (*personal*) After singing this hymn, the cleric receives a +2 profane bonus to both attack and damage rolls when attacking members of a good religion. The effects of this hymn last for one round per level of the cleric.

3. Cacophony of the Damned. The echoes of this hymn rebound throughout the temple after it is sung; all divine spells cast by clerics of the temple within its boundaries are cast as if the clerics were two levels higher than their actual level.

4. Shock of Evil. (*personal*) Singing this hymn allows the cleric to make a single touch attack that causes 2d8 points of damage to non-evil creatures and stuns them for 1d6 rounds.

5. Corrupt. When this hymn is sung each day for a month, the alignment of any individual left tied to an altar in the temple will shift to match the alignment of the god worshiped by the congregation.

6. Extension of Evil. (*personal*) Singing this hymn allows the cleric to extend the reach of congregational hymns to surround the cleric and a 20 ft. radius centred upon him. This allows hymn effects that would normally be used only within the temple to be used anywhere the cleric happens to be standing, regardless

of range. This hymn has a duration of fifteen minutes per level of the cleric singing it.

7. Blasphemous Separation. When a congregation sings this hymn, no good-aligned cleric may cast divine spells or use granted abilities within the temple boundaries.

8. Venomous Blood. (*personal*) After singing this hymn, the cleric's body erupts with streams of oily blood that splatter all within 20 ft. of the cleric. Those of good alignment suffer 4d8 points of damage; the cleric himself suffers 2d4 points of Constitution damage as his blood leaves his body in a rush.

9. Influential Tide. When this hymn is sung, all evil creatures within 10 miles feel an irresistible pull toward the temple and will begin moving toward it as fast as they are able. This effect lasts for 2 hours per level of the congregation.

Fire Domain

1. Eternal Flame. When this hymn is sung, fires lit within the temple burn without the need for fuel and do not spread beyond their original boundaries. The effects of this hymn last for 1 day per level of the congregation.

2. Voice of Flame. (*personal*) After this hymn is sung, the words become burning symbols that whirl around the cleric, causing 1d6 hit points of magical fire damage to all within 10 ft. of the cleric. The symbols remain in the air for one round per level of the cleric.

3. Flames of the Faithful. This hymn infuses all members of the congregation within the temple with divine fire. As long as they remain within the boundaries of the temple, all members of the congregation may make a ranged touch attack up to 60 ft. that causes 1d4 hit points of fire damage. Each member of the congregation will be able to make a number of these attacks equal to the level of the congregation.

4. Shield of Fire. (*personal*) When this hymn is sung, the cleric's shield becomes a blazing disk of divine flame that can be used to attack as well as defend. Each round, the cleric can choose to launch a ranged touch attack up to 100 ft. from the shield that causes 1d8 points of fire damage. This hymn's effects last for 1 minute per level of the cleric.

5. Gates of Fire. Singing this hymn bars the doors and windows of the temple with bands of holy flame.



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Any creature that attempts to pass through these barred portals suffers 4d6 points of fire damage.

6. Call of Fire. (*personal*) When this hymn is sung, the cleric's weapons are wreathed in divine flame. On a successful attack, the weapons inflict an additional 1d10 points of fire damage. This effect lasts for a number of rounds equal to the cleric's level.

7. Lances of Lava. In answer to the words of this hymn, the earth splits and jets of magma burst through to shower enemies of the church in deadly sprays. Any enemy of the church within 60 ft. of the temple boundaries suffers 3d10 points of damage as the animated lava flows over them. At the end of the round in which it causes damage, the lava subsides, returning to the earth.

8. Avatar of Flame. (*personal*) This hymn may only be sung at dawn. After singing the hymn, the cleric's body becomes sheathed in divine flame, providing a +5 divine bonus to his Armour Class until the next sunrise.

9. Obliterating Flames. This extremely destructive hymn is rarely used in urban areas due to the resulting conflagration. When the hymn is sung, a roiling wall of flame blasts out from the walls of the temple, extending 100 ft. in every direction from the temple boundaries. Any creature caught in the blast suffers 5d10 points of damage and any flammable structure immediately bursts into flame. Good-aligned temples are only allowed to use this hymn in the direst circumstances because of the collateral damage.



Good Domain

1. Sacred Touch. After the congregation sings this hymn, all good characters within the temple boundaries receive a +1 sacred bonus to all actions, and all evil creatures within the temple boundaries suffer a -1 sacred penalty to all actions. This effect lasts for 1 hour per level of the congregation.

2. Holy Zeal. (*personal*) After singing this hymn, the cleric receives a +2 sacred bonus to both attack and damage rolls when attacking members of an evil religion. The effects of this hymn last for one round per level of the cleric.

3. Blessed Choirs. After singing this hymn, the cleric receives a +2 sacred bonus to both attack and damage rolls when attacking members of an evil religion. The effects of this hymn last for one round per level of the cleric.

4. Force of Purity. (*personal*) Singing this hymn allows the cleric to make a single touch attack that causes 2d8 hit points of damage to non-good creatures and stuns them for 1d6 rounds.

5. Redeem. When this hymn is sung each day for a month, the alignment of any individual left tied to an altar in the temple will shift to match the alignment of the god worshipped by the congregation.

6. Extension of Righteousness. (*personal*) Singing this hymn extends the reach of congregational hymns

to surround the cleric and a 20 ft. radius centred upon him. This allows hymn effects that would normally be used only within the temple to be used anywhere the cleric happens to be standing, regardless of range. This hymn lasts for fifteen minutes per level of the cleric singing it.

7. Holy Separation. When a congregation sings this hymn, no evil-aligned cleric may cast divine spells or use granted abilities within the temple boundaries.

8. Martyr's Blood. (*personal*) After singing this hymn, the cleric's body erupts with streams of luminous blood that splatter all within 20 ft. of the cleric. Those of evil alignment suffer 4d8 points of damage; the cleric himself suffers 2d4 points of Constitution damage as his blood leaves his body in a rush.

9. Influential Tide. When this hymn is sung, all good creatures within 10 miles feel an irresistible pull toward the temple and will begin moving toward it as fast as they are able. This effect lasts for 2 hours per level of the congregation.

Healing Domain

1. Divine Balm. During the night following the singing of this hymn, any of the faithful who rest within the temple boundaries will be healed of an additional 1d4 hit points of damage in addition to the hit points regained through normal resting.

2. Faithful Gift. (*personal*) After singing this hymn, any healing spells the cleric cast on the faithful heal an additional 1 point per level of the caster, with no upper limit. The effects of this hymn last for one hour per level of the cleric, and all healing spells cast by the cleric during this time are affected.

3. Banish Disease. During the night following the singing of this hymn, any faithful who rest within the temple boundaries will be cured of any non-magical disease.

4. Purify. (*personal*) The instant the cleric finishes singing this hymn all poisons in a 20 ft. radius are rendered harmless. This ability affects only non-magical poisons and does not affect poison already injected into a living body.

5. Aura of Health. Singing this hymn immediately heals 1d10 + 1 hit points of damage / congregation level to all faithful within the temple boundaries.

6. Inspired Potion Brewing. (*personal*) This hymn may be sung only once per week and allows the cleric to brew an additional potion for the day, provided that all potions he creates are healing potions.

7. Healing Waters. When a congregation sings this hymn, a fountain within the temple grounds produces a number of *cure critical wounds* potions equal to the level of the congregation every day for a week. As long as these potions are kept on the temple grounds, they remain effective indefinitely. If removed, they remain effective for one week. Note that these potions



have no effect if imbibed by unfaithful individuals and the hymn may only be sung once per week.

8. Raise the Faithful. (*personal*) If this hymn is sung, the cleric may resurrect any member of his congregation, regardless of how long they have been dead or whether there are any remnants of their body.

9. Exalted Healing. The performance of this hymn causes healing energy to radiate from the temple to a radius of 3 miles in every direction. All faithful within this area of effect heal at twice their normal rate and are immune to normal illnesses as long as they remain within the area of effect. The effects of this hymn persist for one week and the hymn may only be sung once per month.

Knowledge Domain

1. Inspiration. For one month after the performance of this hymn, all knowledge skills used within the temple boundaries receive a +2 divine bonus.

2. Divine Knowledge. (*personal*) By performing this hymn, the cleric receives a +5 divine bonus to all knowledge skill checks made within the next twenty-four hours. This hymn may only be performed once per week.

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3. Unearthly Sight. After the congregation sings this hymn, each cleric within the temple is able to cast *scrying* three times each day without using any of their normal spell slots. The effects of this hymn persist for one week.

4. Guidance. (*personal*) Once the cleric sings this hymn, he receives divine insight into resolving difficult situations. Until the following sunrise, the cleric receives a +2 divine bonus to all skill checks.

5. Banish Illusions. This hymn calls down a divine light that automatically dispels any illusion spell that comes within 50 ft. of the temple boundaries and prevents the casting of any illusion spells within the temple boundaries.

6. Perceptive Blessing. (*personal*) For an hour after singing this hymn, the cleric is able to see things that others miss. All Spot and Search checks by the cleric receive a +5 divine bonus while the effect persists.

7. Insight. All faithful who pray at the church receive guidance on how to best pursue their goals in life; members of the congregation receive +1 divine bonus to all craft, knowledge, or profession skill for the next year as long as they pray within the temple each day. This hymn may only be performed once per year.

8. Prescient Awareness. (*personal*) Singing this hymn opens the cleric's mind to a burst of divine knowledge.

The cleric becomes aware of any single fact, including simple answers to questions and the precise location of creatures or objects. This hymn may only be sung once per month.

9. Intuitive Protection. Once this hymn has been sung, all members of the congregation are filled with knowledge of future events. All faithful within the temple boundaries receive a +4 competence bonus to all attack and damage rolls as well as a +4 competence bonus to their Armour Class.

Law Domain

1. Lawful Harmony. After this hymn is sung, when two or more members of the congregation work together on a single task, they each receive a +3 competence bonus to any skill checks related to that task. The effect of this hymn endures for one day.

2. Innate Order. (*personal*) If the cleric sings this hymn each morning while stowing items in a backpack, his belongings are instinctively organised in such a way that it requires only a partial action to retrieve any item from his pack.

3. Divine Stasis. When the congregation sings this hymn, any perishable non-magical items currently stored within the temple remain fresh for as long as they remain on the temple grounds. If removed from the temple the items begin decaying as normal. This spell may only be performed once each month.

4. Shield of Law. (*personal*) Performing this hymn infuses the cleric's shield with the divine might of his god – chaotic creatures suffer a –2 morale penalty to all attacks and skill checks while within 50 ft. of the shield and all lawful creatures gain a +2 morale bonus to all attacks and skill checks while within 50 ft. of the shield. This effect persists for one hour per level of the cleric.

5. Burden of Order. After the congregation sings this hymn, any hostile, chaotic creature that comes within 100 ft. of the temple suffers a 20 ft. reduction in their base movement rate. They are also unable to run or fly while near the temple – any chaotic creature that flies or levitates into this area of effect will glide to earth in a straight line from the point at which they entered the area of effect, dropping 10 ft. of height for every 10 ft. of forward movement.

6. Stalwart Resolve. (*personal*) After the cleric sings this hymn, he receives a +2 enhancement bonus to all saves, attack rolls, and skill checks that are made while



engaged in combat with an enemy of his faith. This bonus stacks with all other bonuses, regardless of their source. The effects of this hymn last for one hour.

7. Enforced Civility. Following the singing of this hymn by the congregation, any creature within the temple boundaries that attempts to break a law, either divine or mortal, must first make a Will check (DC 25). If the check fails, the creature is unable to perform the action and spends the rest of the round wrestling with his conflicting emotions and is considered shaken until his next action. If the check succeeds, however, that creature is immune to the effect and remains so for the duration of the hymn.

8. Voice of Order. (*personal*) After singing this hymn, the cleric may utter a single word that halts the actions of all creatures within 100 ft. for 1d4 rounds + the cleric's Charisma modifier.

9. Barrier of Divine Law. Singing this hymn prevents any being of chaotic alignment from entering the temple grounds unless they first make a successful Will check (DC 30).

Luck Domain

1. Divine Chance. When the congregation sings this hymn, all members of the faithful within the temple boundaries may choose to reroll any attack or skill check. If the character does reroll, he must accept the new roll, even if it is less than the original.

2. Fate's Choice. (*personal*) After performing this hymn, the cleric may choose to let fate decide the results of any action. To determine the action's outcome, roll 1d6 (regardless of which die would otherwise be rolled to resolve the situation) – on an even roll, the character succeeds and on an odd roll, he fails. Note that the action being attempted must be possible, even if wildly improbable, and is subject to final approval by the Games Master. The cleric must attempt the action in question immediately after singing the hymn.

3. Found Money. The congregation may only perform this hymn once per year. All members of the congregation who assist in performing the hymn add 25% to their income for the next month. They are expected, naturally, to increase their donations to the temple, which increases its overall income by 5%.

4. Fortuitous Stumble. (*personal*) Singing this hymn allows the cleric to abandon himself to the tides of luck while in combat. This provides a +5 luck bonus to the

cleric's Armour Class and Reflex saves for 1d8 rounds, but the cleric may only take move equivalent actions during this time. The Games Master should determine the duration of the hymn's effects in secret, as the cleric will have no way of knowing when this ability will come to an end and his luck will fade.

5. Fool's Luck. After the congregation performs this hymn, all members of the congregation within the temple boundaries receive a +2 luck bonus to their Armour Class, attack rolls, and skill checks.

6. Staggering Fortune. (*personal*) Singing this hymn allows the cleric to find more treasure than others would think possible – for one day after this hymn is performed, anytime treasure is found by the cleric or his companions, the cleric will discover an additional 10% of the original treasure's value (in coins or gems only) squirreled away nearby. Clerics are, of course, expected to give as they receive and increase their tithes by at least 5% on their next visit to the temple.

7. Skewed Probability. When this hymn is performed, it provides all members of the congregation, regardless of their distance from the temple, with a +1 luck bonus to their Armour Class, attack rolls, and skill checks for its duration.

8. Second Chance. (*personal*) This hymn makes clerics who perform it surprisingly hard to kill – until the next sunrise after the hymn is performed, any two injuries that would reduce the character below 0 hit points instead reduce the character to exactly 1 hit point.

9. Fate's Avoidance. Singing this hymn wards the congregation and its temple against one catastrophic event each month. Blights that plague surrounding croplands do not affect the food raised by the church and even natural disasters such as tornadoes will pass them by. This hymn's effects persist for one month and the hymn may only be performed once each month.

Magic Domain

1. Aura Revelation. Any item placed on the temple's altar while the hymn is sung will reveal all of its magical properties to the leading cleric at the end of the following day. Note that only one item may be so identified each day, regardless of the number of altars within the temple.

2. Arcane Awareness. (*personal*) After singing this hymn, the cleric receives a +2 divine bonus to any Spellcraft checks. This hymn's effects last for a number of hours equal to the cleric's level.





3. Magical Filter. Singing this hymn creates a distortion of magic within the temple boundaries that prevents the casting of harmful spells against the congregation or their temple. Note that this only affects spells that originate within the temple boundaries – a fireball launched from outside the temple walls will still burn those within should it strike them. When a forbidden spell is attempted within the temple boundaries, the caster loses the spell but no effect results.

4. Residual Magic. (*personal*) When the cleric performs this hymn, he regains the use of one spell that he has already cast that day, even if he has no remaining spells slots available.

5. Magical Deflection. After this hymn is sung, any hostile spells cast at members of the congregation inside the temple boundaries from a location outside the temple boundaries have a 25% chance of spell failure. This chance for spell failure is added to any other possibility of spell failure (such as for armour) and applies equally to arcane or divine spells.

6. Inspired Casting. (*personal*) After performing this hymn, the cleric may cast one normally prepared spell as if it were the subject of the maximise spell feat. This hymn may only be performed once each day, and the spell must be cast on the round following the completion of the hymn.

7. Divine Empowerment. This hymn causes all spells beneficial to the congregation that are cast within the temple grounds to be treated as if they were prepared with the Empower Spell feat.

8. Enruned Soul. (*personal*) Performing this hymn provides the cleric with a +5 magical resistance in addition to any other magic resistance already in place. This effect persists for one hour per level of the cleric.

9. Arcane Immunity. As magical deflection, above, but the chance for spell failure is 65%.

Plant Domain

1. Lush Harvest. When this hymn is performed, any lands belonging to the congregation provide quadruple their normal harvest each season. This hymn can only be performed on the day prior to the planting of a field.

2. Blessed Yield. (*personal*) Singing this hymn opens the cleric's mind to an instinctive understanding of ways that even the simplest of plant can be used to benefit others. As long as the cleric has access to natural vegetation, he receives a +2 natural bonus to all healing and alchemy checks. This effect persists until the next sunset.

3. Nature's Cloak. Performing this hymn hides the temple itself behind a seemingly natural growth of vines, shrubs, and trees, provided that it is located in an appropriate setting (i.e., not within a city or barrens). This miraculous growth shields the temple from all casual observers; in order to find the temple, one must either know its general location, or discover it by passing within 50 ft. or less of one of its walls. The effects of this hymn persist for one week per level of the congregation.

4. Verdant Communion. (*personal*) If this hymn is sung before the cleric rests for the night in a natural setting containing any green, leafy plants, the cleric and his companions heals at double the normal rate. This effect persists for one night of rest.

5. Armour of Thorns. This hymn provides all members of the congregation within the temple boundaries with a +3 natural armour bonus as thick, thorny vines appear around their bodies. In addition, any creature that makes a melee attack against a member of the congregation within the temple boundaries suffers 1 point of damage.

6. Treebond. (*personal*) Singing this hymn forms a bond between the cleric and a specific tree planted within the boundaries of his temple. As long as this tree lives, the cleric receives Damage Reduction 1/-. Note that the tree can sustain a number of hit points of damage equal to the cleric's level x 100 before dying; trees suffer double damage from fire-based attacks. The tree heals 20 points of damage to itself each month. If the tree is slain, the cleric may not bond with another tree for one year.

7. Divine Fruit. Singing this hymn causes a sacred tree planted within the temple grounds produces a single fruit each day that acts as an enhanced potion of *cure serious wounds* when eaten. Up to ten members of the congregation can be healed by the fruit, as a single bite acts as a full draught of the potion. If the fruit is not consumed by the following dawn, it rots away.

8. Symbiotic Sustenance. (*personal*) By singing this hymn, the cleric gains intimate insight into the divine nature of plants by encouraging a supernatural vine to graft onto his body. As long as the character receives adequate water and sunlight (at least an hour each day) he does not need to eat. If the character cannot receive the necessary sunlight, he must eat as normal. The vine remains attached to the cleric for a number of days equal to the cleric's level.

9. Plantlife Protectors. The performance of this hymn creates one shambling mound per level of the congregation to protect the temple boundaries. The mounds attack any intruders and respond to the verbal commands of any of the temple's clerics. This hymn cannot be performed again as long as any of the summoned shambling mounds are still alive.

Protection Domain

1. Peaceful Resistance. After this hymn is sung, no one within the temple boundaries may make a hostile action of any type. This effect persists for a number of minutes equal to the level of the congregation.

2. Sworn Defender. (*personal*) After singing this hymn, the cleric may choose to lower his own Armour Class to increase the Armour Class of another by the same amount. The Armour Class changes remain in effect for a number of rounds equal to the level of the cleric. This hymn can be ended by the cleric at any time.

3. Divine Deflection. Performing this hymn provides all members of the congregation within the temple boundaries with a +3 deflection bonus to their Armour Class.

4. Faithful Fortitude. (*personal*) Once the cleric sings this hymn, he receives Damage Reduction 4/+1 for a number of rounds equal to his level.

5. Impenetrable Portal. Singing this hymn causes divine power to seal all entrances to the temple, including doors, windows, or other openings, preventing entrance or exit. This ability may be used once per week and lasts for 24 hours. Note that this power also prevents the creation of new entrances into the temple for its duration, including breaches in the walls and extradimensional or extraplanar portals.

6. Fortified Armour. (*personal*) The power of this hymn provides any armour worn by the cleric with a +2 natural bonus to its Armour Class. This effect lasts for a number of minutes equal to the level of the cleric.

7. Bastion of Faith. As a result of this hymn, divine power suffuses the structure of the temple providing it with immunity to damage of any type.

8. Spiritual Aegis. (*personal*) The protective energies released by this hymn grant the cleric Spell Resistance of 15 against any one school of magic, chosen at the time the hymn is performed. This effect persists until the following dawn.





9. Righteous Guardians. After the congregation performs this hymn, any members of the faithful within the temple boundaries receive a +10 divine bonus to all saving throws and Damage Reduction 5/+2.

Strength Domain

1. Exalted Thews. Singing this hymn fills the faithful with divine strength. Any members of the congregation within the temple boundaries receive a +2 divine bonus to Strength.

2. Strength of Spirits. (*personal*) When this hymn is performed, the cleric may choose to either gain +1 divine bonus to his strength for one hour per clerical level, or transfer up to 4 points of his own strength (this is treated as a divine bonus for the recipient) to another character for a like period of time.

3. Iron Limbs. Singing this hymn provides, all congregation members within the temple boundaries with +2 divine bonus to attack and damage rolls as the strength of their limbs increases dramatically.

4. Spring Leap. (*personal*) Immediately after singing this hymn, the cleric may leap a number of feet equal to his height plus his level. The jump must occur on the round following the completion of the hymn or the ability is lost.

5. Crushing Blows. The sounds of this hymn provide strength to the faithful. Any attack by a member of the congregation that hits an enemy within the temple

grounds automatically stuns the target.

6. Burst of Power.

(*personal*) After singing this hymn, the cleric gains a +1 divine bonus to his strength per clerical level for a number of rounds equal to his level.

7. Giant Toss. When the congregation performs this hymn, one member of the congregation per level of the congregation gains the ability to throw boulders as if they were giants. Each round, the blessed faithful can throw a boulder; this attack has a range of 75' and causes 2d8 + 8 points of damage. The faithful

must be kept supplied with boulders and use their own attack modifiers when hurling a boulder.

8. Deadly Exertions. (*personal*) Singing this hymn gives the cleric a +4 divine bonus to his strength. However, for each round that the increase is in effect (including the first round), the cleric suffers 4 hit points of damage.

9. Hand of God. When the congregation performs this hymn, the lead cleric of the church may strike a blow against an enemy within the temple grounds that automatically hits and causes 4 times the normal maximum damage for the attack. This can be a ranged or melee attack, as long as the cleric's target is in range.

Travel Domain

1. Accurate Course. This hymn grants divine wisdom related to plotting a course. Any travel planned by the temple's lead cleric within one hour of the hymn being sung will require 20% less time to reach its destination than normal.

2. Cartographic Guidance. (*personal*) If this hymn is sung at dawn, the cleric is able to create accurate overland maps of any lands he travels through during that day.

3. Linked Portals. Singing this hymn creates a link between one door within the temple to another door in another temple of the faith within 100 miles. The

temple that is linked to does not have to be capable of creating a portal of its own, and the link works from either side. The connection between the two doors lasts for one day per level of the congregation.

4. Enhanced Spell Allotment. (*personal*) If the cleric sings this hymn while praying for spells, he receives an additional spell of the highest level he can normally cast. This bonus spell must be cast within one hour of the prayers, or it is lost.

5. Godroad. An enhanced version of the Linked Portals hymn (above), this hymn creates a mystical gateway that connects to the gates of all other temples of the same faith within 1000 miles. The gateway is of sufficient width to allow two horse-drawn carts to walk abreast, and can be used by any member of the congregation. The lead cleric decides which other temple the gateway links to at any time – it requires a full-round action to change the destination of the gateway. This gateway is also one-way, while members of the congregation that sang the hymn can pass through to the other side, they cannot return. The godroad remains in effect for one day per level of the congregation.

6. Hidden Paths. (*personal*) Performing this hymn gives the cleric divine guidance to one of the hidden paths of the world. This decreases overland distance between any two points (chosen by the cleric at the time the hymn is performed) by 50%. Note that using a hidden path requires the cleric, and those he guides, to travel directly between the two selected points. The effects of this ability persist until the cleric either chooses to move toward another location or reaches his destination.

7. Mass Transfer. To facilitate travel to major temples during holy days, this hymn creates a godroad (as above) but travel is possible in both directions through the mystical gateway. As per the godroad hymn, above, the lead cleric of the congregation that performed the hymn chooses the current destination of the godroad. Only those at the destination currently selected for the godroad can return through the gateway to the originating temple.

8. Bridge of Faith. (*personal*) Performed in times of duress, this hymn allows the cleric and up to five of his companions to instantly teleport to the nearest temple of the cleric's faith. This ability may be used once per week and the teleportation occurs the instant the hymn is completed. All companions to be teleported must be within 10 ft. of the cleric at the time the teleportation occurs.

9. Multilocal. When this hymn is performed, the temple itself is temporarily moved into a protoplane that can be accessed by mounting the altar of any temple of the same religion within 5,000 miles. The temple remains in this protoplane for one day per level of the congregation performing the hymn, during which time it can only be accessed through the altars of other churches of the same religion. While the temple is under the effect of this hymn, its former location contains a ghostly, shadowed image of the temple.

Trickery Domain

1. Artifice. When this hymn is performed, the temple develops a series of impenetrable illusions that disguise important locations and valuables within the temple as dull and uninteresting rooms or objects. These illusions can be seen through by clerics of the faith, but no one else. Other areas of the temple are enhanced with illusory decoration, turning even the simplest of areas into a divinely decorated spectacle. The effects of this hymn persist for one month per level of the performing congregation.



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2. Glib. (*personal*) For one hour after performing this hymn, the cleric receives a +5 enhancement bonus to all bluff checks.

3. Aura of Mystery. This hymn makes the temple, its contents, and its inhabitants all immune from *scrying* attempts of any type, so long as they remain within the temple grounds. This effect persists for a number of days equal to the level of the congregation.

4. False Image. (*personal*) Once the cleric sings this hymn, he is actually several inches to the right or left of where he appears to be at any time. During combat he receives a +2 circumstance bonus to his Armor class and a +1 circumstance bonus to any attack rolls. This effect lasts for a number of rounds equal to the level of the cleric.

5. Twisting Trails. This hymn creates confusion and uncertainty around the temple. Any enemy attempting to travel to the temple must make a Will save (DC 20) in order to find it – even if he is given explicit

directions. If more than one person is travelling in a group, only the leader makes the Will save. This effect persists for a number of days equal to the level of the congregation.

6. Fluid Features. (*personal*) After singing this hymn, the cleric may change his appearance so that he appears exactly as another individual of the same size category. The cleric must have seen the target once before, and gains none of the target's knowledge or other attributes. The cleric's appearance and voice, however, are exact duplicates of the target he is imitating. The change in appearance lasts until the next sunrise.

7. Eternal Maze. Singing this hymn makes the temple grounds into a maze for those who attempt to attack them. Invaders must make a successful Will save (DC 20) in order to move more than 10 ft. in any direction while within the temple boundaries. This maze is entirely illusory, but cannot be disbelieved – the faithful may move across the grounds as normal, because the illusion is not presented to them.

8. Faceless. (*personal*) The words of this hymn weave a powerful illusion around the cleric, making him appear as a trusted companion to any who see him. Any person who interacts with the cleric is treated as if they were under the effect of a *charm person* spell. This effect persists for a number of hours equal to the level of the cleric.

9. Divine Mist. This hymn summons forth a billowing field of mist that surrounds the temple for 100 yards in every direction. The presence of this mist makes it impossible for any entity to find the temple unless he is a member of the congregation that performed the hymn. All others will wander in random circles if they attempt to locate the temple, lost within the mist. This effect lasts for one day per level of the congregation.

War Domain

1. Grim Resolve. This hymn fills the congregation with the courage to withstand assault. Members of the faithful receive a +1 morale bonus to their Armour Class as long as they are within the temple's bounds.

2. Divine Commander. (*personal*) After this hymn is sung, a cleric with the combat co-ordinator feat improve the attack roll bonus they provide to their allies by +2 when using that feat. Clerics without this feat provide a +1 bonus to all allies within 10 ft. This effect lasts for one round per level of the cleric.



3. Godly Armaments. Singing this hymn allows any weapons wielded by the faithful within the temple boundaries to deal an additional 2 points of damage.

4. Spirits of War. (*personal*) The sounds of this hymn bring the cleric combat guidance from the spirits of those who have gone before. The cleric is entitled to an additional free 5' move during a combat round and receives a +2 divine bonus to all damage rolls. The effects of this hymn last for a number of rounds equal to the level of the cleric.

5. Unflagging Morale. For three days after this hymn is performed, any members of the congregation within the temple boundaries do not need rest and are granted fast healing 1.

6. Ferocious Charge. (*personal*) After singing this hymn, the cleric may charge an opponent and will receive a +4 charge bonus on the attack roll and no Armour Class penalty.

7. Exalted Command. Sung when the temple is under attack, this hymn allows a lead cleric with the Combat Co-ordinator feat to provide a +4 bonus to all allies while using that feat. All members of the faithful within the temple can hear the voice of their leader, regardless of their location, and the commander actually sees all aspects of the battle as it unfolds, giving him the ability to co-ordinate the actions of all the faithful. A cleric without the Combat Co-ordinator feat still receives the information from the battle and his voice may be heard by the faithful within the boundaries of the temple, but he provides only a +1 bonus to those he is co-ordinating.

8. Fatal Weapon. (*personal*) Immediately after singing this hymn, the cleric may attempt to slay another creature with the favoured weapon of his god. A normal attack roll is made and, if successful, will slay the target unless a successful Fortitude save (DC 20) is made. This attack destroys the cleric's weapon as soon as it strikes the target (bows shatter along with the fired arrow) and causes 3d10 points of damage to the cleric as divine, destructive energies are released through his body.

9. Undying Warriors. This dire hymn may be performed only once per day and lasts for one hour. While this ability is active, no member of the congregation within the temple bounds may be killed.

They suffer damage as per normal, but cannot be reduced below 1 hit point. At the end of this hymn's duration, all members of the faith within the temple boundaries must make a successful Fortitude save (DC 20) or be instantly reduced to -1 hit points.

Water Domain

1. Extinguish Flame. When this hymn is performed, any member of the congregation can instantly extinguish any fire (up to 10 ft. x 10 ft. in size) with a mental command. Larger fires may be extinguished section by section, or through the efforts of multiple congregation members. This effect persists until the following dawn.

2. Water Affinity. (*personal*) When the cleric sings this hymn, his body is attuned with water so that his swimming rate is equal to twice his walking movement rate. This effect persists for one hour per level of the cleric.

3. Healing Rains. When this hymn is sung, the skies over the temple open and pour forth a cleansing rain that falls for 3 hours. During this time, all members of the congregation within the temple heal 3 hit points each round.

4. Geyser. (*personal*) When this hymn is sung, water erupts in a geyser that causes all within a 20 ft. area to make a Reflex save (DC 15) or be knocked down. This



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effect is instantaneous and releases 100 gallons of water, roughly 10 gallons of which can be gathered for use. The lead cleric chooses the origination point of the geyser, which may be anywhere within the temple boundaries.

5. Cleansing Rains. This hymn causes a brief shower to fall in the courtyard of the temple. Any who bathe in the waters as it falls will be cured of any non-magical disease from which they suffer. The rain falls for one half-hour.

6. Buoyant Soul. (*personal*) The power of this hymn allows the cleric to walk on water as a full round action. He retains his normal walking movement rate, but may take no actions other than moving. If a situation would force the cleric to make a concentration check while casting a spell, the same concentration check is required while walking on water to avoid sinking below the waves. This ability lasts for one minute per level of the cleric.

7. Flash Flood. This hymn unleashes a raging flood that flares to life in a circle around the temple. This

causes 1d8 points of damage per round to all caught within it, and lasts for six hours. The flood extends 100 ft. beyond the temple boundaries in all directions.

8. Fluid Exchange. (*personal*) Once the cleric performs this hymn, he may, as a standard action, become a large puddle water for a number of rounds equal to his current clerical levels. The cleric's equipment and any held items also become water. The cleric does not need to breathe while in this state, and retains all of his normal senses. The cleric cannot attack or cast spells, however, and his movement rate is reduced by $\frac{1}{2}$, unless he is in water, in which case his movement rate is quadrupled. The cleric may also return to his normal form as a standard action. The effects of this hymn persist for one hour per level of the cleric.

9. Dome of the Sea. The immense power of this hymn causes a dome of ocean water filled with small sea creatures to surround the temple. This dome is 50 ft. thick and extends around the boundaries of the temple. The faithful may pass freely through the dome, but outsiders can only access the temple if a member of the clergy opens a path for them. Any who attempt to enter the dome without a cleric to guide them immediately suffer 1d8 points of damage and begin drowning.



Divine Overlap

There are times when two hymns may come into conflict with one another. If two hymns overlap in their areas of effect, and one would cancel or contradict the power of another, first compare the levels of the congregations that sang each hymn. The hymn sung by the higher-level congregation cancels the other hymn. If both congregations are of the same level, the higher-level lead cleric's hymn will prevail. Should the lead cleric's both be the same level, then the congregation with the more expensive temple will come out on top. If the hymn's are still equal in power, then the Games Master should randomly determine which hymn lasts and which hymn fails.

TO SERVE THE GODS

The life of a cleric consists of much more than just paying lip service to a particular god or pantheon and receiving a bucket-load of spells in return. Clerics are servants of the gods and, as such, are expected to view the religion and its needs before their own. Failure to do so can result in a loss of spells and, in extreme cases, banishment from the church and a permanent loss of all clerical abilities. This chapter offers the player some insight into the nature of a cleric's role within the church, along with guidelines for creating special orders, sects, and divine vows.

DIVINE LAW

Every religion has its own set of guidelines for behaviour and lifestyle. While the average member of a church does his best to live in a way that is acceptable to the church, clerics must adhere to much more stringent restrictions. The common worshipper does not have any real ties to the church outside of his belief and his membership in the congregation – clerics, on the other hand, are directly tied to their god and his servants, who will *know* if the cleric starts going against the grain of the religion. The guidelines, edicts, and proscriptions laid down by the clergy of a given religion are collectively known as the *divine laws* of that religion. Each god and, sometimes, each church, has its own set of divine laws for the faithful and their clerics.

The divine laws of any religion represent those things that a god desires from its followers and demands from its clerics and are not negotiable. A cleric that does not feel as if he can abide by a church's divine laws should have seek out a more compatible religion as nothing good ever comes of disappointing a god. In exchange for accepting the divine laws of a religion, the cleric is provided with supernatural abilities and the power to cast spells drawn from the divine power of his god. In exchange for breaking the divine laws, a cleric may suffer the loss of all such granted abilities and, in some cases, even his life.

When a cleric is first inducted into a religion, he must take the vows mandated by his religion. At their most basic, vows are an

agreement to abide by the divine laws and work toward the best interests of the church. No cleric ever enters the priesthood without first accepting these vows and all are expected to understand them well before donning their clerical vestments.

TYPES OF VOWS

All vows fall into three categories. These categories define the possible repercussions for breaking a vow and represent the overall importance of the vow in question. Note that the category of a vow is not at all related to its difficulty or its possible effects on the faithful, but represents only how important it is considered to the deity of the religion.

Minor vows are most often created by the church administration. These vows may have their basis in the dogma tied to a particular deity, but their inevitable purpose is to support the church and provide day-to-day guidance for the congregations. While breaking these vows on a regular basis can be problematic for a cleric, most churches understand that there are times when minor vows can be bent, or even broken, without causing serious harm to the church. Adventuring clerics, in particular, are given the most leeway when it comes to violating minor vows – most gods do not much care about the violation of such earthly things as minor vows, so the cleric is only in real danger of punishment from his church and, even then, someone has to witness the transgression and take issue with it for the cleric to face any repercussions.



Sacred Vows are handed down from the deity, or his agents, to the high-ranking members of the clergy. They are divinely mandated and clerics should take pains to follow them as best they can. Breaking a vow of this nature is not only a transgression against the church, it is a violation of the pact between the priest and his god. An occasional mistake is allowable, but continued failure to adhere to the tenets laid down by the god of the religion will certainly warrant punishment for the cleric in question. Violating a sacred vow is always noticed by the god or his minions, enough violations will bring a great deal of unwanted attention on the priest, one way or another.

Mortal vows are the most stringent of all. They represent core beliefs of the church that simply cannot be violated by the cleric without fear of divine castigation. While a cleric may get away with several violations of the sacred vows during his career, even *one* violation of a mortal vow may be the end of his relationship with his deity. Clerics who commit such a heinous transgression against their faith will certainly be required, at the very least, to undertake an arduous penance for their deeds, if they are allowed to retain their affiliation with the religion at all. Evil religions, in particular, tend to punish the breaking of mortal vows with death, often in a painful and irreversible manner.

CREATING A RELIGION'S VOWS

When defining a religion, it is important to understand what vows say about the church in question. They represent the way in which the church relates to the world at large and the degree of control the church places on its clerics. The more vows that a church has, the more restrictive its view of the world and the more difficult it is for congregations and clerics to live their daily lives without violating an esoteric religious edict.

Below are some general guidelines for use in creating the vows of a religion, organised by alignment. While the domains of a religion's gods dictate the specific vows within a religion, it is the alignment of the god that determines how those vows are organised and communicated to the membership. Use these guidelines to determine the number and category of a religion's vows, and then proceed to the following sections to decide the specifics for each vow.

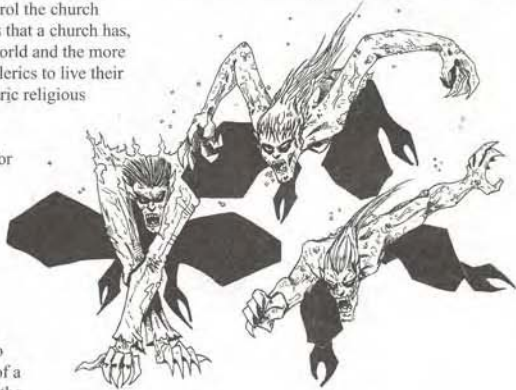
Chaotic Evil Vows

Religions of this alignment constantly teeter on the brink of self-destruction due to the corrosive nature of the gods they worship. They lack the coherent internal structure of lawful churches and the willingness to put aside their differences and work together that is seen within a good religion, leading the clerics of this church to constantly plot to further their own ends without much thought of how their plans may affect the religion as a whole. While two churches in the same chaotic evil religion may attempt to work together, they are perhaps just as likely to actively thwart one another's plans or even attack one another in open combat.

Because of this, vows within a chaotic evil church are haphazard at best. Minor vows may exist, but have little impact, as a member of the clergy cannot be bothered to keep tabs on the everyday actions of his congregation or fellow priests.

Sacred vows are the most common type as they are delivered directly from a divine entity to the mortals under its sway. Still, most clerics of a chaotic evil religion are only required to adhere to one or two sacred vows that are directly related to the current, or future, plans of their deity. These vows may change depending on the whims of the god in question, based on the needs of the god and the uses it has for its priests at any given time.

Mortal vows are almost unheard of in a chaotic evil religion. While the deity would prefer blind obedience from its followers, it is also well aware that its own



unpredictable and destructive nature could never set down in stone the things that it demands of its priests. There is also the consideration of numbers – chaotic evil religions are small, both due to attrition from natural enemies and the lack of individuals with the appropriate mindset, and further reducing the numbers of available clerics will do nothing to support the god's power. While there are certainly a handful of truly mad gods that may demand certain mortal vows from their clerics, it is extremely uncommon.

Chaotic Neutral Vows

With a distinct disregard for organised structure and a moral compass that lacks any real leaning toward self-sacrifice, the chaotic neutral religions always seem on the verge of drifting apart. Gods of this alignment have a difficult time imposing their views on their worshipers; even clerics are given a great deal of latitude in how they represent the church and their deity.

This means that minor vows are not seen in chaotic neutral churches. Even members of the congregation are not expected to follow a set of rules that would restrict their ability to enjoy life. If presented with divine laws for every little thing in the world, most chaotic neutral congregations will break apart and seek out religious guidance from a less oppressive god.

Sacred vows have their place in the chaotic neutral religions, mostly as guideposts to keep the clerics at least pointed somewhat in the right direction. Almost all sacred vows are directly tied to the domains of the cleric's god and exist to further the plans of the god without unduly restricting the actions of the clerics. As long as a cleric in this type of religion stays true to the precepts of his god, there is little danger in violating his sacred vows. In the course of their indoctrination, clerics will generally swear to three to five sacred vows.

Mortal vows may exist in a chaotic neutral religion, but are not common. A religion of this alignment will typically have only a single mortal vow that is a proscription against an act the deity finds particularly repugnant. A deity associated with animals, for instance, may have a mortal vow against the wanton slaughter of animals, while a god associated with magic may require his priests swear to a vow that prevents them from ever destroying a magical item.

Chaotic Good Vows

These religions are very popular with the common folk. The clergy of a chaotic good religion has no interest in oppressing the people under its protection and yet still



believes strongly in protecting and providing for their congregations. This combination of hands-off religious guidance and divine bounty ensures that chaotic good religions thrive wherever they spring up.

Five minor vows is the upper limit for most chaotic good religions – more than that will cause the congregations to feel unduly restricted and may hamper the clerics' ability to pursue faith in the way that they are most comfortable with. Almost all of these minor vows will be restrictions against blatantly evil behaviour, rather than ways in which the religion attempts to control its priests. Some churches have done away with restrictive minor vows, entirely, and instead use minor vows to prompt congregations into acting in ways that are appropriate to the god in question.

Sacred vows are used to encourage clerics to perform good deeds in their communities and spread the word about their god. Most religions of this alignment will require from two to five sacred vows for their clerics and these vows will, as noted above, focus on ways in which the cleric can act to promote the faith rather than restricting those activities the church finds distasteful.

Mortal vows are the most likely to be restrictive within a chaotic good church. They are edicts that spell out the types of behaviour the god will not tolerate and also serve to point out the enemies of the church. Proscriptions against evil actions are by far the most common mortal vows, but there are those gods who also



oppose the stagnation of law with great zeal and require vows to promote chaos or restrict lawful behaviour among their clerics. One to three mortal vows is a good average within a chaotic good church, with a strong emphasis on promoting good behaviours rather than restricting evil actions.

Neutral Evil Vows

With a general disinterest in how goals are actually accomplished, the neutral evil religion is able to focus on the goals themselves. These religions fit comfortably into society, as their members have a healthy respect for law and order that helps them to work together or with individuals outside of the church itself. On the other hand, the congregation and clerics of a neutral evil religion have no problem performing all manner of questionable actions to achieve their ends. Given that the religion promotes evil, this can create a real problem for those that get in their way.

Minor vows are common in these religions and are used primarily to direct the congregation. Five to seven minor vows is typical for a neutral evil church, most of which relate to secrecy or otherwise provide for the safety of the religion and its churches. While clerics of this alignment have no real compunctions about breaking their minor vows, most are set up in such a way that doing so will be directly detrimental to the cleric himself, ensuring that all members of the religion follow them in the name of self-interest. The sacred vows of a neutral evil religion exist primarily to keep the self-interested clerics in line. While they are not as prone to wanton acts of violence as chaotic evil clerics, those of this alignment have a tendency to think of themselves before anything else. Because of this, sacred vows are often divided between restricting unwanted behaviour from the clergy, such as backstabbing higher-ranking church officials to promote your own agenda, while promoting those that are beneficial to the religion - such as backstabbing high-ranking members of opposing churches. In general, six to eight sacred vows are common in neutral evil religions.

Mortal vows are found in about half of all neutral evil religions. They are used by the god at the head of the religion to direct the worst impulses of his clerics in directions where they can do as much harm as possible to opposing religions while still protecting their own religion from exposure or retaliation. There are normally two mortal vows in place for any neutral evil religion, one of which is designed to promote acts of violence or destruction against enemy religions and one that is crafted to encourage clerics to protect their own churches.

Neutral Vows

Neutral religions have the unique position of occupying the middle ground of all other religions. Attempting to dictate lifestyle choices to its followers will result in a loss of congregation members and clerics of a more chaotic bent, while refusing to lay down any religious vows will certainly damage the religions standing with those of a more lawful persuasion. The result is a religion that must offer vows to those who feel they are necessary without unduly punishing those with more liberal views on the nature of religion.

Because of this, minor vows are very popular in neutral religions. A dozen or more minor vows within such a religion is not at all uncommon, allowing clerics and congregations the freedom to choose how they will

The congregation trembled in horror. Why had their god forsaken them? Now, in their hour of greatest need? They looked up towards the altar, bloodied now. Upon it lay the daughter of the town's hetman. She was dead. Standing over her still-warm body was the lead cleric of the temple, Jurathus, and in his hand was a curved, dripping blade.

'The impurity of the temple has been cleansed in the blood of a sinner!' Jurathus announced, his voice echoing through the hall.

There was a wail of pitted anguish from the congregation, as the hetman's wife was unable to contain her grief any longer. Others took in shocked breath, mentally reeling away from the accusation that the girl, barely more than a child, could have somehow been a sinner.

'Be silent!' commanded Jurathus, his tone brooking no dissent; and they became silent.

All except one. He stood, and Jurathus stared in horror. It was Domnios, the Special Investigator of the church. How in the name of any hell had he sat in the congregation unrecognised? Jurathus gestured to his two acolytes, and instantly they rushed towards the intruder, drawing blades. Domnios merely raised a hand and looked towards the holy icon hanging from the temple wall. He whispered a word and the acolytes froze in place, as if turned to solid stone.

'I think your behaviour here merits my personal attention, Jurathus,' said Domnios ominously, his hollow voice sounding like the tolling of an ancient bell. 'Step into my office.'

honour their gods. A side effect of this is the trend toward smaller congregations within each religion. Those who choose to follow the same vows will naturally tend to join with those who share their vows, leading to small, tight-knit communities that form within the greater body of the church. Several congregations may also choose to share the same church with each group holding their own services at different times.

Sacred vows exist to prevent the clergy from splintering in answer to the demands of their congregations. One or two sacred vows that promote unity within the religion and prevent in-fighting between different factions of the faith are common in neutral religions.

Mortal vows are always tied to the domains of the god of a neutral religion and are proscriptions against actions that directly violate a core principle of that deity. A god of wisdom, for instance, may forbid his clerics from ever destroying books or scrolls, while a god of the woodlands may prohibit his clerics from the use of fire. A single mortal vow is the most that can be found in neutral religions, as attempts to place even more restrictions on the members of these religions leads to defections and renunciations. The hazard of a neutral religion is its attractiveness to such a wide variety of individuals, not all of who can ever be made to agree to a single set of guiding principles.

Neutral Good Vows

This alignment's religions are those that promote good over any other concern in life. They believe that caring for the members of their congregation is the primary concern of any religion and other concerns should be secondary. While demanding more structure from their congregation than chaotic good religions, the neutral good churches share much of the same popularity and are able to draw upon both free spirited chaotic followers and staid lawful members of the congregation.

Minor vows are common in neutral good churches, governing simple aspects of church observance such as holidays, marriage rituals, and other observances. They are not typically set up to restrict the actions of their congregation, but rather provide them with a 'correct' way to maintain their faith. Naturally, not all members of the religion will adhere to all the minor vows, but there are enough that most members will find at least a few to adopt. Clerics, on the other hand, are expected to at least know all of the minor vows and to follow as many of them as they can. In neutral good religions, a dozen or more minor vows are not uncommon.

Sacred vows are also quite numerous in a neutral good religion and are used to promote good and punish evil. The domains of the god of a religion figure quite heavily in their sacred vows, providing a structure for the clerics that will guide them in their daily lives. The large number of sacred vows also serves as a sort of



barrier between the congregation and the clerics; the common man is simply unable to learn and observe all the necessary vows, which keeps the number of clerics relatively low and their position respected. Ten sacred vows would not be out of line for a neutral good religion, with priests expected to take at least four of them when they take up the mantle.

Neutral good religions do not favour mortal vows of any type. The more forgiving gods would prefer to give their congregations and clerics a chance to return to the fold rather than simply expelling them for their transgressions, but this is not always possible. For most good religions, then, a single mortal vow related to the domains of their god is taken to ensure that they do not act in a damaging way. This cements the connection between god and cleric, but does not create the harsh dividing line between acceptable and unacceptable behaviour seen in other religions.

Lawful Evil Vows

When presented with the opportunity to grow and recruit members, a lawful evil religion is a powerful force indeed. Its members understand and agree with the necessity to maintain order and channel the often chaotic impulses of the common man. They also believe, however, that the strong should dominate the weak and their religions often become little more than an excuse for the deity to control, through his clergy, a large number of mortals. There are a surprising number of people in any world that are willing to sacrifice their freedom in order to follow a lawful evil religion – they are told exactly what they can and cannot do, absolving them from decisions about their own life entirely.

Lawful evil religions will have a large number of minor vows that are designed to restrict the freedom of the congregation and ensure their loyalty to the institution of the church. All of these vows revolve around controlling various aspects of the members' daily lives, putting ultimate control of the congregation in the hands of the clergy who design the minor vows. Dietary restrictions, required prayer times, and mandated styles of dress and speech are quite common in lawful evil religions. Typically, such minor vows have only tangential connections to the deity the church venerates and are simply ways for the clergy to control the lives of the congregation.

Sacred vows are nearly as plentiful as minor vows and are integral to the religion. Lawful evil deities relish control and use their sacred vows in much the same way as the clergy use minor vows as a way to control those weaker and lower in position than themselves. The

sacred vows for a lawful evil religion are restrictions aimed at preventing priests from falling away from the faith or performing actions that go against the plans of their deity. Common activities forbidden by the sacred vows are working with individuals outside of the faith, using divine powers to assist those who are not members of a congregation, or speaking with clerics of another deity. These vows are draconian and common – a priest can be expected to take no less than a half-dozen sacred vows when joining a lawful evil religion, and perhaps twice that number.

Lawful evil deities despise disobedience and reward it with death or excommunication. A religion of this alignment will have three or more mortal vows, all of which are directly tied to the long-term schemes and domains of the deity that leads them. The exact nature of mortal vows varies from god to god, but they are most often extensions of sacred vows that a deity feels the need to emphasise.

Lawful Neutral Vows

Of all religions, lawful neutral churches are the most bound to tradition. They believe firmly in adhering to the rites and rituals set by those who have gone before and are resistant to changes in their religion. This has produced churches with traditions spanning hundreds, and even thousands, of years without noticeable changes. Such stability reassures many worshipers and helps the lawful neutral churches to retain very large congregations.

Minor vows are ubiquitous in the lawful neutral church and are mostly benign. The majority of these vows have to do with the proper times and methods for observing a host of religious rituals. While these rituals do help to strengthen the bond between follower and deity, they can be quite difficult to follow at all times. Travelling clerics, especially, can feel the pinch of not being able to properly pray at all the required times when in the field or on the road. Still, the vows are not particularly onerous and do not unduly restrict the lifestyle of the congregation members. Fifteen to twenty minor vows would not be uncommon in a lawful neutral religion and the more zealous religions could easily have twice that number.

The sacred vows of a lawful neutral religion are divided down the middle between encouraging certain actions on the part of the clerics and restricting them from acting in a manner inconsistent with the dogma of their religion. Clerics are constantly reminded of their duties to their god and the perils of the world around them. Sample vows encourage them to support the laws of the land, yet chide them for throwing their assistance

behind a good or evil government for any length of time. A lawful neutral religion may have from six to ten sacred vows, and clerics are expected to take them all when ascending to the clergy.

Mortal vows are simply not taken by lawful neutral clerics. Their need for balance and their orderly nature is enough to keep them in tune with their gods' needs and wishes. There are some clerics who voluntarily take mortal vows in order to declare their faith in as strong terms as possible, but there are no requirements for the clergy to do so. Mortal vows are always tailored to the god behind the religion and tend to support the ideas of self-sacrifice and loyalty.

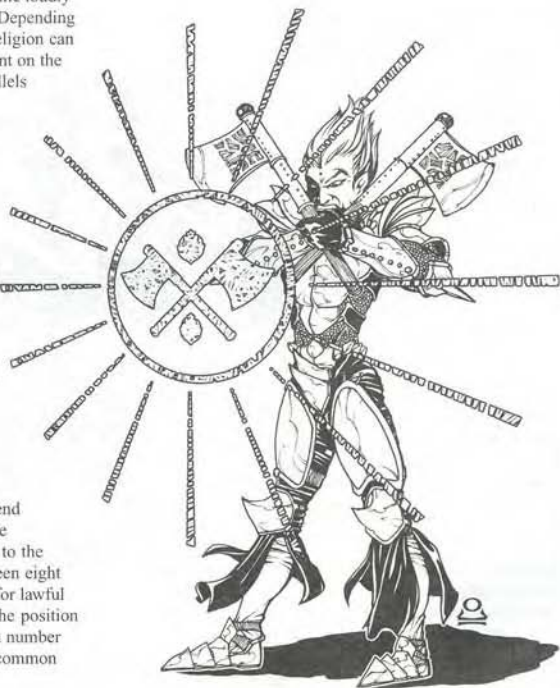
Lawful Good Vows

Of all religions, those of this alignment are the most altruistic and honourable to be found. Yet, for all their well-meaning and good intentions, these religions can be short-sighted and intolerant of those who do not conform to their ideal. When threatened, the lawful good church lashes out with its full might, seeking to quickly destroy those who oppose it while loudly proclaiming its divine right to do so. Depending on your point of view, a lawful good religion can be a great saviour or a terrible force bent on the destruction of their enemies. The parallels between lawful good and lawful evil religions can be disconcerting to members of both sides; religious wars between these two alignments are, perhaps, more common than those between any other religions.

Minor vows in a lawful good religion are designed to promote the virtues of good and condemn the actions of evil. Members of lawful good congregations are urged to help their neighbours in any way they can. They are also threatened with damnation for sins against their church, a method that has proved remarkably effective in maintaining the size of congregations and ensuring their adherence to minor vows. Almost all minor vows for a lawful good church tend towards modifying the behaviour of the congregation to more closely conform to the ideals represented by their god. Between eight and ten minor vows is a good average for lawful good churches – enough to establish the position of the church on important issues but a number that can be easily remembered by the common members of the congregation.

Clerics of lawful good religions are often bound by five or more sacred vows in addition to their minor vows. They are expected to maintain the highest integrity while representing their god and to live in a manner that is acceptable to their religion. These vows restrict them performing certain actions (killing is often proscribed) that are not in keeping with the ways of their god and require them to perform others that are more representative of their deity - charity is a necessity in many such religions. Most clerics of a lawful good religion willingly place their own needs and interests below those of the church, preferring to serve the greater good rather than pursue their own agendas.

Mortal vows are another regular feature of lawful good religions. The gods who support these religions set very high standards for their priests and require them to follow the letter of the religious law along with the



intent. Mortal vows are used to reinforce these behaviours and encourage clerics to pay careful attention to the wishes of their god. Typical mortal vows involve not consorting with evil creatures or refusing to assist a member of the cleric's religion. There are rarely second chances in the eyes of a lawful good god and those that are given require dangerous quests and extreme sacrifice to achieve. Three to five mortal vows are fairly common for priests of a lawful good religion, but eight or even ten such vows are not unheard of in the more extreme religions.

SAMPLE VOWS

While the general attitude and sample number of vows for religions of each alignment are covered above, this section provides more detailed information on the types of vows used by the gods of various domains.

Minor Vows

The vows in this section are those followed, somewhat loosely, in the day-to-day life of a congregation member or cleric. The clergy typically creates these vows to assist the common member of the congregation in remembering his god in his daily activities. Breaking them, while certainly not recommended, is not a grievous sin against the church in most cases. For clerics, close observance of the minor vows is expected, but this is not a divine sanction – if a cleric breaks a minor vow while far from civilisation, he is unlikely to suffer reprimand from his church simply because his infraction is unlikely to be reported to his superiors. In short, these are the types of vows that are meant more to display one's loyalty to the church to the church fathers than to venerate the god of a religion.

It should be noted, however, that any given religion might have any of the following as a sacred or mortal vow mandated by their deity.

Prayer Times: The church has defined specific times of the day (or night) during which the faithful are expected to offer up prayers to the god of their religion. In most cases, prayers are brief affairs lasting no more than ten minutes. Adhering to this vow is simple – pray when you are instructed to pray. Likewise, breaking it is very clearly defined as not praying at the appropriate times. Many religions that require this vow have public areas of worship where the clergy can see which members of their congregation (and which other clerics) are not offering up their devotions to the deity.

Dietary Restriction: The faithful bound by this vow are instructed to avoid the ingestion of certain types of food, typically a particular species of animal. Note that in order for this vow to have any weight, the restricted food must be food in the traditional sense – a lawful good cleric that takes this vow cannot be forbidden to eat human flesh, for example, because that is not something that he would eat in his daily life. Good examples include shellfish, meat, or fruit. Clerics hold true to this vow by not consuming the restricted food or letting it pass their lips in any other way. It can be broken, perhaps inadvertently, by allowing food to be cooked in the same pot previously used to cook the forbidden food. Clerics bound by this vow should take care when travelling in areas where the primary foods are soups or casserole-type dishes in which forbidden foods can be hidden easily.

Dietary Requirement: The inverse of the dietary restriction, this vow requires those bound by it to consume certain types of food on a daily basis. In general, the requirement is for the consumption of either a specific meal or a serving of a specific food at least once each day. The requirement is always a food that is commonly available, for foods that are more difficult or expensive to acquire, the vow should be either sacred or mortal.

Clothing Requirement, Minor: Clerics and members of the congregation are required to wear certain items or colours of clothing.



Headgear, sashes, gloves, even specific robes may be required. In general, items must be worn in a visible location but some religions, particularly those of evil alignment, require members to wear items that can be hidden as long as they are on the person's body. In areas where the religion is restricted by the government or threatened by rivals, this vow may be temporarily relaxed for members of the congregation. Clerics, however, are expected to continue to wear their religious garb in defiance of their enemies.

Obedience: Members of a congregation are expected to obey the directives of their religious leaders. After all, they come to their clerics in search of guidance and must be prepared to abide by it once it is given. Clerics who take this vow are expected to show the same obedience to those above them in the church hierarchy. In turn, their superiors are loathe to abuse the vow, knowing that to do so could result in a schism within the church. In most cases, the vow of obedience indicates that the cleric has a superior who can give him reasonable orders that must be followed.

Religious Observances: Throughout the year, there are times regarded as sacred by different religions. This vow requires the cleric to observe these days, taking time away from adventuring or other activities to devote himself to his church and his faith. One such observance per season is typical of most religions – more than that can place an unreasonable burden on members of the congregation and the adventuring clerics who serve them.

Clothing Requirement, Minor: Clerics and members of the congregation are required to wear certain items or colours of clothing. Headgear, sashes, gloves, even specific robes may be required. In general, items must be worn in a visible location but some religions, particularly those of evil alignment, require members to wear items that can be hidden as long as they are on the person's body. In areas where the religion is restricted by the government or threatened by rivals, this vow may be temporarily relaxed for members of the congregation. Clerics, however, are expected to continue to wear their religious garb in defiance of their enemies.

Ablutions: One or more times each day, the faithful must cleanse themselves in water or another liquid, such as fragrant oils, according to an established ritual. This most often includes rinsing the mouth, washing the hands, and bathing the soles of the feet. The most common vow of this type mandates the ablation before entering any holy place.

Sacred Vows

Sacred vows are those most commonly associated with clerics. They represent the many prohibitions and requirements that must be followed to properly venerate a god and remain in good standing with their faith. Very few members of the general congregation will follow these vows due to their restrictive nature – those with the devotion necessary to adhere to such vows most often end up in the clergy in any case. Unlike minor vows, sacred vows represent the covenant between the divine and the mortal. A cleric who breaks these may find himself bereft of his granted powers and ability to cast spells.

Mortal vows are often very similar to those classified as sacred. The difference lies in the importance a religion places upon them. Those that typify religious doctrine will be sacred vows. Those that form the very core of faith will be classed as mortal vows.

Clothing Requirement, Major: The cleric must wear a particular item of clothing at all times, regardless of whether or not doing so will place his life in danger. The clothing must be clearly visible. Each day that the clothing is not worn counts as a violation of the vow.

Ritual Mutilation: In some religions, the rending of the flesh is seen as a sign of devotion. Circumcisions, radical piercing of the body, and branding are all commonly taken as a part of this vow. As a cleric advances in level, new and more detailed mutilations are inflicted upon his body. These are sometimes, but not always, extremely visible.

Enforced Celibacy: Some clerics are not allowed to take wives, but must instead devote themselves wholly to the church. While there are generally unspoken restrictions on sexual relations attached to this vow, most religions understand the futility of any attempt to completely restrict natural urges.

Required Marriage: There are religions that force their clerics to marry at some point, joining their life to a member of their congregation as a display of their devotion to the church and those they lead. Ending a required marriage will break this vow.

Idolatry: To remind their followers of the god's presence, this vow requires them to keep an idol in their home or on their person at all times. Travellers are required to bring their idols with them on journeys and keep it close to them during the trip.



violating the vow, but a cleric who ever initiates a fatal combat is certain to bring down the wrath of his god on himself.

Thief: Stealing is prohibited by the majority of lawful religions, even those that are evil. While a cleric is justified in retrieving objects that were stolen from his temple or himself, stealing other items is strictly forbidden. Adventuring clerics receive a dispensation from their church to claim treasure from defeated foes, but must donate at least 25% of such loot to the church. These donations do not count as sacrifices.

It would be futile to attempt to catalogue every vow that a religion might require of its priests. View the examples provided here as a starting point for customising the religions in your own campaign. Games Masters and players should work together to create an appropriate set of vows for each character based on the cleric's role within his religion and the nature of his god.

BREAKING A VOW

The vows required of a cleric can be frustrating – all clerics want to follow their vows, but if they were easy to follow they wouldn't be a true display of faith and loyalty to the church. Because of this, it is almost inevitable for a cleric to break a vow during his career. The following sections detail what happens when a cleric violates his vows and how a cleric can get back into the good graces of his church.

Violating a Minor Vow

A cleric who breaks a minor vow is likely in no real danger of conflict with his church. Adventuring clerics are given latitude in these vows as it is known that their dangerous lifestyle may occasionally force them to take actions that would be discouraged in a more sedentary member of the congregation. Flagrant violations of minor vows in sight of a member of the congregation or, worse, a member of the church's clergy may have more dire consequences, however.

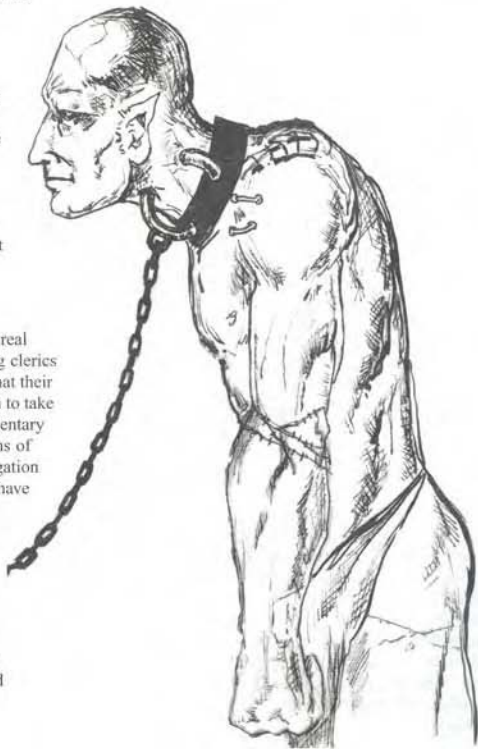
A cleric can safely break one minor vow each week, even if a member of his faith witnesses the transgression. If the church learns that the cleric is breaking more than one vow each week, however, it will levy a fine against the cleric and may go so far as to demand a service from the cleric in order to get back into its good graces.

For the second violation of minor vows within a week, the cleric must donate 10 gp per character level to the church as a gesture of reconciliation.

For the third violation within a week, the cleric must make a larger donation equal to 50 gp per character level as penance.

Clerics who commit more than three transgressions against minor vows in a week will be asked to appear before the elders of the local clergy where he will have to answer for his crimes. The penance for such disregard for the traditions of the church is a fine of 100 gp per character level of the cleric and a required day of service to the church.

It is possible that a cleric might simply refuse to pay the fines or perform the required service as directed by his



church. In this case, the cleric is barred from attending religious services or otherwise making use of the facilities of local temples. Because temples within the same religion communicate regularly, the cleric will soon find himself barred from entering all temples venerating his deity until he makes his penance. Clerics who are the leader of their own temples may find themselves receiving unwelcome visitors from elsewhere in the church's domain – often much more powerful visitors that will forcibly remove the cleric from his position until he can make his penance.

Under no circumstances will the violation of a minor vow negatively impact the cleric – these are mortal contrivances that the deity supports but are not divine compacts worthy of deific punishment. Still, clerics banned from attending religious ceremonies will have a difficult time paying proper homage to their god and may break more vital vows as a result.

Violating a Sacred Vow

When a cleric violates one of his sacred vows, the reaction from his deity is swift and decisive. Clerics are instantly aware when such a vow has been broken and feel the consequences immediately. There are three possible penalties for a cleric that violates a sacred vow:

Loss of Spells

The cleric immediately loses access to the highest level spells that he can normally cast. Any spells of this level remaining for the day are lost and the cleric cannot gain more spells until he has been redeemed.

Loss of Granted Powers

The cleric's granted powers are stripped away by his deity and will not return until the cleric is once more in its good graces. Any remaining uses of the granted power are lost and the cleric will be unable to call upon the power again until his crimes have been pardoned.

Divine Rebuke

The cleric suffers a –1 divine penalty to all attack and damage rolls, saves, and skill or ability checks. This penalty remains in place until the cleric has paid his penance.

Games Masters are encouraged to come up with new and inventive ways to punish clerics who fall from grace – after all, if you were a deity would you allow snivelling little mortals to break your laws with impunity?

If a cleric transgresses against the same or another sacred vow before he receives absolution for his first sin, then he is considered to have broken a mortal vow, as shown below.

Violating a Mortal Vow

Transgressions against a mortal vow are a savage breach of the connection between the divine and the mortal. Any cleric who steps across the line in this way will receive the instant contempt of his god and may find himself cast out from his religion permanently.

The instant that a cleric violates a sacred vow he loses all clerical abilities; his god strips any remaining spells from him and will grant no others, his granted powers are torn from his soul, and he no longer has power over undeath. In short, the character is effectively no longer a cleric and may not draw upon those powers that are normally available to members of that class. Until the character has returned to the path of his religion and received the appropriate forgiveness, he may not advance as a cleric of this religion at all (see The Fallen chapter).



A character cannot violate more than one mortal vow – the first transgression effectively removes any vows between the cleric and his deity. While a cleric may certainly violate the same or another mortal vow once he has been returned to the good graces of the church, he cannot break more than one vow at a time.

PENANCE

As noted above, it is a relatively simple task for a cleric to repent for transgressions against minor vows: a fine is paid, forgiveness is asked and granted, and the cleric goes on with life. But when a sacred or mortal vow is sundered, the cleric's road back to the path of the righteous may be long and arduous.

Sacred Vow Penance

While not as severe as breaking a mortal vow, the violation of a sacred vow is a crucial event in a cleric's life and represents a weakening of the bond he shares with his deity. To recover from this, the cleric must take part in a cleansing ritual performed within a temple of his faith. The ritual itself is generally lengthy and rife with symbolism, but will always succeed in reuniting the cleric with his deity.

However, before performing the ritual, the clerics of a temple will certainly secure certain promises from their fallen brother. In most cases, these take the form of a promised task to be performed or an extravagant gift to the church. If a gift is request, it must be worth at least 300 gold pieces per character level of the cleric paying the penance and must come from the cleric's personal wealth. While raw gold or gems are certainly acceptable to the church, many temples will require the delivery of a magical item or object of religious significance instead.

Tasks assigned to clerics that seek redemption are often dangerous and require the cleric to either work against an enemy religion or aid the temple in some risky venture. Raids deep into enemy-held territory to retrieve a religious relic, the violent retaking of a sacred site, or even assassination of an important religious leader are all likely tasks given to a repenting cleric.

A cleric repenting for a transgression against a sacred vow does not require the casting of an *atonement* spell – while he has broken the laws of his religion, he has not made himself a pariah. However, a cleric who is redeemed by other clerics of his faith, but then goes back on his promise to perform service or offer a donation, is considered to have broken a mortal vow and immediately suffers all of the appropriate penalties.

If a cleric breaks a sacred vow and then breaks a mortal vow before he has a chance to pay the penance for his first transgression, he must first clear the taint of the mortal sin before he can be given penance for his violation of the sacred vow.

Mortal Vow Penance

Returning to the bosom of the faith after such a drastic crime against its god is a difficult task. While most religions will allow a cleric to return, provided he appears sincere in his desire to do so, they will require a great task to be completed before he is accepted back into the fold.

The first step in redemption for breaking a mortal vow is accepting a *quest* from the church. This is often a very dangerous, very time-consuming trial that will test the cleric sorely. Because of the extreme danger involved, as well as the possible benefits to the church if the cleric succeeds the cleric's granted powers, spell casting ability and power over the undead will be returned to him prior to the quest. However, the cleric will not be able to gain experience during this time – all that he learns during his arduous journey is applied to reconnecting himself with his deity.

The *quests* given to clerics who have broken their divine vows are often suicidally difficult. Destroying an entire orich tribe, annihilating a major temple of an opposing god, or even seizing control of an important political entity are all possible tasks. Whatever the exact nature of the quest, it must have a real chance of failure and must directly benefit the church and the goals of its god.

If the cleric succeeds in his *quest*, other clerics will then cast the *atonement* spell for him, returning him to good standing with his god and the members of his religion. At this point, the cleric is once again able to gain experience from his activities.

Games Masters should be careful that repeat offenders are not getting off too lightly with their penance.

While breaking a sacred vow once a year may be permissible, a cleric who transgresses against his mortal vows more than once may find himself unable to receive penance or *atonement*. The gods do not take lightly to those who flaunt their disobedience, and clerics should be well aware of the dangers of taunting divine rebuke.



DOMAINS OF THE GODS

Though all gods are different, virtually all offer their clerics some power in exchange for their obedience and adherence to divine law. For ease of use, these powers and granted abilities are categorised into Domains, universal concepts that are used to define the aspects of power that a god represents and the abilities he provides to his clerics. In this chapter, ways to use the existing and new domains to reinforce the concept of the gods and their relationships to their clerics are presented, along with the new concept of minor domains.

In general, domains reflect aspects of a god. They provide clerics with abilities and spells in keeping with how the god wishes to be represented to his faithful followers and to outsiders. Unfortunately, domains can be too general to really describe some of the gods who grant them. Estates are an answer to this – each estate provides a handful of spells that exemplify a more focused area of power than the domain from which they are derived. When an estate is chosen, it replaces all odd-level spells in the domain from which it is derived. The cleric retains all of the even numbered domain spells, as well as the granted power from the domain itself. A cleric may not choose more than one estate for each domain. The following estate

descriptions are provided as building blocks for those Games Masters and players that wish to flesh out the religions in their campaign and offer more choices for clerics.

Spells marked with an asterisk are detailed later in this book.

Air Domain

Estate of Wind

This estate provides clerics with the freedom of the wind, allowing them to move through the world like the breeze itself. This minor domain is also suitable for those gods who specialise in travel or liberty.

3. **Freedom of Movement:** Subject moves normally despite impediments.
5. **Solid Fog:** Blocks vision and slows movement.
7. **Wind Walk:** You and your allies turn vaporous and travel fast.
9. **Freedom:** Releases creature suffering imprisonment.

Estate of Tempest

This estate is often used by priests of those gods closely linked to storms, including those with ties to thunder and/or lightning.

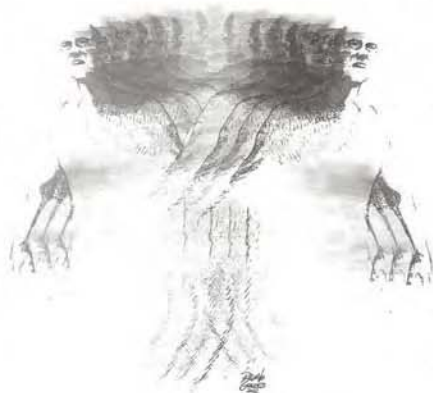
3. **Ice Storm:** Hail deals 5d6 damage in cylinder 40 ft. across.
5. **Control Wind:** Change wind direction and speed.
7. **Erosion*:** Destroys crops and prevents vegetation from growing.
9. **Storm of Vengeance:** Storm rains acid, lightning, and hail.

Animal Domain

Estate of the Beast

The estate of beast calls upon the destructive power of animals to thwart the enemies of the cleric. This estate is most commonly granted by deities of a primal nature as well as those deities that see animals as tools to be dominated and used rather than as allies.

3. **Summon Swarm:** Summons swarm of small crawling or flying creatures.
5. **Awaken:** Animal or tree gains human intellect.



7. **Summon Nature's Ally VIII:** Calls creature to fight.

9. **Shambler:** Summons 1d4+2 shambling mounds to fight for you.

Estate of the Wild

Deities that are animalistic themselves or who are associated with a specific type of animal ally most often grant this estate. It is for any religion in which animals are seen as either divine themselves or as divinely sanctioned allies of the faithful.

3. **Phantom Steed:** Magical horse appears for 1 hour/level.

5. **Mordenkainen's Faithful Hound:** Phantom dog can guard, attack.

7. **Totem Animal *:** Imbues the cleric with enhanced abilities.

9. **Sympathy:** Object or location attracts certain creatures.

Chaos Domain

Estate of Chance

Gods related to randomness or unpredictable fortune often grant the estate of chance. Clerics who adopt this estate represent the fickleness of the divine and their abilities are unpredictable at best.

3. **Blink:** You randomly vanish and reappear for 1 round/level.

5. **Rainbow Pattern:** Lights prevent 24 HD of creatures from attacking or moving away.

7. **Prismatic Spray:** Rays hit subjects with variety of effects.

9. **Prismatic Sphere:** As prismatic wall, but surrounds on all sides.

Estate of Decay

When all order is removed from a system, it begins to decay, breaking down and falling apart as entropy takes its toll. Gods who grant this estate are often fatalistic and bring messages of the inevitable doom that is the fate of all things.

3. **Rotbreath *:** Caster exhales a damaging fog.

5. **Transmute Rock to Mud:** Transforms two 10-ft. cubes/level.

7. **Destruction:** Kills subject and destroys remains.

9. **Mord's Disjunction:** Dispels magic, disenchant magic items.

Death Domain

Estate of Execution

While killing for its own sake is an undeniably evil act in most cases, there are times when a death is called for by mortal or divine law. Clerics who adopt this estate serve deities that believe in justice and the judgement of those who do wrong.

3. **Vampiric Touch:** Touch deals 1d6/two caster levels; caster gains damage as hp.

5. **Harm:** Subject loses all but 1d4 hp.

7. **Finger of Death:** Kills one subject.

9. **Spectral Gallows *:** Tentacles strangle targets in area of effect.





Estate of Graves

Gods who are concerned more with what happens after death, rather than death itself, often grant this estate to their followers. Dealing both with creating and destroying undead, this estate is found in use in both good and evil religions.

- 3. Halt Undead:** Immobilises undead for 1 round/level.
- 5. Antilife Shell:** 10-ft. field hedges out living creatures.
- 7. Control Undead:** Undead don't attack you while under your command.
- 8. Soul Bind:** Traps newly dead soul to prevent resurrection.

Destruction Domain

Estate of Murder

Gods who revel in the wanton destruction of life grant this estate, providing their clerics with the tools they need to snuff out lives wherever they find them. While

this estate is most often granted by the powers of evil, more than one good deity provides the powers of this estate to holy assassins trained to target enemy priests.

- 3. Hold person:** Holds one person helpless for 1 round/level.
- 5. Slay Living:** Touch attack kills subject.
- 7. Destruction:** Kills subject and destroys remains.
- 9. Wail of the Banshee:** Kills one creature/level.

Estate of Rupture

Where the estate of murder focuses on the annihilation of life, the estate of rupture centres on the destruction of objects and structures. Clerics armed with the spells of this estate specialise in siege warfare and terrorism, using their divine power to lay waste to enemy and civilian dwellings and armaments.

- 3. Stone shape:** Sculpts stone into any form.
- 5. Material Disruption *:** Damages weapons and armour.
- 7. Destruction:** Kills subject and destroys remains.
- 9. Earthquake:** Intense tremor shakes 5-ft./level radius.

Earth Domain

Estate of Depths

This estate provides clerics with power over the dark caverns and hidden spaces deep below the surface of the earth. A favourite estate of the gods of dwarves and other subterranean dwellers, these spells are also often granted to those who must battle the creatures lurking within the earth.

- 3. Meld into stone:** You and your gear merge with stone.
- 5. Passwall:** Breaches walls 1 ft. thick/level.
- 7. Cavernous Travel *:** Transports creatures underground.
- 9. Time Stop:** You act freely for 1d4+1 rounds.

Estate of Material

Gold, gems, iron, stone, and other materials are all brought up from the lands below and the spells of this estate are related to this aspect of the earth domain.

Xanthus checked for the hundredth time. Every item was in place. It was perfect. Everything was ready. He looked across at the writing table. All was ready. The time was now right to produce the document that would damn his enemy to whatever hell such weak gods kept for those that failed them. He chuckled nastily in anticipation. Why any would pick another deity was beyond him.

The door suddenly swung open. 'I've just brought you a mug of...' the servant's voice tailed off as he slipped on a rug that he did not even know his master owned. Performing an impressive splits, the servant crashed towards the ground, losing grip of the wine goblet as he did so.

Xanthus watched in horror as his carefully prepared room became splattered in red wine. He looked around furiously, to where the hapless man lay upon the floor. He drew his ceremonial dagger quietly.

'No need to get up,' he said.

Gods with a focus on structure and stability often grant this estate.

3. **Keen Edge:** Doubles normal weapon's threat range.
5. **Wall of Stone:** 20 hp/four levels; can be shaped.
7. **Wall of Iron:** 30 hp/four levels; can topple onto foes.
9. **Repel Metal or Stone:** Pushes away metal and stone.

Evil Domain

Estate of Crime

The gods who grant this estate promote larceny and other criminal behaviours in their clerics and followers. Armed with these spells, the clerics are able to commit all manner of crimes in the names of their deities.

3. **Improved Invisibility:** Subject is invisible for 10 min./level or until it attacks.
5. **False Vision:** Fools scrying with an illusion.
7. **Shadow Walk:** Step into shadow to travel rapidly.
9. **Thief Soul *:** Caster gains the skills of a dead rogue.

Estate of Pain

Torture and violence are part and parcel of most fantasy worlds and, whether you are a goblin shaman or a human priest, there are times when it is necessary to coerce your enemies into telling you what you want to know.

3. **Agony *:** Target suffers intense pain and subdual damage.

5. **Harm:** Subject loses all but 1d4 hp.

7. **Forcecage:** Cube of force imprisons all inside.

9. **Energy Drain:** Subject gains 2d4 negative levels.

Fire Domain

Estate of Conflagration

Fire can be a healing, warming presence that makes life both simpler and more comfortable. This estate deals not with the tame fire used by men, but the uncontrolled infernos that can turn a man to ash in the blink of an eye.



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- 3. Fire Trap:** Opened object deals 1d4 +1/level damage.
- 5. Flame Strike:** Smites foes with divine fire (1d6/level).
- 7. Fireball:** 1d6 damage per level, 20-ft. radius.
- 9. Delayed Blast Fireball:** 1d8 fire damage/level; you can delay blast for 5 rounds.

Estate of Purification

This aspect of the fire domain focuses on the healing aspects of flame – the heat that cleanses the taint of corruption or the stench of infection from its target. Of course, the fire often does a great deal of damage in the purification process.

- 3. Dispel Evil:** +4 bonus against attacks by evil creatures.
- 5. Hallow:** Designates location as holy.
- 7. Healing Flame *:** Heals the caster's allies within a certain area.

- 9. Mass Heal:** As heal, but with several subjects.

Good Domain

Estate of Assistance

The support role of clerics is emphasised by the spells of this estate, which are granted by those deities that stress teamwork and aid over direct action or violence.

- 3. Shield Other:** You take half of subject's damage.
- 5. Imbue with Spell Ability:** Transfer spells to subject.
- 7. Heroes' Feast:** Food for one creature/level cures and blesses.
- 9. Miracle:** Requests a deity's intercession.

Estate of Righteousness

This estate represents the aspects of deities concerned with the divine rightness of a religion's actions.

Bolstered by the powers of this estate, clerics are assured of the godly sanction for their actions.

- 3. Helping Hand:** Ghostly hand leads subject to you.
- 5. Righteous Might:** Your size increases, and you gain +4 Str.
- 7. Symbol:** Triggered runes have array of effects.
- 9. Avatar *:** Summons an avatar of the caster's god.

Healing Domain

Estate of Cures

While the healing domain is concerned with the repair of physical injuries of all types, this estate provides the specialised magic necessary to combat disease, both magical and mundane.

- 3. Remove Disease:** Cures all diseases affecting subject.
- 5. Restoration:** Restores level and ability score drains.
- 7. Greater Restoration:** As restoration, plus restores all levels and ability scores.
- 9. True Resurrection:** As resurrection, plus remains aren't needed.

Estate of Antivenin

This estate gives clerics the abilities they need to thwart the progress of poisons and prevent the use of toxins against the faithful.

- 3. Negative Energy Protection:** Subject resists level and ability drains.
- 5. Neutralise Poison:** Detoxifies venom in or on subject.
- 7. Greater Restoration:** As restoration, plus restores all levels and ability scores.
- 9. Drowning Poison *:** Kills those who use/carry poison and detoxifies all poison in area.



Knowledge Domain

Estate of Intuition

The mind works in mysterious ways, and the spells of this estate allow it to plumb the murky waters of intuition to reveal knowledge previously hidden.

- Locate Object:** Senses direction toward object (specific or type).
- Discern Lies:** Reveals deliberate falsehoods.
- True Seeing:** See all things as they really are.
- Discern Location:** Exact location of creature or object.

Estate of Secrets

Not all information should be available to everyone and the gods who provide the spells of this estate believe that it is their duty to ensure that dangerous or damaging information is kept out of the hands of undeserving mortals.

- Obscure Object:** Masks object against divination.
- Confusion:** Makes subject behave oddly for 1 round/level.
- Maze:** Traps subject in extradimensional maze.
- Mindcrypt *:** Creates a trap in the caster's mind.

Law Domain

Estate of Order

Religions that favour this estate believe that everything in life has a place and that evil only prospers when the divine order is disturbed. Judicious use of these spells can be used to return things to their natural order, or to at least minimise the effects of chaos.

- Dimensional Anchor:** Bars extradimensional movement.
- Planar Binding:** As lesser planar binding, but up to 16 HD.
- Banishment:** Banishes 2 HD/level extraplanar creatures.
- Imprisonment:** Entombs subject beneath the earth.

Estate of Decree

As is often the case, the clerics who accept this estate believe that they, guided by their deity, should be the ones to establish the laws of the land. The spells of this estate help them to establish their dominance over others.

- Hold Person:** Holds one person helpless for 1 round/level.
- Dominant Person:** Controls humanoid telepathically.
- Exalted Domination *:** Allows domination of multiple persons or monsters.
- Soul Bind:** Traps newly dead soul to prevent resurrection.

Luck Domain

Estate of Fortune

Deities that grant this estate encourage those who follow them to trust in divine luck to see them through and provide these spells to help their clerics demonstrate the power of good fortune.

- Remove Curse:** Frees object or person from curse.
- Death Ward:** Grants immunity to death spells and effects.
- Contingency:** Sets trigger condition for another spell.
- Miracle:** Requests a deity's intercession.

Estate of Ill-Omen

When the enemies of the church believe they have the faithful under the hammer, clerics with this estate can often tip the balance by provoking a run of bad luck for their oppressors.

- Bestow Curse:** -6 to an ability; -4 on attacks, saves, and checks; or 50% chance of losing each action.
- False Vision:** Fools scrying with an illusion.
- Misfortune *:** Inflicts a -6 penalty to target's attack and damage rolls, skill checks, and saves.
- Antimagic Field:** Negates magic within 10 ft.



Magic Domain

Estate of Augmentation

Clerics use the spells from this estate to improve the abilities of themselves and the faithful to increase their odds of success during divinely mandated missions.

- Greater Magic Weapon:** +1 bonus/three levels (max +5).
- Permanency:** Makes certain spells permanent; costs XP.
- Regenerate:** Subject's severed limbs grow back.
- Shapechange:** Transforms you into any creature, and change forms once per round.

Estate of Weakness

Clerics attuned to this estate use their granted powers to weaken their opponents, crippling their ability to hinder the faithful.

- Confusion:** Makes subjects behave oddly for 1 round/level.
- Feeblemind:** Subject's Int drops to 1.
- Crippling Fog *:** Summons fog that causes ability damage.
- Imprisonment:** Entombs subject beneath the earth.

Plant Domain

Estate of Nature's Force

The powers of this estate are attuned to the wild aspects of nature, the thick, lush growth of the deep jungle and the creeping destruction of lichens and hidden roots.

- Snare:** Creates a magical booby trap.
- Hallucinatory Terrain:** Makes one type of terrain appear like another (field into forest, etc.).
- Liveoak:** Oak becomes treant guardian.
- Maze:** Traps subject in extradimensional maze.

Estate of Cultivation

This estate assists clerics in taming the powers of the forest and wilderness, bending it to their will and focusing its energies in directions that are beneficial to the cleric and his congregation.

- Diminish Plants:** Reduces size or blights growth of normal plants.
- Antiplant Spells:** Keeps animated plants at bay.
- Cultivation *:** Creates cultivated fields from wilderness.





Estate of Avoidance

The best way to keep from being harmed is to be somewhere else when an attack arrives. Clerics of this estate specialise in moving themselves or their allies out of harm's way, letting the danger pass by without incident.

- 3. **Blur:** Attacks miss subject 20% of the time.
- 5. **Improved Invisibility:** As invisibility, but subject can attack and stay invisible.
- 7. **Mislead:** Turns you invisible and creates illusory double.
- 9. **Relocation *:** Transport religious creatures to friendly temple.

Strength Domain

Estate of Might

The spells of this estate provide the cleric with the strength and determination to smite his foes and lay waste to the holdings of his enemies.

- 3. **Enlarge:** Object or creature grows +10%/level (max +50%).
- 5. **Spell Resistance:** Subject gains +12 +1/level SR.
- 7. **Statue:** Turns subject creature into statue.
- 9. **Earthquake:** Intense tremor shakes 5-ft./level radius.

Estate of Power

Gods who favour this estate are concerned with more ephemeral forms of strength than simple muscular might. These spells assist clerics in improving their magical capabilities and cowing others with displays of their divine strength.

- 3. **Protection from Elements:** Absorb 12 damage/level from one kind of energy.
- 5. **Divine Power:** You gain attack bonus, 18 Str, and 1 hp/level.
- 7. **Power Word, Stun:** Stuns creature with up to 150 hp.

- 9. **Obedient Growth *:** Forces vegetation to grow into desired formations.

Protection Domain

Estate of Deflection

This estate specialises in turning danger away from the targets of its spells, protecting them by redirecting the forces of violence.

- 3. **Magic Vestment:** Armour or shield gains +1 enhancement/three levels.
- 5. **Forbiddance:** Denies area to creatures of another alignment.
- 7. **Spell Turning:** Reflect 1d4+6 spell levels back at caster.
- 9. **Prismatic Sphere:** As prismatic wall, but surrounds on all sides.



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9. Power Word, Kill: Kills one tough subject or many weak ones.

Sun Domain

Estate of Life

In the iconography of many religions, the sun is a source of life and living energy. The spells of this estate promote this aspect of the sun, giving clerics a stronger grasp over the grave.

3. Negative Energy Protection: Subject resists level and ability drains.

5. Healing Circle: Cures 1d8 +1/level damage in all directions.

7. Resurrection: Fully restore dead subject.

9. True Resurrection: As resurrection, plus remains aren't needed.

Estate of Sunset

Where the sunrise brings on new beginnings, the sunset denotes an ending. Gods who grant the spells of this estate urge their clerics to help in bringing on the natural ending of any cycle, including the circle of life.

3. Gentle Repose: Preserves one corpse.

5. Magic Jar: Enables possession of another creature.

7. Dictum: Kills, paralyzes, weakens, or dazes non-lawful subjects.

9. Time Stop: You act freely for 1d4+1 rounds.

Travel Domain

Estate of Pathfinders

This aspect of the travel domain is granted to those clerics who must travel across wild places and through forbidding frontiers. Its spells offer insight into the proper direction to travel and offer some protection from dangerous encounters in the wild.

3. Water Walk: Subject treads on water as if solid.

5. Ethereal Jaunt: You become ethereal for 1 round/level.

7. Etherealness: Travel to Ethereal Plane with companions.

9. Teleportation Circle: Circle teleports any creature inside to designated spot.

Estate of Discovery

Clerics who take this estate as their own travel the world in search of undiscovered ruins or strange relics that may hold the key to religious insight. The spells of this estate point them in the right direction to begin their search and assist them in unravelling the mysteries they find.

3. Scrying: Spies on subject from a distance.

5. Prying Eyes: 1d4 floating eyes +1/level scout for you.

7. Vision: As legend lore, but quicker and strenuous.

9. Revelation *: Reveals information about the area to the caster.

Trickery Domain

Estate of Lies

Trickster gods are prone to lying, and their priests must often do the same. This estate provides spells that aid deception in all its forms.



- Confusion:** Makes subjects behave oddly for 1 round/level.
- Mind Fog:** Subjects in fog get -10 Wis, Will checks.
- Veil:** Changes appearance of group of creatures.

- Sympathy:** Object or location attracts certain creatures.

Estate of Illusion

The spells of this estate focus on tricking the mind and the senses, creating illusions to fool the unbeliever and aid the faithful.

- Invisibility Sphere:** Makes everyone within 10 ft. invisible.
- Permanent Image:** Includes sight, sound, and smell.
- Mass Invisibility:** As invisibility, but affects all in range.
- Screen:** Illusion hides area from vision, scrying.

War Domain

Estate of Ambush

Many battles are won before the enemy is aware that it is in danger. The spells of this estate help clerics to strike with stealth and accuracy, bringing woe to their unsuspecting foes.

- Nondetection:** Hides subject from divination, scrying.
- False Vision:** Fools scrying with an illusion.
- Spellstaff:** Stores one spell in wooden quarterstaff.
- Time Stop:** You act freely for 1d4+1 rounds.

Estate of Berserk

There are times when a battle is won through sheer ferocity and disregard for safety. The spells of this estate are used by clerics of war gods to urge their allies into reckless, last-ditch assaults to snatch victory from the slaving jaws of defeat.

- True Strike:** Adds +20 bonus to your next attack roll.

- Righteous Might:** Your size increases, and you gain +4 Str.

- Destruction:** Kills subject and destroys remains.

- Implosion:** Kills one creature/round.

Water Domain

Estate of Drowning

The horror of every sailor, drowning can be visited on the cleric's enemies regardless of whether or not they are near any water at all. With the spells of this estate, clerics can fill lungs with water or even summon a roaring flood to wash away the unbeliever.

- Water Walk:** Subject treads on water as if solid.
- Lung Burst *:** Fills target's lungs with water.
- Oedema *:** Water fills the empty spaces of the targets' bodies.
- Deluge *:** Summoned water floods area.

Estate of Blood

Just as the moon calls to the ocean, so the ocean calls to the blood of men. The spells of this estate affect the red water of the body, forcing it to obey the whims of the cleric.

- Thin Blood *:** Increases vulnerability of target to damage.
- Slay Living:** Touch attack kills subject.
- Regenerate:** Subject's severed limbs grow back.
- Energy Drain:** Subject gains 2d4 negative levels.



DIVINE SPELLS

This chapter contains a small treasure trove of new divine magic spells. While the spells themselves originate with the estates in the preceding chapter, they can also be assumed to belong to the domains from which they were derived.

Agony

Necromancy

Level: Clr 3, Evil (Pain) 3, Wiz/Sor 5.

Components: V, S.

Casting Time: 1 action.

Range: Touch.

Target: One creature with fewer hit dice than the cleric.

Duration: One round per level of the cleric.

Saving Throw: Will negates.

Spell Resistance: Yes.

This spell allows the caster to cause inestimable pain to a target with a successful melee touch attack. If the touched creature fails its Will save, it suffers an

immediate 1d8 points of subdual damage and an additional 1d8 points of subdual damage each round thereafter until the spell ends. A successful Will save at the time of the touch attack negates the spell entirely. Creatures affected by this spell scream in pain for the entire duration, and suffer a -1 penalty to all attack rolls and skill checks due to their distracted state.

Avatar

Conjuration [Summoning]

Level: Clr 9, Good (Righteousness) 9.

Components: V, S, M.

Casting Time: 1 round.

Range: Close (25 ft. + 5 ft./level of the caster).

Effect: One summoned avatar.

Duration: 1 round/level.

Saving Throw: None.

Spell Resistance: No.

Casting this spell summons an avatar of the caster's deity, a glowing shadow of the god's power that rises up to smite unbelievers. All individuals within 50 ft. of the avatar suffer the effects of the *fear* spell (no save allowed) as if a 20th level wizard cast it. In addition, any member of an enemy faith within 50 ft. of the avatar automatically suffer 2d8 points of damage each round until they move out of the area.

Material component: A sacrifice appropriate to the caster's god valued at 500 gp or more. The sacrifice is wholly consumed during the casting of the spell and does not have to be ritually offered as outlined on p102.

XP Cost: 500

Cavernous Travel

Transmutation [Teleportation]

Level: Clr 7, Earth (Depths) 7, Drd 8.

Components: V, S.

Casting Time: 1 action.

Range: Touch.

Area: Circle up to 20 ft. radius that transports those who activate it.

Duration: 20 minutes/level (D).

Saving Throw: None.

Spell Resistance: No.

When this spell is cast, it creates a glowing circle of black light upon the ground or other horizontal surface large enough to contain the entire circle. Any creature that steps into the circle is instantly transported to a designated spot underground. The destination must lie within the grounds of a temple dedicated to the



caster's deity and have been visited at least once by the caster in question. Note that for the duration of this spell, any creature transported by the spell can elect to return to the location of the original circle.

Crippling Fog

Necromancy

Level: Clr 7, Magic (Weakness) 7, Wiz/Sor 8.

Components: V, S.

Casting Time: 1 action.

Range: Medium (100 ft. + 10 ft./level).

Effect: Cloud spreads 50 ft. wide and 10 ft. high.

Duration: 1 minute/level.

Saving Throw: See text.

Spell Resistance: Yes.

This spell creates a glistening cloud of purple fog that stinks of mold and old leather. Any creature within the fog must make a Fortitude save or suffer 1 point of temporary ability damage to their highest physical ability each round. Creatures within the fog must make a new Fortitude save each round or suffer damage as noted above.

Cultivation

Transmutation

Level: Clr 7, Plant (Cultivation) 7, Drd 6.

Components: V, S.

Casting Time: 1 action.

Range: Touch.

Effect: Two-mile radius centered on cleric.

Duration: Instantaneous.

Saving Throw: No.

Spell Resistance: No.

Casting this spell converts wilderness within the area of effect into cultivated fields sown with crops appropriate for the area. Note that this spell has no effect in forested areas and does not increase the rate of growth in the cultivated fields it produces. The fields will produce a bountiful harvest at the appropriate time, however, with four times the normal amount of food produced for the area.

Deluge

Conjuration

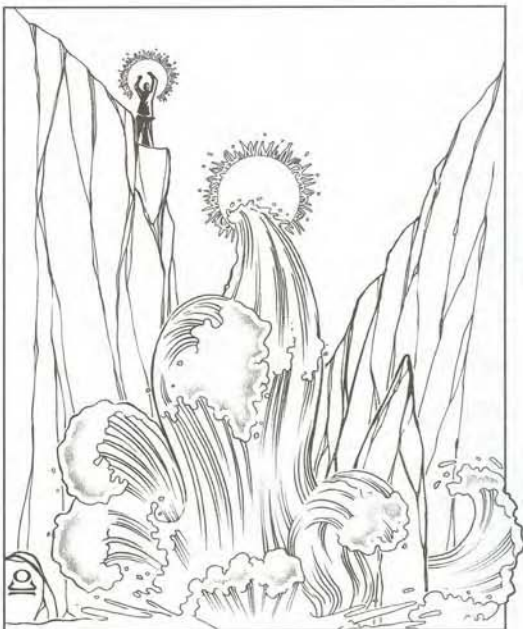
Level: Clr 9, Drd 9, Water (Drowning) 9.

Components: V, S, DF.

Casting Time: 5 rounds.

Range: Long (400 ft. + 40 ft./level).

Effect: 50 ft.-radius spread, 20 ft. high.



Duration: One round/level.

Saving Throw: Reflex half (see text).

Spell Resistance: Yes.

This spell causes a frigid flood of water to wash into the area of effect from a sparkling portal in mid-air. The water spreads out to the limits of the spell's area of effect and then rises to a level of 20 ft., swirling violently all the while. Creatures that make their Reflex save are able to get to the surface of the water and stay there, suffering only half damage from the violent action of the water and the debris it crashes into them. Other characters immediately suffer a loss of 2d8 points of damage in the initial round and an additional, cumulative 1d8 hit points of damage each round thereafter. Thus, characters suffer 2d8 hit points of damage on the first round, then 3d8 hit points of damage in the second round, then 4d8 hit points of damage in the third round, and so on. When this spell ends, the water dissipates in a rainbow mist, leaving the affected area dry, if a bit disordered.

Drowning Poison

Transmutation

Level: Clr 9, Drd 8, Healing (Antivenin) 9.

Components: V.

Casting Time: 1 action.

Range: Touch.

Area: 100 ft. radius circle centered on caster.

Duration: Instantaneous.

Saving Throw: Fort negates.

Spell Resistance: Yes.

When this spell is cast, any creature within the area of effect of 10 HD or less and is either carrying poison or has a natural poisonous attack must make an immediate Fortitude save or die as the very poison it intends to use suddenly fills its veins to overflowing. If the creature's save is successful, it suffers no damage but any poison on or within its body is rendered inert for a period of 48 hours, after which it returns to normal potency.

Erosion

Conjuration

Level: Air (Tempest) 7; Clr 7.

Components: V, S.

Casting Time: 1 action.

Range: Touch.

Target: One-mile-radius circle, centered on caster.

Duration: 1d6 days

Saving Throw: None

Spell Resistance: No

When this spell is cast, the winds sweep in low to the ground, shredding leafy vegetation and stripping away layer after layer of fertile top soil. Any crops in the field are leveled by violent dust devils that strip leaves from stalks and fruits from the trees. The devastation is so severe that no crops will grow in the area for one year.

Exalted Domination

Enchantment (Compulsion)[Mind-Affecting]

Level: Clr 9, Law (Decree) 9.

Components: V, S.

Casting Time: 1 action.

Casting Time: 1 action.

Range: Medium (100 ft. + 10 ft./level).

Area: Burst (5 ft./level).

Duration: 1 day/level.

Saving Throw: Will negates.

Spell Resistance: Yes.

As *dominate person*, except that the spell affects all creatures within the area of effect up to a total number of hit dice or levels equal to the cleric's level.

Healing Flame

Conjuration

Level: Clr 7, Fire (Purification) 7, Drd 8.

Components: V, S, M.

Casting Time: 1 action.

Range: Self.

Area: 5' radius emanation centered on caster.

Duration: 1 round/level (D).

Saving Throw: Will (harmless).

Spell Resistance: Yes (harmless).

When this spell is cast, any open flame (such as a torch or candle) held by the caster expands into a diffuse, warm light that fills the area affected by the spell. Any allied individual that spends a full round within the spell's area of effect is immediately healed for 1d4 + caster's Wisdom modifier hit points of damage. This healing occurs at the end of every full round the character spends in the area of effect.

Material component: A votive candle.



Lung Burst

Conjuration

Level: Clr 5, Drd 6, Water (Drowning) 5.

Components: V, M.

Casting Time: 1 action.

Range: Touch.

Target: One living creature.

Duration: One round/level.

Saving Throw: Fort negates.

Spell Resistance: Yes.

After casting this spell, the caster must discharge its effect by making a melee touch attack. If the target fails their Fortitude save, their lungs begin to fill with seawater, causing 1d8 points of subdual damage each round.

The target is allowed a saving throw at the beginning of each round, with a success indicating their ability to hack and cough the water out of their lungs, freeing them from the spell's effects. Note that target creatures must possess a respiratory system to be affected by this spell. Creatures such as oozes, slimes, molds, and plant-based creatures, while certainly living, do not possess lungs and are immune to this spell.

Material component: A one-ounce vial of saltwater.



Material Disruption

Evocation

Level: Clr 6, Destruction (Rupture) 5, Drd 5.

Components: V, S, DF.

Casting Time: 1 round.

Range: Close (25 ft. + 5 ft./level).

Area: Burst (20 ft. + 5 ft./level).

Duration: Instantaneous.

Saving Throw: Fort negates (see text).

Spell Resistance: No.

When this spell is cast a wave of power washes over every piece of armor and every weapon in the area of effect, causing 1d4 hit points of damage per level of the caster (to a maximum of 15d4). Carried or equipped items are entitled to a Fortitude save to negate the effects of the spell, and the hardness of all objects is subtracted from the damage that is dealt as normal. Weapons or armor destroyed by this spell are beyond repair.

Mindcrypt

Enchantment (Compulsion) [Mind-Affecting]

Level: Clr 9, Knowledge (Secrets) 9, Wiz/Sor 9.

Components: V, DF.

Casting Time: 1 action.

Range: Touch.

Target: Self.

Duration: 1 year/level or until spell is activated.

Saving Throw: None.

Spell Resistance: No.

When this spell is cast, the mind of the caster becomes an insidious trap waiting to snare the unwary. Whenever the caster is targeted by a harmful mind-affecting spell, the *mindcrypt* spell is activated and attempts to destroy the enemy spell caster. The creature that cast the mind-affecting spell on the caster must immediately make a Will save or fall prey to the *mindcrypt*, suffering 2d6 points of permanent Intelligence damage.

Misfortune

Transmutation

Level: Clr 7, Luck (Ill-Omen) 7.

Components: V, S.

Casting Time: 1 action.

Range: Touch.

Target: One creature.

Duration: 1 week/level.

Saving Throw: Will negates.

Spell Resistance: Yes.

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This spell inflicts a streak of bad luck on the targeted creature. For the duration of the spell, the target suffers a -6 luck penalty to all attack and weapon damage rolls, skill checks, and saves.

Obedient Growth

Transmutation

Level: Clr 9, Drd 7, Plant (Cultivation) 9.

Components: V, S.

Casting Time: 1 action.

Range: Touch.

Effect: One acre/level.

Duration: Instantaneous.

Saving Throw: No.

Spell Resistance: No.

When this spell is cast, the caster causes all plant growth in the area of effect to grow into shapes at his command, instantly transforming to match his desires. While this cannot be used as an attack form or to provide a defense, it can be used to create buildings of all shapes and sizes—a caster can even construct a temple provided there is woodland of sufficient area to be provoked into growing correctly. When creating structures, every 10 ft. x 10 ft. x 10 ft. building (or building section) requires 10,000 sq. ft. of wooded land to create, all of which must be contiguous. Thus, a 30 ft. x 30 ft. x 30 ft. building would require a

30,000 sq. ft. section of woodland to create. One acre is the equivalent of 14,520 square feet.

Oedema

Conjuration

Level: Clr 7, Drd 8, Water (Drowning) 7.

Components: V, S.

Casting Time: 1 action.

Range: Close (25 ft. + 5 ft./level).

Target: Up to 3 HD of living creatures/level, no two of which can be more than 50 ft. apart.

Duration: One round/level.

Saving Throw: Fort negates.

Spell Resistance: Yes.

This spell causes frigid brine to fill the empty spaces in the target's body, rupturing flesh and bone with intense pressure. All living creatures that fail their saving throw (including slimes, molds, plant-based life, and other exotic life without standard biology) immediately suffer 2d8 points of damage and an additional 1d8 points of damage each round thereafter for the duration of the spell.

Relocation

Transmutation [Teleportation]

Level: Clr 9, Protection (Avoidance) 9.

Components: V, S.

Casting Time: 1 action.

Range: 1 mile.

Targets: All religious creatures within a 100 ft. radius burst.

Duration: Instantaneous.

Saving Throw: Will negates.

Spell Resistance: Yes.

When this spell is cast, all creatures that religiously venerate a deity are instantly transported to the nave or courtyard of the nearest temple dedicated to their god. Creatures without a religion are completely unaffected by the power of this spell.

Revelation

Divination

Level: Clr 9, Drd 9, Travel (Discovery) 9.

Components: V, S.

Casting Time: 1 action.

Range: 60 ft.

Area: Quarter circle emanating from the caster to the extent of the range.

Duration: One hour per level.

Saving Throw: None.

Spell Resistance: No.

When this spell is cast, the caster gains supernatural insight into the world around him



and awareness of the perils it holds. As a standard action, the caster can scan the area in front of him and automatically detect any traps, natural hazards, poisons, secret doors, undead, or creatures (visible or invisible) out to the extents of the spell's range.

Rotbreath

Necromancy

Level: Chaos (Decay) 3, Clr 3.

Components: V, S, M.

Casting Time: 1 action.

Range: Close (25 ft. + 5 ft./level).

Area: Cone.

Duration: 2d4 rounds.

Saving Throw: Fort negates.

Spell Resistance: Yes.

Casting this spell causes a noxious vapor to roll out from the caster's mouth and nose. The damaging vapors immediately fill a cone as detailed above and then persist until the duration expires. Any creature that is caught in the initial exhalation or who passes through the affected area must make a successful Fortitude save or suffer 3d8 points of damage from contact with the venomous air.

Material component: A finger bone from a corpse interred in a temple consecrated to the caster. When the spell is cast, the caster consumes the bone to release the damaging vapor.

Spectral Gallows

Conjuration

Level: Death (Execution) 9, Wiz/Sor 8.

Components: V, S, M.

Casting Time: 1 action.

Range: Medium (100 ft. + 10 ft./level).

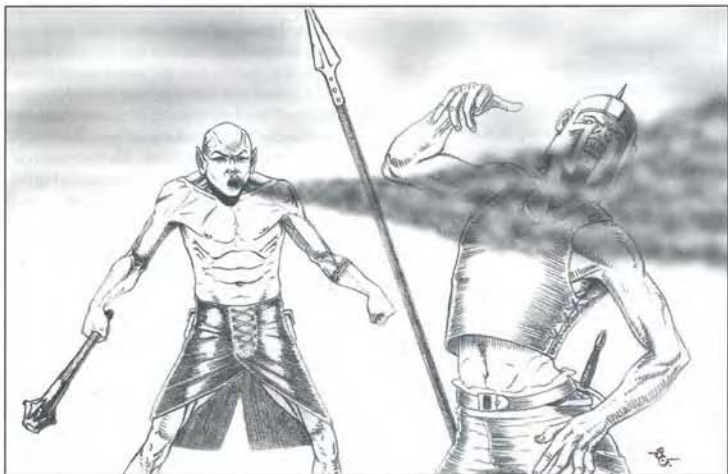
Area: Burst (50 ft. + 5 ft./level).

Duration: 1 round/level.

Saving Throw: Reflex negates.

Spell Resistance: Yes.

This spell calls forth invisible tentacles that encircle the necks of creatures in the affected area in an attempt to choke the life from them. Creatures that fail their Reflex save immediately suffer 1d8 hit points of damage per level of the casting cleric and are considered pinned. If attempting to escape or break a pin, assume that the tentacles have grapple check results equal to the caster's base attack bonus + his Wisdom modifier. The tentacles continue their pinning each round, causing 1d3 points of Constitution damage as they strangle the life from their targets. Undead, constructs, and other creatures that have no respiratory system or heads are still constricted by the tentacles and are considered pinned until they break free. These creatures suffer only 1d4 hit points of damage per level of the casting cleric when they are initially pinned and an additional 1d4 hit points of constriction damage each round thereafter. When a creature escapes a tentacle's pin or the duration of the spell ends, releasing the creature, it is considered stunned for one round while it attempts to catch its breath or regain its balance.



DIVINE SPELLS

Material component: A thin golden chain (value of at least 100 gp) painted black.

Thief Soul

Necromancy

Level: Evil (Crime) 9, Wiz/Sor 9.

Components: V, S, M.

Casting Time: 1 minute.

Range: Touch.

Target: Self.

Duration: 1-hour/level.

Saving Throw: None.

Spell Resistance: No.

This spell requires the skull of a deceased rogue from which the dead creature's skills are pried. When the spell is cast, the skull is destroyed and the caster gains the skills the character possessed in life, though not the ability scores. To determine the level of the skull found by the caster (assuming a trip to the local graveyard) roll 1d6+5. Use the skills for a non-player character rogue of the appropriate level as found in *Core RuleBook II* to determine what skills the caster gains by casting this spell.

Material component: The skull of a deceased rogue.

Thin Blood

Necromancy

Level: Clr 3, Water (Blood) 3, Wiz/Sor 3.

Components: V, S.

Casting Time: 1 action.

Range: Touch.

Effect: One living creature.

Duration: One hour.

Saving Throw: Fort negates.

Spell Resistance: Yes.

The target of this spell suffers a wave of weakness as the energy of their body becomes diluted and undirected. The creature suffers 1 point of temporary ability damage to each physical ability and drops to the bottom of the initiative order in the following round. The spell also impairs the target's ability to resist damage, providing all successful attacks with a +1 circumstance bonus to damage.

Totem Animal

Transmutation

Level: Animal (Wild) 7; Clr 7; Drd 6.

Components: V.

Casting Time: 1 action.

Range: Touch.

Target: Self.



Duration: 1 minute/level.

Saving Throw: None.

Spell Resistance: No.

When this spell is cast, the caster opens himself up to a spirit animal that fills him with animalistic strength and vitality. The cleric gains a +3 natural bonus to strength, a +4 dodge bonus to Armor Class, and 4d8 hit points for the duration of the spell. Damage taken is deducted from temporary hit points before affecting the caster's actual hit points. When the spell expires, the caster is considered exhausted for a number of rounds equal to the spell's duration.

THE FALLEN

Clerics are, despite appearances, not an extension of their deity. Each is a unique individual with his own needs, wants, and dreams. Most often, a cleric grows more in tune with his god as he rises through the ranks of his church and, with increasing personal power, the cleric grows stronger. There are times, though, when things do not go as planned and the followers of the divine discover that the path they are on is not one they wish to tread. Collectively known as the Fallen, these are the men who abandon their gods and go their own way. Though pitied by their peers, the Fallen are most often allowed to pursue their life as they wish – while some religions may not allow any cleric to ever abandon his position, few are so stringent.

But when a cleric leaves his own faith and then joins another, his name becomes anathema and his former allies become his enemies. There are forgiving gods, but there are few indeed who allow their clerics to forsake them for another. Even more rare are the churches that will sit still while such treason takes place – mortal institutions often have secrets that they do not want revealed to rivals or enemies, and a cleric that leaves to join another church is sure to share what he knows with his newfound friends. Covert missions and open warfare to destroy one of these rogue clerics is common enough that a religion will think very carefully before allowing a wayward cleric to join its number, especially if it is not prepared for the firestorm that will surely result. Known as the wretched, these clerics spend their days wondering when their past life will catch up with them and when their allies will become their enemies.

While there is sadness or anger when a cleric leaves his religion, there is also joy and celebration if he should return. The redeemed are clerics that, after straying from the path, have resumed their duties in their old faith and renewed their divine ties to their former gods. While they may never be as trusted as they were before they abandoned their original faith, the redeemed are still valued members of their church – after all, they have first-hand experience with members of other faiths and are sure to have a trove of knowledge to share with their fellow clergy.

In this section, each of the above types of clerics will be introduced and discussed, along with information on how a cleric goes about leaving a religion, how he might join a new faith, and what it takes to get back into the good graces of his original deity.

FALLING FROM GRACE

Becoming one of the fallen is as simple as declaring your independence from your current god. Assuming that such an act does not violate any of the vows taken when the cleric joined his faith, he is now free to go about his life as he sees fit. The cleric loses all of his divinely granted abilities, however, and will likely suffer the loss of at least some of his contacts from within the church. At the very least, one of the fallen will no longer be privy to the inner workings of the faith and will be met with suspicion by members of any other religious organization he attempts to join.

When a cleric becomes one of the fallen, he immediately loses all divinely granted abilities, including spells and the ability to turn or rebuke undead, and may not advance as a cleric of his former religion. Turning his back on his god, the cleric is no longer able to draw upon the power provided by the spurned deity.

Life for the fallen is not all that bad, however. Many discover that, while they no longer have the heart to devote their entire life to the service of a single deity, there are other forces that can be venerated that do not require obeisance to a higher power. The same natural abilities that make good clerics also provide the raw material for excellent druids, and more than one of the fallen has found his way into the wilderness to contemplate the wonders of the natural world. Those fallen that do become druids tend to avoid civilization as much as possible, preferring the wilderness to constant reminders of what they left behind and what might have been.

But even more of the fallen simply retire from the clerical life; though they may remain devout, performing their prayers and other observances in private, they no longer feel the need to pursue their faith with the zeal or devotion they once felt. The path of the warrior is a common enough second career for a fallen cleric, the tide of battle tends to wash away concerns about the politics or theory of religion, purging such dalliances with a grim splash of grit and blood.

Many bards come from the ranks of the fallen as well – the natural charisma and insight into human nature possessed by clerics serves the bard in good stead when performing. A few of the fallen pursue the bardic tradition, too, to revel in the visceral pleasures they may have denied themselves for so many years. It is as if, with the stopper of religion out of the bottle of hedonism, the cleric cannot drink deeply enough or eat heartily enough to be satisfied.



THE FALLEN

The most pitiable of the fallen are those who end their lives in some dreary occupation, grinding away the hours of their day shoeing horses or tilling a field. After such a close brush with the divine, these mundane tasks seem a waste of the cleric's energy and knowledge – still, for some, it is preferable to spending countless days in servitude to a deity they no longer fully understand.

Among evil religions, the fallen have a much harder lot. They often must flee from their former brethren who fear the damage a rogue member of their order may do. With so much knowledge about the workings of the church and faith, an evil fallen could cause a great deal of trouble for his former allies – a simple trip to the local constabulary or a visit with a cleric from a rival religion could be enough to destroy any local temples and start a more zealous search for other members of the faith. While evil religions are tolerated in many areas, they are often not accepted and any large-scale operations they might be undertaking would surely make the locals nervous. Any information a fallen cleric could provide about their activities, especially proof that they were violating any laws, would go a long way toward helping the local law enforcement feel justified in hauling the evil priests and their congregation before a magistrate.

In some cases, the evil clerics may be right. A handful of the fallen leave their religion with a burning hatred in their hearts for all it represents. These become vigilantes determined to bring down their former faith regardless of the cost. Why a formerly faithful cleric would turn against all he has sworn to uphold varies, but many discover that their religion is guilty of crimes that the cleric himself cannot tolerate. There are legends told of the cleric of mercy who discovered that his fellow clergy were guilty of murdering children during harsh

winters, slaying them gently so they would not suffer from starvation in the months ahead. Such secrets are certainly not the norm amongst churches, but clerics are mortal and prone to errors of their own.

As noted above, most of the fallen are content to part ways with their religion and go about their lives. They simply do not feel as they once did and depart from the church rather than bring grief to others with their lack of faith and ill feelings.

THE WRETCHED

There are none more loathsome than those who not only turn away from their faith but take their hatred one step further and betray their former allies to the enemies of the church. These treacherous clerics steal what they can from their temples before disappearing into the night. Particularly effective traitors have managed to take relics, ancient scrolls, and countless treasures with them when they defect to another religion. Known by others as the wretched, these clerics are despised by virtually all religions, though there are those who will make use of them if given the chance.

If they did nothing but steal from their congregation, the wretched would be troublesome but nothing of great worry. Most, however, join a rival church with the intention of destroying the faith they once held dear. They reveal all that they know to their new clerical companions and urge them to use that knowledge to wage war on the abandoned faith. This reversal of belief comes at a great price for the renegade cleric, but the rewards to be reaped are large as well.

When a cleric leaves his church with intention of betraying the faith, he will lose all of his clerical abilities within $1d6 + 10$ – level of cleric class days. Once his god, or an agent of that god, discovers the treason of the cleric, the connection between god and man is severed

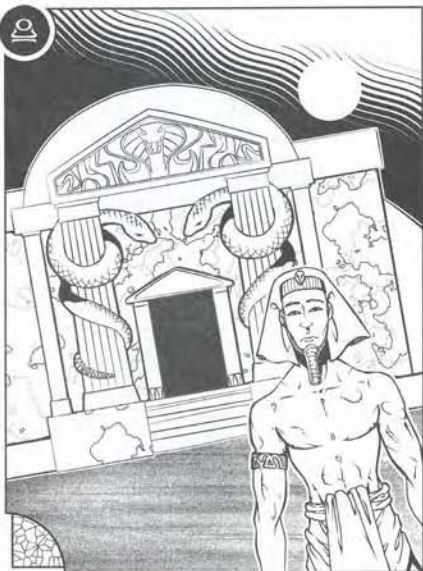


and the cleric loses all granted powers, including spell casting ability and the ability to turn undead. Due to the lack of a public declaration of renunciation, the cleric's betrayal may go unnoticed for a short time; higher level clerics draw the attention of their god much more quickly than their lower-level counterparts whose treachery may go unnoticed for a few days.

Once a god learns of the traitorous actions, however, the effects are instant and severe. The cleric loses all abilities formerly granted by his god, including the power to cast divine spells, granted powers, the ability to turn or rebuke undead, and the ability to use any other divine abilities that require the expenditure of a turning or rebuking attempt. In addition to the loss of his granted abilities, the cleric also suffers the effects of a *bestow curse* spell that will last for one week per caster level – clerics suffering from this must deal with a –4 enhancement penalty on attack rolls, saving throws, ability checks, and skill checks for the duration of the spell-like effect. Note that this is a curse placed upon the character by his deity, with no saving throw allowed.

A wretched cleric cannot advanced as a cleric of his former deity, but it may be possible for him to continue his clerical duties for another god. While the promise of acceptance by a rival religion is often offered to a cleric when he is contemplating his betrayal, in practice it is not so readily given. While the new allies will happily accept any information the wretched has to offer, they are not so ready to trust him – after all, if he succumbed to the temptation to turn his back on one god for promises of a greater reward elsewhere, it is probably best not to put too much faith in him.

In order to find a place in the new religious order, the wretched must convince the elders of the church of his worth. The information provided is certainly a start, but it is rarely enough. In most cases, the cleric will be required to subject himself to a *quest* spell in order to prove himself worthy in the eyes of his new church. Most quests given for this purpose will revolve around a blow struck against the former religion, such as stealing an item of divine significance, but some are meant merely to cement the new cleric to the adopting faith. In the latter instance, clerics may be required to commit a crime, often with several accomplices from the church. This serves the dual purpose of enforcing loyalty (after all, the cleric wouldn't want the guard to discover his misdeeds) and assisting the church in some of its more unsavory duties.



If the cleric succeeds in his *quest*, he is accepted into the new religion and the cleric levels gained serving the old deity are reinstated by the new god. Naturally, all available spells and domain powers will change based on the portfolio of the new god, but the *bestow curse* spell is lifted and the cleric is able to continue his career. At this point, the cleric of the new faith will cast the *atonement* spell on the newly converted priest and his alignment will change to more closely match that of his new religion. The cleric's new alignment is as close to his previous alignment as possible and still allowed in the new religion.

In most cases, a good-aligned church will not receive an evil traitor from another religion. While it is possible for a cleric to redeem himself from his dark ways, the likelihood of a real overnight conversion is so slim that few good temples are willing to take the risk. An evil cleric that abandons his church will find no succor in a good temple, but must first bring his own alignment into closer accordance with the new religion. Neutral religions are not as picky about who they accept, in most cases, and are willing to adopt either evil or good clerics as long as the wretched are willing to undergo an appropriate *quest*.

It is important to note that a cleric must consciously choose to betray his religion in order to become one of the wretched. A cleric who simply leaves one church to join another does not become one of the wretched.

THE REDEEMED

After leaving a church, for whatever reason, some clerics feel a void in the life, a missing piece of themselves that can only be replaced by a return to their religious vows. But returning to a former church is not as simple as that and the cleric will have to prove that he can once more be trusted with the divine power of his faith and the secrets of his temple.

For good religions, provided the cleric has not suffered a change in alignment or committed an action that the church finds unforgivable, this can be a simple process. The cleric presents himself to the leaders of a local temple and states his case to them. A Diplomacy check (DC 30) is required to sway them outright. If the check fails, all is not lost. The cleric must agree to submit to a *quest* spell, as above, and perform a task for the church. The required task is always one that furthers the current goals of the temple or thwarts the plans of an enemy and is often quite dangerous. While the cleric

is allowed to choose allies to assist him in his *quest*, he must provide proof that he has completed what was required. The church will offer no assistance during the *quest*, nor will the god the cleric wishes to serve – it is up to the individual cleric to prove they are sincere in their desire to rejoin the church. In either of the above two cases, when the cleric has been accepted back into the church, clerics of the faith will perform the *atonement* spell, cementing the cleric's return to the religion.

It is also possible for a former cleric to redeem himself more directly and bypass the need to contact a temple at all. If the former cleric can pull together a congregation with at least twenty members per clerical level; at least half of the members of this congregation must be new converts, brought into the fold by the former cleric. The former cleric must provide the congregation with a house of worship and conduct services there in the name of the god he hopes to serve on a daily basis for a period of no less than one month. If all of these conditions are met, then the former cleric redeems himself, is once again able to gain levels as a cleric and regains all the abilities and granted powers appropriate to his current clerical level and the domains of his god. In this case, the cleric does not require the use of an *atonement* spell – his devotion and ardent faith have already been proven.

The process of redemption through conversion of others is a powerful statement of one's faith, but it can create problems for the hopeful cleric, as well. The faithful clerics of any religion do not take kindly to renegade priests coming into their territory and stirring things up. While they will not overtly oppose the cleric, in most cases, they will do their best to undermine his authority and steal away the members of his congregation. The former cleric may find himself in a tight position if this happens – fearful of upsetting his deity, he must still come up with some way to stop the actions of the faithful in order to redeem himself. It will require a clever character to overcome this difficulty without further distancing himself from his god.

Rival religions, too, are eager to exploit any weakness they can find in their enemies. A cleric without the full backing of his god may be setting himself up for predation by enemies of his church – without the divine might to help him, he may not be able to protect his congregation from attacks from enemy temples. If a cleric cannot protect his followers from their enemies, he will not be able to hold a congregation together for long. This is, perhaps, the greatest danger a cleric attempting to redeem himself may face, and one that is best avoided through guile and careful planning. The



Self-Conversion Modifiers**Condition**

Cleric and new deity have the same alignment
 Current (or past) deity and new deity share one or more domains
 Current (or past) deity and new deity are within the same pantheon
 Character has four or more clerical levels
 Current (or past) deity and new deity are rivals
 Cleric has performed a task in the past that offends the new deity and/or new church
 Cleric led a congregation in his former church

Modifier

+5 circumstance bonus
 +5 circumstance bonus / domain
 +5 Divine bonus
 +1 Competence bonus / 4 clerical levels
 - 5 Divine penalty
 -10 circumstance penalty
 -5 circumstance penalty

larger the congregation the former cleric must gather, of course, the more difficult it is to conceal what his plans are, which can make it quite difficult for higher-level clerics to redeem themselves once they have fallen.

SELF-CONVERSION

A cleric who leaves his church with the intention of joining a new religion is rare, but stranger things have happened in the world. As long as the cleric has no intention to damage the religion he is leaving and there are no vows forbidding the abandonment of his temple, the cleric will likely suffer no ill effects from departing from the faith. Naturally, all clerical abilities granted by his devotion to his former deity will be lost, just as if he were one of the Fallen, but the cleric will be able to continue his advancement as a cleric if he can find another deity willing to accept him into the fold.

Clerics who wish to convert have the best chance of success when they are simply shifting their allegiance from one god to another, similar god. The cleric is even more likely to succeed in his conversion if the gods are within the same pantheon. While it is certainly possible to leave a church to begin following a deity with little or nothing in common with your previous deity, it can be a daunting task.

In order to successfully convert to a new religion, the cleric must succeed at a Wisdom check (DC 30), with the modifiers as shown in the table above:

If the cleric's Wisdom check succeeds, then he has convinced the clerics of his new religion to cast the *atonement* spell for him, and is accepted into the faith. Acceptance into the churches of his new religion may be more difficult, though the cleric will typically *not* have to undergo a *quest* for the church. In most cases, newly converted clerics are given the chance to prove themselves to the church by overseeing minor tasks and assisting with the day-to-day operations of a temple. This period of servitude normally lasts for six months, minus one week per level of the caster. Though the cleric is not required to complete this 'breaking in'

period by his deity, the other clerics will certainly view him with resentment if he elects not to put in his time.

Adventuring clerics may feel as if their time and talents are wasted in such service and attempt to shorten the required time by performing more dangerous or beneficial tasks for the temple. While this is certainly possible, it puts the cleric in the unenviable position of receiving a dangerous assignment that he must complete if he does not want to look ungrateful to his church. Spiteful church officials have, more than once, provided seemingly impossible tasks to new converts in order to humble them. The adventuring cleric is free to do as they wish, in the long run they may be better off simply performing their required time of service to the church.



SACRIFICIAL RITES

While not all gods demand sacrifice, they all appreciate the devotion and faith it demonstrates. Willing supplicants who offer up worldly goods in the name of their deity may find themselves unexpectedly blessed, a divine reward for their offering. On the other hand, failure to sacrifice appropriately to a deity may result in a plague of locusts descending on one's home, or other calamitous events. When or where a god will visit judgement on those who do, or do not, provide sufficient sacrificial goods is a mystery – and it is this uncertainty which keeps the faithful sacrificing at a steady rate.

For clerics, sacrifice is more than just a ceremony done to appease their god. It represents a way of giving back some of that which the cleric has received, a return of material wealth for divine bounty. It is also one more method for currying divine favour for a specific task and many adventuring clerics perform an elaborate series of ritualised sacrifices in order to ensure victory in their endeavours. While sacrificial rites are not a sure way to guarantee success, in a perilous world every little bit helps.

The Sacrificial Drama

It is important that Games Masters and players realise that there are few hard and fast rules for sacrifices and their effect on the game. What is offered here is a dramatic device that will allow characters a slight edge in the world while providing Games Masters with a method for draining money from the character's coffers. Used properly, the guidelines presented here can add a great deal of drama and excitement to a campaign while allowing players some control over the ultimate destiny of their character.

THE NATURE OF SACRIFICE

In order for a sacrifice to have any meaning, it must represent a true sacrifice on the part of the supplicant. While there is certainly nothing wrong with offering up a small token of appreciation to a deity, it does not constitute a true sacrifice. For most individuals, a sacrifice must have a value equal to roughly ten percent of their income during the period of the sacrifice. If an

inkeeper, for example, earns fifty gold pieces each week and visits the temple once a week to make his offerings, then a sacrifice worth at least five gold pieces is in order.

In short, if a cleric or member of a congregation wishes to make a meaningful sacrifice, then it must, in some way, have an impact on his life through its loss.

THOSE WHO GIVE

Sacrifices are an important part of fantasy religions. They represent a direct connection between the supplicant and his divine patron, a primitive form of communication that every peasant can understand – when you give someone a gift, they often feel grateful to you. In worlds where the gods take a direct interest in the world, it is best to stay on their good side.

Virtually all members of a congregation will undertake sacrifices at one point or another in their lives. But adventurers make up a sizeable portion of those who come to a temple seeking to make a sacrifice. Whether it is to receive a blessing for an upcoming expedition or merely a way to give thanks for a successful foray into hazardous territory, those who live their lives on the edges of civilisation find that frequent sacrifices are an essential part of their lives. While the gods may not always reward those who make sacrifices in their name, adventurers who hedge may just survive longer than their peers who do not.

WHAT AND HOW TO SACRIFICE

While there are no hard and fast rules for what type of items should be sacrificed or how the sacrifice should be presented to the deity, the domains of a god will provide a clue as to what they prefer and how they would like it delivered. This section describes the types of sacrifice that are appropriate to a particular domain as well as a method for performing the sacrifice itself. Games Masters are encouraged to expand this list and tailor the sacrificial rites to more closely match their vision of an individual campaign world – no book could do justice to all the possible combinations of sacrifice and ritual, so view this list as a jumping off point for your own creations.

Air Domain

Sacrifices: Perfumes, powdered gemstones, rare feathers, exotic flying creatures, incense.

Presentation: The preferred sacrificial method is to pour the sacrifice into the wind from a great height –



many temples venerating gods that oversee this domain are situated on or near great cliffs to make this easier. Burning items and allowing the smoke to drift on the wind is another accepted method, but it is certainly inferior to the above due to its reliance on fire.

Animal Domain

Sacrifices: Specific animals (varies by god), predatory magical beasts, beings that needlessly slaughter rare or sacred animals (generally only for evil gods).

Presentation: The ritual slaughter of an animal on the altar of the temple is the most common method of preparing the sacrifice. The bones and flesh of the sacrificed animal are then fed to sacred animals or, on certain holidays, fed to the members of the congregation.

Chaos Domain

Sacrifices: Gambling implements (particularly dice or cards), money won gambling (either gems or coins), items gained through adventuring, items of value to lawful religions.

Presentation: The priests of chaos only accept sacrifices after a complex series of lots are drawn to determine a random winner. All supplicants are given a ticket – if they win one of the sacrificial slots for the day, the priests accept their sacrifice. The actual sacrificial process varies from day to day, but burning,

shattering, and dropping an item into the sea are common methods.

Death Domain

Sacrifices: Living creatures, living plants, grave goods

Presentation: Living creatures are ritually bled to death on the altar and their blood collected in sacrificial containers that are then stored in the temple catacombs. Plants and grave goods can be mixed with bone powder or tomb dust and then poured into a sacrificial well below the temple's altar. More primitive cultures simply dump recently slaughtered sacrifices into a mass grave somewhere near the temple.

Destruction Domain

Sacrifices: Any item of value or significance. The more valuable or important an object is, the more favoured it will be as a sacrifice. Works of art, finely crafted weapons, and flawless gems are commonly used as sacrifices to gods of destruction.

Presentation: The altar to a god of destruction is littered with implements crucial to the sacrificial process: heavy weights, intensely hot braziers, hammers, pliers, and saws can all be found. Sacrifices are utterly destroyed on the altar itself until they bear no resemblance to their original form and are then burned. The ashes or molten residue are then scattered outside the temple, often in the graveyard or at the site of a battle.

Earth Domain

Sacrifices: Precious metals, gems, and rare minerals are the most common sacrifices, but pillars of ornamental stone (marble, for example) or especially fertile soil will work just as well.

Presentation: Temples located in volcanic zones are often situated near lava flows and sacrifices are dropped into the flow after the proper rituals have been performed. In areas where lava is not available, the most common practice is to pour offerings into a sanctified dry well within the temple itself, consigning the sacrifices to the depths of the earth.

Evil Domain

Sacrifices: Creatures of good alignment, animals sacred to good deities, or religious icons venerated by good religions are all suitable sacrifices to evil gods.

Presentation: Brutal slaughter of living creatures upon an altar is a standard, though sham rituals involving the

SACRIFICIAL RITES

humane bleeding of animals are often staged to pacify local law enforcement. Items are most often ritually defiled with animal blood or waste matter before being burned in a brazier atop the altar. The remnants of these sacrifices are buried somewhere on the temple grounds, near the midden pits or below the compost heap are common locations.

Fire Domain

Sacrifices: If it burns, especially if it burns brightly or with an intriguing smell, gods with a fire domain will accept it. Coins, scrolls, silken clothes, and even aromatic herbs are all sacrifices accepted by the fire gods.

Presentation: Temples to gods of fire have blazing flames atop their altars where sacrifices are immolated. Ashes or other remains are mixed with clay and formed into bricks that are used to line the fireplaces and furnaces of the temple.

Good Domain

Sacrifice: Any items deemed important to an evil religion are accepted; any item that holds value for the supplicant is also accepted. Because of the lax sacrificial requirements, altars to gods of the good domain are often stacked high with an odd assortment of unusual tidbits left behind by devoted worshippers.

Presentation: Sacrifices are offered up with prayers and hymns sung by the priest and church choir along with the congregation. There is rarely a burst of light or a divine ray that takes away the sacrifices, they tend to

disappear over time, absorbed by the power of the divine.

Healing Domain

Sacrifices: Herbs renowned for their healing properties, magical items that promote healing, broken weapons, and even used bandages are accepted by the gods of healing.

Presentation: Purifying fire and immersion in running water are common methods of sacrifice for priests of healing gods. Fires banked in the infirmaries of temples accept sacrifices, as do rivers running near to the temples themselves.

Knowledge Domain

Sacrifices: Books written by famed sages, ancient scrolls of lost history, and even magical tomes liberated from the crypts of rotting wizards are all accepted by the gods of knowledge.

Presentation: Written works and other items containing information are not destroyed, but are stored in sanctified libraries within the temple. These storehouses of knowledge are kept hidden and protected and are regarded as the most sacred of all places within the temples.

Law Domain

Sacrifices: The tools that are used in the commissions of crimes, including lock picking tools, saps and poisons among other things, are commonly sacrificed at the temples of Law. By sacrificing such items, it is

believe that the gods of law are served.

Presentation: Goods sacrificed to the temples of law are ritually sealed in iron chests and then locked away in hidden vaults. While the servants of law might prefer to destroy the objects they receive in this way, most are held against the time they might be needed to battle the forces of chaos.

Luck Domain

Sacrifice: Four-leafed clovers, white rabbits' feet, silver horseshoes and other items that represent luck or good fortune are accepted by the priests who follow the gods of luck. Common sacrifices from gamblers and adventurers include a portion of their winnings or the loot they recover.

Presentation: Sacrificial items are incorporated into the structure of the church, leading to an interior decorated with symbols of luck and prosperity. Coins donated from gambling winnings are sometimes strung



together on silken cords and left hanging from the altar — rubbing them for luck is a common reason for coming to these temples. Monetary treasures are kept by the church and used for improving or expanding the temple.

Magic Domain

Sacrifice: Scrolls, potions, and other magic items of all types are favored sacrifices to the gods of magic. For those who cannot afford such extravagant gifts to their gods, various spell components may be sacrificed.

Presentation: As befits the gods of magic, their sacrifices are extravagant and flashy. After a long ritual of offering, all the sacrifices on the altar are whisked away in a blinding flash of light/smoke/fire or other brilliant display meant to invoke awe and/or fear.

Plant Domain

Sacrifice: Samples of fertile earth, seeds, domesticated bees, plant cuttings and fresh fruits and vegetables are common offerings.

Presentation: Seeds and cuttings are ritually planted or grafted onto existing plants in the gardens of the temple while other items are blessed and put to use within the temple as appropriate.

Protection Domain

Sacrifice: Shields, pieces of armour, and other symbols of protection are offered up to the priests of the church. More unusual, but still acceptable, sacrifices include locks or small safes that represent the protection of physical items, rather than individuals.

Presentation: Items are left on an altar prior to the ceremony and several individuals may present their sacrifices for the same ceremony. After being ritually blessed, the items are moved to a storage area where they will be dispensed to those in need of protection. Typically, the items are given to adventuring clerics or individuals working for the church in hazardous occupations.

Strength Domain

Sacrifice: Muscle tissues from oxen, bones from large animals, and other items that represent the quality of strength are acceptable to the gods of strength. Diamonds and mithril are also remarkably well-received, given their great durability and tensile strength.

Presentation: Foods that are sacrificed are seared on a ritual fire and then offered to the gathered congregation for their consumption. Other items are either incorporated into the interior of the church as decorative items or given to clerics for their personal use in the service of their god.

Sun Domain

Sacrifice: Brightly coloured gemstones, mirrors, and prisms are the most treasured sacrifices. Gold is also accepted as it is so often used to represent the sun itself.

Presentation: After being ritually blessed by the clerics of the temple, the goods are taken away to be prepared for hanging. Once they have been cut or mounted in proper settings, the items are strung from long strands of gold inside the temple and situated where the light of the sun can strike them each day.

Travel Domain

Sacrifice: Items from distant lands, detailed models of ships or other vessels, and miniature wagon-wheels crafted from precious materials are common sacrifices to the gods of travel. Less often sacrificed but still acceptable are beasts used for travel, such as horses, and birds renowned for their ability to fly long distances.

Presentation: Valuable objects are given to clerics to carry with them when they travel to distant lands and may serve as the basis for a new church at the end of such travels. Ornamental sacrifices are integrated into the construction of church ships and wagons that are, in turn, used by the church to spread the word of their faith. Animals that are sacrificed are either put to work for the church or liberated in special ceremonies to venerate the gods of travel.

Trickery Domain

Sacrifices: Ornate masks (either full face or harlequin) studded with precious metals or dotted with gems, spools of silver wire, weighted dice, marked cards or any other items used to disguise or deceive are all acceptable sacrifices.

Presentation: Unlike the gods of other domains that demand elaborate rituals, the trickster gods prefer that their sacrifices be simply left, hidden, somewhere within their temples. These secret offerings are often stolen by parishioners (if thieves are clever enough to find the offerings), the trickster gods have no problems with this practice) but a few are accepted by the gods and just disappear from their hiding places.

War Domain

Sacrifices: Teeth or bones from enemies slain in open battle, the weapons or armour taken from fallen foes, or other mementoes of war are the most commonly accepted sacrifices.

Presentation: Grizzly trophies from battles are left stacked atop the altar where they can serve as a reminder of the horror of war. The priests periodically bless these items and then burn them as an offering to the god. Weapons and armour are most often



SACRIFICIAL RITES

refurbished by the temple and then sold to warriors as needed. The money from these sales then goes to the upkeep or expansion of the church.

Water Domain

Sacrifices: Pure water from exotic locations (such as distant islands or exceptionally deep and unexplored caverns) are sacrifices common to adventurers, but most folk make sacrifices of sea or rain water, depending on their environment. The monetary value of these sacrifices comes from the containers the water is held in – precious metals and rare stones are used in their construction and sacrificial flasks are works of art.

Presentation: The sacrificial flasks are blessed by the priests and then stored below the temple where, in times of need, they are used to hold potions or holy water. If the god is pleased with a temple, the priests will often discover that the water in the flasks has been transformed into healing potions or other magical elixirs.

THE BENEFITS OF SACRIFICE

While many religions require sacrifice and impel their clerics to make regular offerings through their vows, there are definite benefits both to sacrificing more than is required or offering up sacrifices in religions where offerings are not mandatory. The gods do not dole out their favour to every noble with an open purse, nor do they provide the sort of instant gratification many would prefer – the results of a sacrifice may never be known to the supplicant.

Despite this air of uncertainty surrounding the offering of sacrifices to deities, it is a practice that many regard as necessary and beneficial in their daily lives. Because it offers the hope that your god will hear your pleas and answer them, sacrifice is an attractive option to those

who exist in desperate conditions or have exceptionally dangerous lives – such as adventurers.

Sacrifices offer players a kind of insurance policy on their character's lives. While it is not certain the policy will pay out, there is always a chance that a properly offered sacrifice may be enough to tilt the scales in that character's favour when the dice are falling the wrong way. When a little divine intervention at the right time is what is needed, a practice of regularly sacrificing to an appropriate deity is of great value. While nothing is ever certain when dealing with the gods, sacrifices can never hurt your chances of survival in the future.

The Sacrifice

An appropriate sacrifice is crucial – simply dumping a sack of gold on an altar probably will not have the desired effect. Adventurers, with their far-ranging habits and potential to acquire valuable and exotic loot from their fallen foes, are quite welcome at most temples and the clerics therein will do what they can to help, in most cases.

It is important to remember that the value of a sacrifice is relative to the worth of the character, not simply the cash they have on hand. Assume that a sufficient sacrifice will have a value of roughly 10% of the character's total worth including all equipment, land, and gold. A sacrifice is only a sacrifice if it hurts when offered.

For the common man, one sacrifice per year is often all they can afford and even this can be a very real burden. Merchants and nobles typically offer a sacrifice just before undertaking a major new endeavour, such as opening a trade route or engaging in important political negotiations, in an effort to improve their chances of success. Warriors, on the eve of major battles, are known to sacrifice precious items to their gods in the

Living Sacrifices

The sacrifice of animals is a straightforward matter, and the value of such sacrifices is determined by their current market price. Even good religions make use of such sacrifices, and there is no stigma attached to the offering of living creatures to the gods.

The sacrifice of intelligent creatures, however, is another matter entirely. Any religion that is found to be offering up such sacrifices will come under intense scrutiny from local law enforcement and will probably be targeted for destruction by various good-aligned religious groups. Sacrificing intelligent creatures is a crime in all but the most depraved of societies and is always an evil act.

With that said, the value of an intelligent sacrifice is determined by their level or hit dice. A 0-level creature (or one with less than 1 Hit Die) has a value of 100 gold pieces. Other creatures have a sacrificial value equal to their level or Hit Dice multiplied by 500 – thus, a 3rd-level rogue is worth 1,500 gp as a sacrifice, while a monster with 10 Hit Dice would be worth 5,000 gp as a sacrifice.

hope of surviving the coming melee. The frequency of offerings is tied directly to the need for divine favour; adventurers, with their dangerous lifestyles and risky ventures will probably be in need of such favour more often than most.

THE RITUAL

A sacrifice that is not properly presented to the deity in question will not be accepted. While the sacrifice may sit upon the altar until it rots, only those that are offered with the appropriate rituals will attract the notice of a deity. Rather than hold individual religious services for everyone who wishes to make a sacrifice, most churches hold daily services in which all offerings on the altar are blessed and ritually prepared. Extravagant sacrifices will be granted an individual ceremony, but the supplicant may have to wait a few days until there is an opening in the church's schedule.

Divine Acceptance

Even if a supplicant brings the correct type of offering that is sacrificed using traditional rituals performed by a priest of the religion, there is always the chance that the sacrifice will not be accepted by the deity, or will be accepted but will provide no benefit to the supplicant. The caprice of the gods is well-known, and any who expect dealing with them to be a sure thing are in for a rude awakening.

When a cleric makes a sacrifice on the behalf of himself or another, he must make a successful Knowledge (religion) check (DC 10). Success in this check indicates that the proper rituals were performed and the sacrifice was correctly prepared for presentation to the divine. A failure at this point may still result in a sacrifice that appears to be accepted, which happens in most cases, but the servants of the deity are not impressed enough with the offering to provide any Divine Favour to the character.



If a deity accepts the offering, then there is a chance the character will receive Divine Favour. The Games Master should make a Charisma check (DC 30) for the character, modified by the table below:

If the Charisma check is a success, then the character gains a point of Divine Favour. A character may never gain more Divine Favour than his current level; while the gods applaud those who sacrifice often, they reward only a few of those who do so and then only sparingly. Note that a point of Divine Favour that is 'spent' to call a boon still counts toward the total amount of Divine

Divine Acceptance modifiers

Character belongs to a church venerating the god:	+5
Character is a paladin of the god:	+5
Character is a cleric of the god:	+10
Character leads a congregation dedicated to the god:	+2/level of congregation (in addition to the bonus for being a cleric of the god)
Character is currently performing a service for a church of the god:	+5
Character is a member of a rival religion:	-5
Character is a cleric of a rival religion:	-10
Character is a member of an enemy religion:	-10
Character is a cleric of an enemy religion:	-15
Character is of an alignment not compatible with the deity:	-5
Character is of a race or class not compatible with the deity:	-5



Favour gained by the character in question. For example, if a 5th-level fighter has 5 points of Divine Favour and expends them on a major boon, when he advances to 6th level he will only be able to gain one point of Divine Favour as that will be enough to bring the total amount of Divine Favour gained to 6 points.

THE REWARDS OF SACRIFICE

Once a character has accumulated Divine Favour, it can be expended in order to acquire boons. A boon is divine intervention that alters an unfavourable outcome so that it instead benefits the character. While a boon cannot erase history, it can wind back the clock a few seconds and turn a sudden lethal injury into a survivable wound or allow a clumsily worded negotiation to be retracted and put forth again in more favourable terms. A boon is a divine reward, a way for a god to show its favour for a particular individual or action.

Boons come in three types: minor, major, and extraordinary. Examples of boons from each category are provided below, but are not an all-inclusive list. Games Masters and players are encouraged to develop their own boons and tailor those provided to the circumstances in which they are received.

Minor Boons

A minor boon costs two points of Divine Favour and provides a single, instant nullification of any one action's results. The type of action is irrelevant, as long as it has a definable outcome to nullify, occurred in the current or preceding round, and was witnessed or committed by the character. It is important to realise that the entire outcome of the action is reversed, not only the portions the character finds distasteful. For example, if a wizard throws a badly judged *fireball* that immolates a mass of orcs but also seriously wounds a friendly warrior, the wizard can use a divine boon to nullify the effects of the *fireball* on all those caught in its blast, not just the friendly fighter.

Examples of a minor boon include:

- † Nullifying the effect of a spell cast by a hostile wizard.
- † Turning a fatal attack into a glancing blow that causes no damage.
- † Causing a particularly embarrassing or damaging statement to go unheard by those present.

Major Boon

Major boons cost five points of Divine Favour. When called upon, these boons do not nullify a selected action, they instead turn an unfavourable result into the most favourable outcome for the action. In the above example, the major boon would allow the *fireball* to affect only the orcs, shielding the fighter from damage caused by friendly fire *and* causing the maximum possible damage to the orcs in the process. Like a minor boon, the major boon can only affect an action that occurred in the current or preceding round that was witnessed or committed by the character calling upon the boon.

Examples of a major boon include:

- † A missed blow becomes a critical hit.
- † When a character inadvertently insults an

important personage, the insulted party does not take offence but is instead enamoured of the character's forthright and honest nature.

† Rather than slaying a party member, an activated trap instead misfires and jams itself so that it will never activate.

Extraordinary Boons

An extraordinary boon costs ten points of Divine Favour, immediately nullifies one action that occurred in the round just passed, and provides an automatic success with the maximum beneficial result for another action that will occur in the following round. In our ongoing example of the fighter, the orcs, and the fireball, not only would the orcs all receive the maximum possible damage from the fireball and the fighter emerge unscathed from the flames, but the fighter's next attack becomes an automatic critical hit for maximum damage.

Examples of an extraordinary boon include:

† The fireball that immolated your party now fizzles without a spark while the lightning bolt cast by the party wizard causes maximum damage to your foes.

† Rather than being slain by a sneak attack, a fighter is able to deflect the blow and counterstrike, delivering a critical hit for the maximum possible damage.

† The poison needle trap that would have killed your rogue instead jams and the rogue is able to automatically open the locked chest in the next round.

Calling a Boon

All boons are limited in what they can do by time — a boon can only undo an event that occurred in the current or preceding round and can only guarantee success for an action that will occur in the following round. Those who do not act quickly to call upon divine intervention may never have the chance to call at all.

That said, using a boon is simple: a character with Divine Favour states that he wishes to call upon a boon and describes how the boon will occur. The Games Master has the final say on whether or not a boon succeeds as described, but leniency is encouraged; if a Games Master decides not to

allow a boon, the character does not use any points of Divine Favour as his god declines to grant it. Given that a character will have a very limited number of boons available to them during the course of their career, and the fact that boons represent the direct intervention of a divine entity, Games Masters and players should work together in their use, creating dramatically appropriate and interesting outcomes.

While a boon represents the hand of a god meddling in the affairs of mortals, the precise ways in which this occurs often appear as a simply improbable turn of events. Players should come up with at least semi-logical descriptions of how their boon succeeds ('Just as the wizard prepares to unleash the spell, he fumbles a hand gesture and the magical energy diffuses harmlessly') rather than simply stating the desired results.

Boons are best used to preserve the life of a character or his party, allowing them to make a dramatic escape from an otherwise fatal situation. By allowing players to detail exactly how their boons take effect, the Games Master gives them control over the destiny of their characters and allows them to contribute to the story of the game.



TEMPLES

Fighters build massive strongholds on the hostile frontiers of the world and wizards raise strange towers of gleaming stone in the desolate areas where their studies will not be interrupted. But clerics construct their bastions of faith in the hearts of cities and the countryside where simple villagers dwell in peace. The temple is, in many ways, the centre of life for those who live in worlds of medieval fantasy and it is the cleric who must oversee their construction.

Simple shrines may be enough when a cleric starts his career, but as he grows in power and prestige and his congregation swells with new converts, he will quickly discover the need for a more elaborate temple. Even the humblest cleric must build grander and more expansive structures to house the members of his faith, if only to provide room for them all to worship together. The temple becomes an important structure in any town or village, serving as a representation of the cleric's faith and a safe haven for the faithful. This section provides everything the cleric needs to know about constructing the temple his congregation needs to worship. From the first stone of the foundation to the last glittering window of stained glass, the entire process is outlined here.

CHURCH APPROVAL

No church wants temples springing up at random throughout their area of influence. A proliferation of temples can weaken the importance of others already in the area and will split up the existing congregations as parishioners begin attending the church closest to their home. Most churches, even those of a chaotic bent, will have some sort of plan regarding expansion of old structures or the construction of new temples and will not be receptive to the idea of adventuring clerics throwing up their own religious buildings in just any old neighbourhood.

A cleric who wishes to receive permission to build a new temple must petition his church and provide proof of his own dedication to the cause. While the exact details of how church approval can be gained are left up to Games Masters to tailor to their campaign, the following guidelines provide a starting point:

Earnest money

If a cleric agrees to pay for at least 10% of the new temple's construction costs, the church will be more amenable to his request. The more a cleric is willing to

spend out of his own pocket to build a temple, the more willing the church will be to grant him permission to proceed with his plans.

Faithful Service

No church is going to let just any cleric, even one with great experience and personal power, represent them to the populace at large. The cleric will have to prove that he can be relied upon and does not present a danger to the church's image or public relations. In most cases, this means the cleric will have performed as an assistant cleric in another temple.

Personal Fame

If a cleric is well known to nobles or the common populace, he stands a better chance of receiving permission to build a temple. The number of followers that can be gathered as a result of a cleric's reputation is understood quite well by most churches, who are willing to cater to the celebrity in order to keep him happy.

Personal Power

Adventuring clerics often amass enough personal power to make their religious leaders very nervous. Clerics above 10th level stand a very good chance of being granted a temple of their own if they can convince the church they are serious about caring for a congregation.

Personal Congregation

If a cleric has established a congregation of his own, it is very difficult for the church to deny his request for a small temple in which to hold religious services. The church will, in most cases, restrict the size of the temple to the smallest building that can house the current congregation. When the size of the cleric's congregation increases, the church will review any request to add on to the temple and may even be convinced to assist the cleric in his endeavours.

Naturally, some clerics will skip the entire process of seeking permission and head out to the hinterlands to establish their temple on their own. While this may limit the size of their initial congregation, it avoids any bureaucratic hassles and brings religion to those who might otherwise never receive the message. Rural priests may initially be looked down upon by their more urban peers, but a strong congregation, even one near the wilderness, will quickly build the priest's reputation.

THE SITE

The first step in constructing a temple is to secure the land upon which it will rest. Cities provide the greatest number of potential converts, but space is at a premium and it can be difficult to locate an appropriate site of the proper size and location. Villages, on the other hand, offer a great deal of space in which to construct a temple, but not nearly the number of possible members for a congregation. While the church can be convinced to provide a cleric with the resources he needs to purchase land and materials for the temple, the elder clergy will only approve such a great expense if the cleric can prove he is worthy to lead a congregation.

Some clerics circumvent the process of seeking approval and either pay for the construction from their own wealth or begin their ministries in isolated villages where land is cheap and the people hunger for spiritual guidance. The more rustic temples can be constructed more cheaply, but may never achieve the size or prestige of a temple in a major city. Still, it is possible for the reverse to be true – it is not unheard of for a temple to become a major draw to a small village, gradually increasing the size of the settlement so that it eventually grows into a town or city surrounding the religious structure.

Another crucial element in selecting the site for a temple is the history of the area. Sites of religious significance are highly prized and sought out by agents of many churches – where a site is important to more than one religion, conflicts and outright combat are likely to occur. Sadly, the locations of most important religious sites are well-known and temples already squat atop them. But there is no telling what a clever adventuring cleric may find, or what important legends he might uncover in his travels . . .

URBAN TEMPLES

In the crowded urban environments that make up the majority of large fantasy cities, finding space to plant a

new temple can be difficult, if not impossible. Added to the difficulties in locating a site is the fact that most major religions will already have a temple in any city within their territory. Still, many clerics seek a temple of their own, either due to conflicts with the main church of their religion, as an effort to improve their own status and personal power, or as an altruistic way to meet the needs of those who wish to worship his god.

The first step in locating an urban site is to spend some time scouring the city for an existing structure. Buying a building is much simpler than attempting to locate an empty corner of the urban landscape and, once ownership of the building is established, there's no harm in tearing it down to make room for the temple. Retrofitting a building is rarely possible due to the peculiar requirements for the design of a temple, but it is possible to make use of an existing building as a temporary home for a very small congregation. A 1st level congregation may use any building for its temple, but once it achieves 2nd level it must move to an actual temple within thirty days or begin losing congregation members (see Chapter 7: Congregations, treat this as if 50% of the congregation cannot attend services).

The expense of purchasing a building in a city can be prohibitive, especially if that building is in a decent neighbourhood. While you may be able to get a steal on a nice building in the slums of a city, you certainly won't attract any worshipers and will endanger your existing congregation. The following prices assume that the cleric is attempting to buy a structure in an appropriate neighbourhood.

The prices below assume a moderately well-to-do neighbourhood, somewhat nicer than the common market areas, but not as extravagant as the areas that serve as homes to successful merchants or lesser nobility. If the building is in a more affluent neighbourhood, it will cost from 20% to 100% more than the prices listed above; lower-class neighbourhoods will reduce the value of the building by

Urban Temples

Building Type	Building Size	Cost
Wooden	10 ft. x 20 ft. x 20 ft.	1,000 gp
	Per additional story (10 ft. height)	400 gp
	Per additional 20 ft. width or length	800 gp
Stone	10 ft. x 20 ft. x 20 ft.	1,500 gp
	Per additional story (10 ft. height)	700 gp
	Per additional 20 ft. width or length	1200 gp
Stone base, wooden upper floor	10 ft. x 20 ft. x 20 ft.	1,200 gp
	Per additional story (10 ft. height)	500 gp
	Per additional 20 ft. width or length	1,000 gp

TEMPLES

as much as 50% but will also limit the size of the congregation that will attend the church. No matter how large a church gets, if it is in a poor neighbourhood the effective level of the temple can never rise above 4th level. Improving a neighbourhood by locating a temple within it is certainly possible, but beyond the scope of this book – an entire campaign could be played out around one cleric's attempt to bring prosperity to a poor, corrupt section of the city.

Demolishing a building is much less expensive than purchasing it in the first place. It costs 10% of a building's cost to have it torn down and the rubble carted away, but permission must be gained from the local ruler before demolition can begin. This generally requires a bribe or three, adding an additional 10% of the building's base cost to the price of demolition. When it's all said and done, a cleric can expect to pay roughly 25% of an existing building's cost, just to have it torn down and the area cleared up.

All of this assumes, of course, that the cleric can find a building to purchase and that the city government allows the purchase of buildings by private citizens or religious organisations. If the church is being constructed with the blessing of the cleric's church, these problems will likely disappear quickly, as long as the church is respected in the area. If the church is not supporting the new temple, or the church is not well-known or respected in the city, then the cleric will certainly have to undergo some negotiations with the local government. Well-placed bribes (5% of the cost of the new temple) will go a long way toward greasing the skids on development, but adventurous clerics may also be able to get approval from the city by performing

dangerous or arduous tasks for the local nobility. Of course, the simplest way to get approval within the city limits is to convert the rulers to your religion . . .

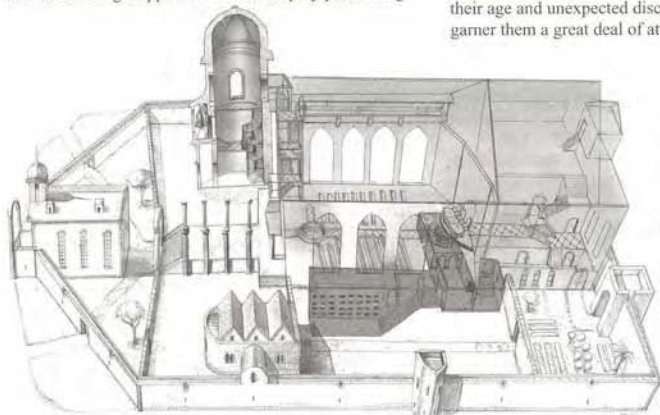
Finding a site of religious significance that is not already claimed by a temple is almost impossible in an urban area. Given that many cities are founded in areas important to various religions, this is not surprising – from time to time a very lucky cleric may discover a small, hitherto unknown location touched by the divine, but these are causes for great excitement and should be rare.

RURAL SITES

Buying a piece of land in a rural area is generally very easy. Most villages are relatively poor and are surrounded by more open land than they could ever farm. A 100 square-foot plot of land can be purchased for as little as 100 gold pieces in these areas, provided that what passes for the local government has no objections to the religion of the proposed temple. Villages are quite happy to see temples being built in their area as it ensures a steady supply of coin entering the area from construction and the possibility of jobs for the younger folk in the village when the temple begins to receive parishioners.

Rural areas are more likely to hold hidden sites of religious significance. Ancient and forgotten battlefields, shrines eroded by millennia of neglect, and lost burial mounds containing the miraculously preserved bodies of saints are all found by adventurous clerics from time to time. While these sites tend to be less important than those that cities are founded upon, their age and unexpected discovery is often enough to garner them a great deal of attention from the church.

All in all, it is much easier and potentially more profitable to construct a church in a rural area than it is to spring one up in the midst of a city. The lack of congregation members can be a problem, at first, but a church that is strong in the faith of its god will soon attract more than enough followers willing to relocate in exchange for such strong spiritual guidance.



BUILDING THE TEMPLE

With the site of the new temple selected, construction can begin. This very expensive, time-consuming process marks the beginning of a new chapter in any character's life – the passage from free-booting adventurer to responsible member of society.

Building the temple is as simple as selecting items from the construction list below; as items are chosen it is a good idea for the player and Games Master to work together to create a map of the new temple. This collaborative process is a good way for all parties to get a good idea of what the temple will look like and what areas will be needed in its construction. Players should be warned to control their impulses when selecting items to include in the temple's construction; while the final price is one factor in determining the level of the finished temple, the size of the temple is crucial. Building a tiny church that costs a fortune will do little to help the cleric expand his congregation, while a larger church with more modest construction costs will work much better.

There are several things a cleric should be aware of when selecting items from the construction list below:

- † All the costs of hiring and feeding workers is taken into account within the prices on the Construction List.
- † The construction list for Strongholds in *The Quintessential Fighter* may also be used in conjunction with these rules, allowing clerics to build truly grand and very well defended temples.

† One engineer must be hired for every 50,000 gp, or part of, spent on building the temple.

† When building a temple in difficult terrain (such as mountains, swamp or desert), all costs on the Construction List must be doubled to take into account the difficulty of creating solid foundations or simply transporting materials through the wilderness.

† The temple will take one week to construct for every 2,000 gp spent on the Construction List. The cleric may reduce this time to one week for every 5,000 gp by increasing all costs by 50% as he hires more workers.

† All constructions may be built larger than their base size listed below on the Construction List. Doubling any dimension (height, width or length) will double the cost of the construction. Tripling any dimension will also triple the cost. Such costs are cumulative – for example, a wall doubled to 60 ft. high will cost 8,000 gp. If the width of it is also doubled to 40 ft. wide, the final cost will be 16,000 gp. No dimension may be more than tripled in size and no construction may be more than twice as high as its width.

† When increasing the size of a construction, the Structure Points of it will also increase in proportion to the cost increase. So, for example, the wall above would have 600 Structure Points when its height was doubled, and 1200 when its width was also doubled. Rules for Structure Points may be found in *The Quintessential Fighter*.

† All constructions are considered to have a Hardness score of 8. This may be increased to 10 by doubling the final cost of the construction.

† All constructions are assumed to have adequate doors, windows and arrow slits, as the player desires.

Temple Construction List

Construction	Cost	Height	Width	Length	Structure Points
Main Temple	55,000 gp	20 ft.	40 ft.	100 ft.	500
* Narthex	1,000 gp.	20 ft.	40 ft.	20 ft.	100
* Atrium	2,000 gp or 5,000 gp.	*	40 ft.	100 ft.	*
* Baptistry	3,000 gp.	20 ft.	10 ft.	15 ft.	50
* Apse	10,000 gp	30 ft.	40 ft.	50 ft.	300
* Confessio	3,000 gp	10 ft.	10 ft.	10 ft.	50
Catacombs	300 gp	10 ft.	10 ft.	10 ft.	*
Cloister	6,000 gp.	20 ft.	20 ft.	100 ft.	100
Aedicula	2,000 gp.	10 ft.	20 ft.	20 ft.	50
Gatehouse	8,000 gp	20 ft.	20 ft.	50 ft.	100
Outbuilding, Stone	900 gp	10 ft.	20 ft.	20 ft.	
Outbuilding, Wood	600 gp	10 ft.	20 ft.	20 ft.	
Tower, Round	25,000 gp	30 ft.	20 ft.	20 ft.	800
Tower, Square	18,000 gp	30 ft.	20 ft.	20 ft.	600
Underground Corridor	150 gp	10 ft.	5 ft.	5 ft.	-
Wall	4,000 gp	20 ft.	20 ft.	100 ft.	300

TEMPLES

† In the list below, items marked with an asterisk are not free-standing structures themselves, but enhancements to the structure listed above them. For example, the narthex, atrium, and apse are all enhancements to the main temple structure.

Aedicula: Members of the congregation who wish to engage in unguided prayer to their gods use these shrines. A small, unadorned altar is usually found within, along with a series of short pews (enough to hold ten people) and a collection of religious symbols. The aedicule is open at all hours, even when the main temple is not. Because of this, it is usually located near the gate if the main temple is surrounded by a wall, allowing the congregation to slip in and out without needing to traipse all over the temple grounds.

Apse: Some churches surround the sanctuary of the main temple with a circular or polygonal area known as the apse. In these churches, the sanctuary is architecturally distinct from the nave – either a low wall separates the two or the floor of the apse is raised higher than the floor of the nave. The apse is decorated with works of art depicting important scenes from the religion and is often adorned with precious metals, gems, and sacred relics. The inclusion of an apse in the main temple indicates an elaborate altar, as well, replete with sacrificial implements and religious symbols.

Common congregation members are never allowed to enter the apse, as it is a sacred space to be used only by ordained clerics.

Atrium: This colonnaded forecourt leads up to the front doors of the main temple and is often used to display religious iconography in the form of ornate columns. The higher price for the atrium represents the addition of precious metals or gems to the columns found here.

Baptistry: This chamber is self-contained within the main temple and is used to perform any of a number of inductions into the church. Immersion baptisms are common, representing the washing away of the past life in preparation for the new, as are ritual purifications of other types and anointments of the head and hands with precious oils. While every religion's rituals are different, they all serve the same purpose – to remind the new initiate that his old life is past, and his new life is beginning with the church. Some religions prefer to place the baptistry near, or even in, the apse and leave one wall open so that others can view the rites carried out within. The majority of religions, however, locate the baptistry near the entrance of the church to symbolise its key role in new members entering the religion.

Catacombs: These underground burial chambers are often linked together to form long, winding corridors deep beneath the temple grounds. A single one of these chambers will hold as many as ten corpses laid one atop the other in long, shallow niches in the walls. As a church ages, its catacombs can grow quite extensive and, to save space, bones are often removed from the niches and stacked in the corners or even piled in great mounds in the centre of the catacombs.

Cloister: A covered passageway around a quadrangle that most often is used as an inner wall surrounding the main temple. The cloister is off limits to common members of the congregation as it is most often used by vestal virgins or other sacred members of the clerical staff that are forbidden direct contact with the outside world.

Confessio: This small chamber is located directly below the main altar and contains the remains of a saint of the religion, preferably that of a martyr. Temples may be built with a confessio even if they lack the body of a saint to inter therein, but the chamber must remain sealed until such a body needs a resting place. The confessio is never attached to the catacombs that contain the bodies of common congregation members.

Main Temple: The main temple is simply a rectangular chamber containing pews for the



congregation (the area containing these pews is known as the nave) and a raised dais or pulpit at one end for the cleric and the temple's altar (the area containing the dais and altar is known as the sanctuary). It is here that the majority of religious services will take place; the main temple is also used for meetings to discuss matters of importance to the congregation and other community concerns. A temple this size will hold roughly 150 parishioners at any one time; increases in size will increase the number of congregation members the temple can seat.

Narthex: This entryway to the main temple is most often separated from the nave by an ornate low wall. Those who wish to witness a ceremony or religious ritual but who are not a member of the faith may stand in the narthex during the service.

Outbuilding, Stone: Outbuildings are common within the courtyards of temples and are typically used as storehouses, stables and living quarters for clergy and guards. Players may choose any arrangement of rooms within an outbuilding as they desire, and may add additional floors simply by increasing the building's height. Several outbuildings may be joined together to form larger constructions.

Outbuilding, Wood: Wooden outbuildings are far cheaper and quicker to construct than their stone counterparts and are often used by budget-conscious engineers to shave expenses from construction. In most cases wooden buildings are used as living quarters for non-clerical members of the staff.

Tower, Round: Towers are a common element of urban temples where land space is at a premium; by building up, rather than down, the temple can be far larger than would otherwise be possible. Round towers are more structurally sound, but also more time consuming and expensive to construct than square towers and so are regarded as a status symbol among temples. The arrangement of any rooms and floors within the tower may be left to the player.

Tower, Square: Far easier and cheaper to build than round towers, the square design is the most common found in temples.

WEAPONS AND DEFENCES

Temples, while able to withstand attacks, rarely rely solely on physical defences for their protection or mundane weapons for their protection. The most common form of protection are the hymns sung by the congregation which are far more potent than siege weapons or the tallest walls. Spells take the place of a ballistae or catapult while guards (either hired or conscripted members of the faithful) meet any invaders on the field of battle.

Temples situated within a city have less to worry about in this regard than do those in rural locales. Inside of a city, the temple is protected by the city guard and the laws of a land, making an outright attack on the temple extremely unlikely. More dangerous are bands of assassins or religious agitators that might sneak inside the temple to murder clerics or deface its holy relics. A standing guard will do more to deter such occurrences than any wall, so temples located in a city are not constructed for defence.

In the wilderness areas, a church may come under assault from evil humanoids or even stranger creatures, making defence a more immediate concern for its clerics. The best solution in these cases is to construct the temple within or very near a stronghold – the stronghold benefits from the magic of the temple and the temple receives protection from physical assault from the stronghold and its men-at-arms. See *The Quintessential Fighter* for more information on strongholds and their construction.

STAFF

Temples are like any other large building in their need for maintenance and administration. Though clerics serve their churches for little or no pay, the guards, cooks, alchemists, and other staff must be compensated in order to keep them on staff. While the members of the faithful can be counted on to fill a position on a temporary basis, a wise cleric will realise the importance of staffing his temple with professionals. Unless otherwise noted below, the staff listed here may be considered 1st or 2nd level experts in their respective fields, or commoners, as appropriate. Games Masters and players may choose to generate appropriate abilities for each member of the staff, but most often the employee's name and pertinent descriptive information is all that will be needed during play. Not all churches will fill every staff position listed below.

Staff Member	Cost per Month
Alchemist	800 gp
Armourer	125 gp
Artificer	200 gp
Chamberlain	50 gp
Cook	5 gp
Engineer	500 gp
Guardsmen	10 gp
Herald	25 gp
Sage	1,000 gp
Scribe	30 gp
Weaponsmith	100 gp

TEMPLES

Alchemist: Useful for the creation of special inks and preparation of scroll paper, the alchemist is crucial to a temple. Normally provided with their own quarters and work areas separate from the main temple, alchemists can produce up to fifty sheets of paper suitable for use as a scroll each month, along with the proper ink and other re-agents necessary for scribing each scroll. This reduces the gold piece cost (the experience cost remains unchanged) of scribing a scroll by one-half, as long as it is performed within the church with the alchemist's assistance. Note that the alchemist's salary also includes the supplies necessary for his work.

Armourer: Armourers are essential in keeping the equipment of mercenaries and guards in good working order. One armourer is necessary for every 100 armed men present within the stronghold. If sufficient armourers are not present, units will receive a -1 circumstance penalty to their Armour Class until enough armourers are present.

Artificer: These professionals oversee the maintenance of the religious icons and other symbols found within the temple. Without an artificer on staff, these important items will slowly be moved out of their proper place or may even be inadvertently defaced by the overzealous hands of the faithful. For every three

months an artificer is not on staff within a temple, reduce the effective level of the congregation by 1.

Chamberlain: The chamberlain manages all non-clerical aspects of the temple and handles all domestic duties, such as the hiring of suitable cooks. He is essential for any high cleric who does not wish to get bogged down by the day-to-day routines of the temple.

Cook: Mostly called upon to prepare banquets or other festival meals, a cook also tends to the dietary needs of the resident clergy and other staff. Cooks in a temple are very aware of any peculiar requirements or restrictions of the faithful and prepare their meals accordingly. One cook is necessary for every 50 people living in the temple.

Engineer: Unless supernatural measures are taken, every temple requires the services of an engineer to ensure its structures are well maintained. A stronghold without one engineer for every 100,000 gp of its original value will lose 1d6 Structure Points from every construction each month.

Guardman: These 1st to 3rd level warriors are loyal to the temple and will defend it to the best of their ability should it come under attack. Most guardsmen are faithful to the gods of the temple they serve but few are ardent members of the congregation.

Herald: Most often found in urban temples where the clergy must periodically entertain or deal with the local nobility and mercantile interests, heralds are masters of diplomacy. When a herald is present, the high cleric gains a +2 competence bonus to any Diplomacy checks.

Sage: The presence of a sage is an extravagance that few temples can afford, but those that can find his presence indispensable. If a temple also has a library, the presence of a sage will increase its value by helping researchers locate what they need by keeping the books ordered logically and neatly. A sage provides a +1 competence bonus to any researchers using the library in addition to any bonus provided by the library itself.

Weaponsmith: Weaponsmiths are essential in keeping the arms of mercenaries and guards in good working order. One weaponsmith is necessary for every 100 armed men present within the stronghold. If sufficient weaponsmiths are not present, units will receive a -1 circumstance penalty to all attack rolls they make until enough weaponsmiths are finally hired.

LEVEL OF THE TEMPLE

A congregation must have a temple of at least the same level as itself; for every month that level of the temple does not equal or exceed the level of its



congregation, assume that 25% of the total congregation are no longer attending services - see p43 for more information on how to handle this. Until the temple's level exceeds the level of the congregation, it is very likely that membership in the temple will dwindle away. The following process is used to determine the level of any given temple:

1. Multiply the total number of congregation members that can be seated in the main temple at one time by 4 - this is the total number of the faithful who can attend the major religious services of the temple each week.
2. Divide by 100 to determine the base level of the temple.
3. Divide the total value of the church by 50,000 (rounding down).
4. Add the results from step 2 and step 3 to determine the total level of the church.

As can be seen from the process above, the simplest way to raise the level of a church is to increase the size of the main temple. The larger the main temple is, the more of the faithful that can attend the necessary religious services, and the more value the temple will have to the congregation. While the overall value of the temple can be a factor, it is far more important to ensure that everyone can attend a temple service.

DIVINE SITE

If a temple is located on a recovered divine site, it receives a 1 to 3 level increase, based on the importance of the site. See p30 for more information on recovering divine sites.

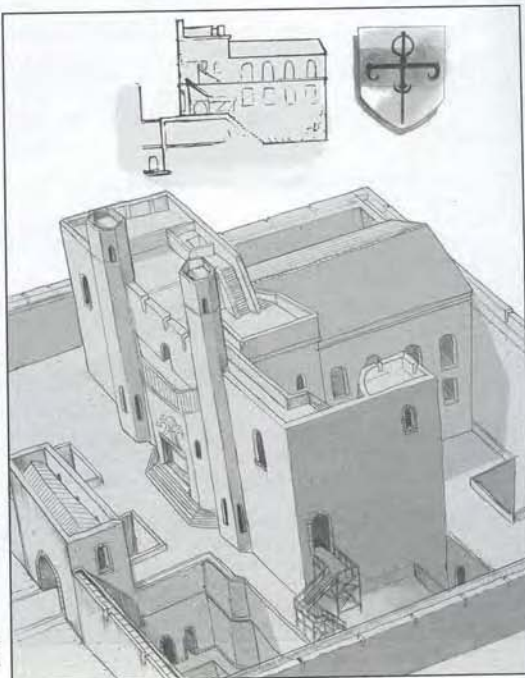
Minor sites have some significance to the religion, but in a strictly mundane sense. The scene of a great battle between the forces of the righteous and the infidel would classify as a minor site, as would a location used by primitive worshipers of the religion's god. If the site's connection to the religion is strictly based around the actions of mortals, then it is a minor site. A minor site adds 1 to the level of the temple that rests upon it.


Major sites are related to the servants of the god in question. The cliff where celestial

the service of the Wind Mother delivered edicts to her first priest and the desert valley where clerics receive divine visitation are both major sites. If a site is, or was in the past, frequented by outsider servants of the religion's god, then it is a major site. Any temple situated on a major site receives 2 bonus levels.

The god itself has touched **Blessed Sites**. The lake where the Lord of Martyrs shed his tears for a dying race and the deep crater where the Goddess of War stamped her foot are both examples of blessed sites. A site can only be blessed if it was actually marked by the god in question in some way. A blessed site grants a 3-level bonus to the temple located on or near it.

Note that a temple must be devoted to the god who marked the site in order for it to benefit from the lingering divine presence. If two or more gods are associated with a particular site, then any religion that venerates any of the gods will benefit from the power of the gods.





Prayer had been over more than an hour heretofore, yet one cleric remained, ensconced in his aisle, the grand temple appearing to be otherwise empty.

Kneeling in prayer, the man heard padded footsteps approaching, but they held no threat. The steps halted just behind him and a voice coughed gently. 'Can I be of help, my son?'

The man looked around, seeing the robed old priest who had led the congregation in its worship. He smiled gently. 'I'm looking for a friend, Venerable One.'

The priest looked around, doubtfully. 'There *is* nobody else here but you and I, my son,' he said, wondering if the young man intended to meet his sweetheart here, although a closer look at the man's garb belied such a thought. A crimson surcoat covered his light armour; itself mainly covered by a brown travelling cloak.

'I did not know you were of our god,' said the priest. 'Why did you not announce yourself to me before the service? You would have been most welcome. My flock love nothing more than to hear tales of our wandering ministers.'

The young cleric smiled again. 'Talk does not come easy to me, Venerable One,' he said, his voice deep and resonant, yet tinged with sadness.

'Then let me aid you in your quest,' replied the Venerable One. 'You said you were looking for your friend. Does he, perchance, work here, or is he a member of my ministry?'

'Neither,' said the visitor, 'although he was once a great man in the service of our Lord.'

'Ah...' replied the priest, understanding in essence, although unable to determine whom the man might be talking of.

The cleric nodded. 'Yes, Venerable One. As you surmise, he is indeed no longer with us.'

The old priest nodded sadly. 'There are all too many of those, I'm afraid. You will be wanting to go to the burial grounds then?'

'If I might,' the cleric confirmed. His leather boots scraped on the stone flooring as he rose to stand.

'Then walk with me, my son,' said the old man kindly, offering his arm in the tradition of his church. The younger man took it, and together they walked out of the temple and indeed the sunlight. It had turned into a beautiful day, and only a few wistful traces of cloud marred the otherwise blue sky.

The cleric looked up at the heavens, and could not help but think of another day many years before when the clouds above had been of man's making. He smiled ruefully.

'Memories are sometimes all that we really have, my son', the priest noted circumspectly. 'Do you see yet he who you seek?'

The cleric had been searching the headstones, keenly looking for one in particular. Finally seeing it, he gestured to the priest, and moved alone to where it stood. Kneeling before the tomb, a well of emotion, the like of which had not surged through him in many years, burst forth, and he fell upon the marble slab, tears pouring down his face.

The Venerable One smiled sadly. Few knew the story of he who lay there. How he had once been of great standing, but had made a king wait because of an orphan child. It had cost him much, for the king had been a proud and haughty man. The warrior cleric had gone on to live and die in chastened obscurity, yet not once had he complained.

Such was the way of the church.

DESIGNERS NOTES

This book is a return, of sorts for me – it is the first long book I have written in many years, and the first ‘class book’ since I finished TSR’s *The Complete Sha’ir* in 1993. When I sat down to write this, I was excited by Mongoose’s take on the subject – prestige classes and feats were all right, but the main focus of the Quintessential books was not going to be just another slew of power-ups and gimmicks. Here was a chance to put the Cleric into context and flesh out the things that are supposed to happen in a fantasy world but were never covered elsewhere.

So, we have congregations, hymns, sacrifices and all the rest that you have read by now. They do not so much augment the power of a cleric as increase his depth and establish him as a particular type of figure in the campaign world. They are priests and spiritualists, yes, but there is much more to the cleric than that. Placed between the mortal world and the demands of the divine, clerics are the ultimate middlemen. Congregations were built with this in mind, giving clerics a divine boost in exchange for servitude to the common worshippers at their temples. The most successful clerics will be the ones that are able to balance their adventuring careers with their religious duties and the upkeep of their temples.

One of the things that always bugged me about clerics was the hands-off approach that their gods seemed to take in most campaigns. ‘Yeah, yeah,’ the deities seemed to say, ‘here are your superpowers, now go and defeat some good/evil/lawful/chaotic guys for me, would you?’ With the introduction of sacrifices and vows, I hope the connection between worshipper and god will become both more defined and more mysterious. I wanted clerics to have some structure in their worship, but at the same time I hoped to make the gods aloof and a bit of a pain in the ass. There is a lot of power to be gained through religion, but the cost can be very, very high.

Overall, the goal was to make not just clerics, but their religions and relationships to the campaign worlds more interesting and varied. Looking back on the book, I am happy with what we ended up with – a toolkit for clerics and the followers of gods full of expanded options and new systems. There is plenty in here that will fit right into most any campaign, and

enough information to help smooth over the insertion of new systems with as little fuss as possible.

Obligatory Thanks

As my first big book in a while, *The Quintessential Cleric* book was a bit of a challenge. I would like to thank those who helped me here, because this is my page and I can do that sort of thing.

First, to Kim – her assistance with the research was invaluable and her support was, as always, unflagging. To Glim, Dunn, Thaelon, Ahamay and Wu for a campaign that never ceases to be fertile ground from which to mine ideas for my books – a finer group of players I have rarely had the pleasure to game with. Through thick and thin, they’re a team that always seems to win – or at least survive with only major injuries and the occasional ecological disaster.

And, perhaps most importantly, to the community of gamers that keep me on my toes and looking out for new and intriguing ways to bend the rules. Good gaming to all of you, and may the gods of the dice find those 20s for you.

Sam Witt



RULES SUMMARY

Converting Individuals

Alignment Modifiers										
Cleric's	Convert's Alignment									
Alignment	LG	NG	CG	LN	N	CN	LE	NE	CE	
LG	+4	+2	+0	+0	-2	-4	-4	-6	*	
NG	+2	+4	+2	-2	+0	-2	-6	-4	-6	
CG	+0	+2	+4	-4	-2	+0	*	-6	-4	
LN	+0	-2	-4	+4	+2	+0	+0	-2	-4	
N	-2	+0	-2	+2	+4	+2	-2	+0	-2	
CN	-4	-2	+0	+0	+2	+4	-4	-2	+0	
LE	-4	-6	*	+0	-2	-4	+4	+2	+0	
NE	-6	-4	-6	-2	+0	-2	+2	+4	+2	
CE	*	-6	-4	-4	-2	+0	+0	+2	+4	

Conversion Modifiers

Minor Boon: +2

Major Boon: +4

Minor Bane: +1

Major Bane: +2

Miracle: +6

Show of Faith: +1 or more

Previous Faith: -8

Tools and Kits

Item	Cost	Weight
Divine Geometry Kit	200 gp	5 lb
Poison Antidote Kit	50 gp	2 lb
Preservative Fluid (pint)	30 gp	½ lb
Relic Treatment Tools	150 gp	2 lb
Sacrificial Implements	100 gp	10 lb

Containers

Item	Cost	Weight
Back Travois	100 gp	20 lb.
Divine Symbol Flask	50 gp	1 lb.
Relic Case	75 gp	10 lb
Scroll Dispenser	150 gp	2 lb.

Item	Cost	Armour	Maximum	Armour	Arcane Spell	Speed	20 ft.	Weight
		Bonus	Dex Bonus	Check Penalty	Failure	30 ft.		
Emblazoned Shield	150 gp	**	**	**	**	**	**	*
Profane Armour*		+5	+2	-5	30%	20 ft.	15 ft.	40 lb
Sacred Armour *		+5	+2	-5	30%	20 ft.	15 ft.	40 lb
Turtle Shield	100 gp	***		-15	60%			20 lb.

* This armour cannot be bought – it is a gift granted directly to specific individuals by their deities.

** The table presents the cost for having a shield emblazoned; other details depend on the type of shield emblazoned.

*** The turtle shield provides cover.

Ceremonial Tools

Item	Cost	Damage	Critical	Range Increment	Weight	Type
Athame	20 gp.	1d3	x2	5 ft.	1 lb.	Piercing
Beads, Prayer	50 gp.				1 lb.	
Bells	100 gp.				5 lb.	
Chalice	100 gp.				2 lb.	
Dorje	150 gp.	1d6	X2	10 ft.	5 lb.	Bludgeoning
Drums	50 gp.				5 lb.	
Horn	20 gp.				3 lb.	
Kartika	75 gp.	1d3	X2	5 ft.	1 lb.	Piercing
Mani Wheel	200 gp				25 lb.	
Pendulum	100 gp.				10 lb.	
Scourge	30 gp.	1d2	X2	—	2 lb.	Slashing
Thurible	125 gp				5 lb.	
Tingshas	60 gp.				1 lb.	
Vase	40 gp.				2 lb.	

Self-Conversion Modifiers

Condition	Modifier
Cleric and new deity have the same alignment	+5 circumstance bonus
Current (or past) deity and new deity share one or more domains	+5 circumstance bonus / domain
Current (or past) deity and new deity are within the same pantheon	+5 Divine bonus
Character has four or more clerical levels	+1 Competence bonus / 4 clerical levels
Current (or past) deity and new deity are rivals	- 5 Divine penalty
Cleric has performed a task in the past that offends the new deity and/or new church	-10 circumstance penalty
Cleric led a congregation in his former church	-5 circumstance penalty

Temple Staff

Staff Member	Cost per Month
Alchemist	800 gp
Armourer	125 gp
Artificer	200 gp
Chamberlain	50 gp
Cook	5 gp
Engineer	500 gp
Guardswoman	10 gp
Herald	25 gp
Sage	1,000 gp
Scribe	30 gp
Weaponsmith	100 gp

Urban Temples

Building Type	Building Size	Cost
Wooden	10 ft. x 20 ft. x 20 ft.	1,000 gp
	Per additional story (10 ft. height)	400 gp
	Per additional 20 ft. width or length	800 gp
Stone	10 ft. x 20 ft. x 20 ft.	1,500 gp
	Per additional story (10 ft. height)	700 gp
	Per additional 20 ft. width or length	1,200 gp
Stone base, wooden upper floor	10 ft. x 20 ft. x 20 ft.	1,200 gp
	Per additional story (10 ft. height)	500 gp
	Per additional 20 ft. width or length	1,000 gp

Temple Construction List

Construction	Cost	Height	Width	Length	Structure Points
Main Temple	55,000 gp	20 ft.	40 ft.	100 ft.	500
* Narthex	1,000 gp.	20 ft.	40 ft.	20 ft.	100
* Atrium	2,000 gp or 5,000 gp.	*	40 ft.	100 ft.	*
* Baptistry	3,000 gp.	20 ft.	10 ft.	15 ft.	50
* Apse	10,000 gp	30 ft.	40 ft.	50 ft.	300
* Confessio	3,000 gp	10 ft.	10 ft.	10 ft.	50
Catacombs	300 gp	10 ft.	10 ft.	10 ft.	*
Cloister	6,000 gp.	20 ft.	20 ft.	100 ft.	100
Aedicula	2,000 gp.	10 ft.	20 ft.	20 ft.	50
Gatehouse	8,000 gp	20 ft.	20 ft.	50 ft.	100
Outbuilding, Stone	900 gp	10 ft.	20 ft.	20 ft.	
Outbuilding, Wood	600 gp	10 ft.	20 ft.	20 ft.	
Tower, Round	25,000 gp	30 ft.	20 ft.	20 ft.	800
Tower, Square	18,000 gp	30 ft.	20 ft.	20 ft.	600
Underground Corridor	150 gp	10 ft.	5 ft.	5 ft.	-
Wall	4,000 gp	20 ft.	20 ft.	100 ft.	300

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HEAL RATE PER DAY

TURNING/REBUKING
ATTEMPTS PER DAY

= 10 + CHA MODIFIER + EXTRA TURNING

SPELLS

SPELL SAVE DC	LEVEL	SPELLS PER DAY	BONUS SPELLS	# SPELLS KNOWN
<input type="text"/>	0	<input type="text"/>	<input type="text"/>	<input type="text"/>
<input type="text"/>	1ST	<input type="text"/>	<input type="text"/>	<input type="text"/>
<input type="text"/>	2ND	<input type="text"/>	<input type="text"/>	<input type="text"/>
<input type="text"/>	3RD	<input type="text"/>	<input type="text"/>	<input type="text"/>
<input type="text"/>	4TH	<input type="text"/>	<input type="text"/>	<input type="text"/>
<input type="text"/>	5TH	<input type="text"/>	<input type="text"/>	<input type="text"/>
<input type="text"/>	6TH	<input type="text"/>	<input type="text"/>	<input type="text"/>
<input type="text"/>	7TH	<input type="text"/>	<input type="text"/>	<input type="text"/>
<input type="text"/>	8TH	<input type="text"/>	<input type="text"/>	<input type="text"/>
<input type="text"/>	9TH	<input type="text"/>	<input type="text"/>	<input type="text"/>

DOMAIN AND ESTATE SPELLS

DOMAIN	ESTATE	DOMAIN	ESTATE
1:		1:	
2:		2:	
3:	3:	3:	3:
4:		4:	
5:	5:	5:	5:
6:		6:	
7:	7:	7:	7:
8:		8:	
9:	9:	9:	9:

 SPELL SAVE DC MOD

MAGIC ITEMS

HENCHMEN / ANIMAL COMPANIONS / MERCENARIES

NAME	RACE	NUMBER	HD / LVL	HP	INIT	SPD	AC	BAB	STR	DEX	CON	INT	WIS	CHA
NOTES														
NOTES														
NOTES														

PHYSICAL APPEARANCE	AGE	SEX
	HEIGHT	SIZE
	WEIGHT	HAIR
	EYES	HANDEDNESS

QUOTE / FAVOURITE SAYING

PERSONALITY AND CHARACTER

ENEMIES, ALLIES, PAST
ACQUAINTANCES

TEMPLE
TOTAL VALUE: LEVEL: LOCATION:

AVAILABLE HYMNS:

CONGREGATION
LOCATION:
NUMBER OF MEMBERS:
LEVEL:

BACKGROUND & FURTHER NOTES

GUILD

TYPE:
ALIGNMENT:
REACH:
LOYALTY:
ACTIVITY:
VISIBILITY:
INCOME:

ALLIES

RESOURCES

LICENCES

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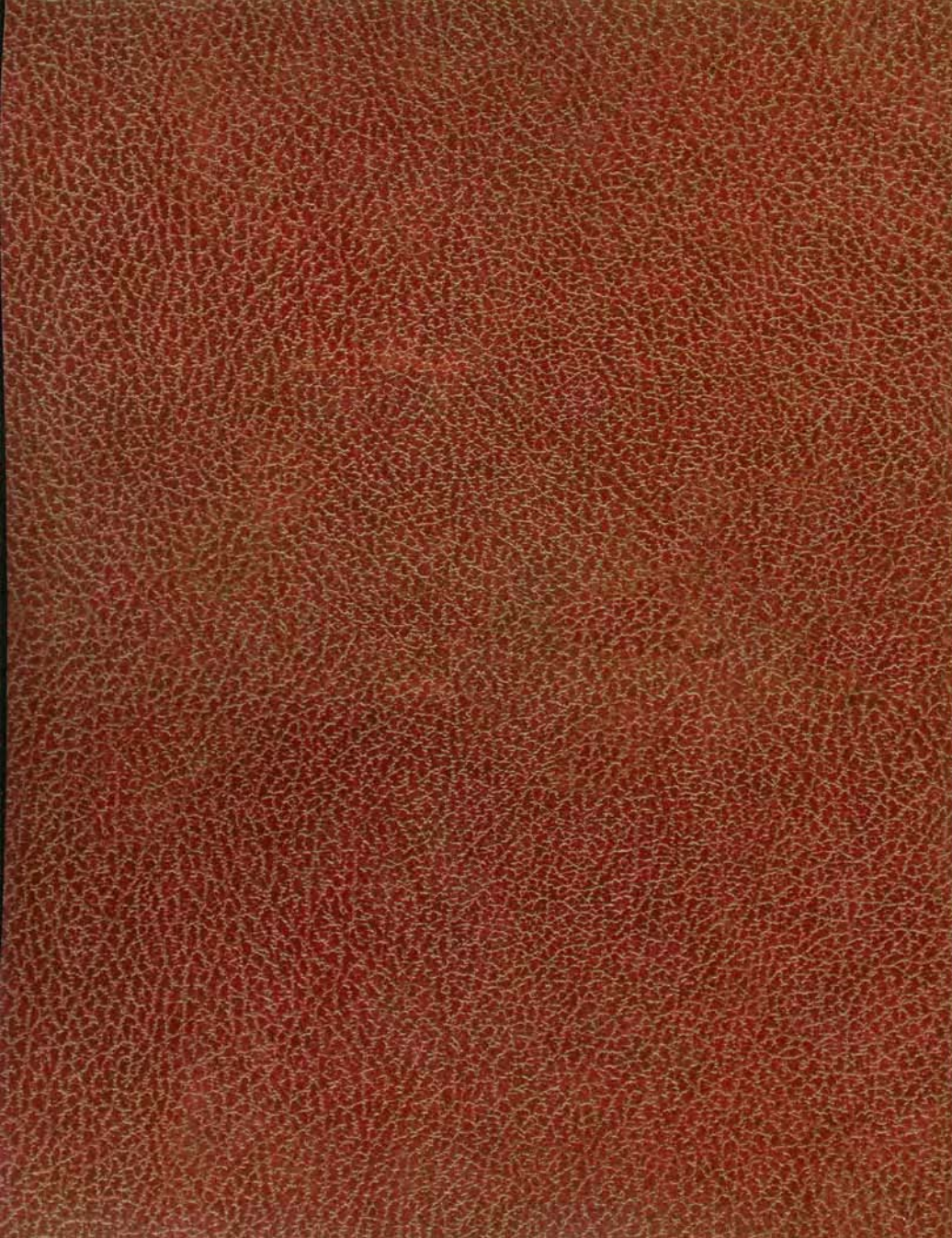
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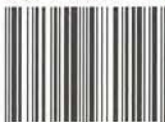
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