

## Harvest Church Version 3.0

Providing support and sustenance to the Gran March and its military

A Gran March Meta-Campaign Organization written by Robyn Lewis, Eric Gearman and the Gran March Triad

### Organization Alignment(s)

Any Non-Evil  
Clerics of Atroa: NG, CG  
Clerics of Merikka: LG, LN, NG  
Clerics of Sotillion: CG, CN, NG  
Clerics of Telchur: CN, CG  
Clerics of Velnius: LN, N, NG, CN  
Clerics of Wenta: CG, CN, NG  
Yes

### PC Organization:

*We ask the favor of the Winds, that this year might bring yet more prosperity. We pray to Velnius, that He may be advocate on our behalf, that the weather will be favorable. We beg that Merikka, in Her wisdom, can lead us safely through yet another year.*  
-- Gabriella Consannis, Cleric of Merikka

It is fitting that the most widely followed faith in Gran March is that of the Harvest Church. Instead of one Power, the Harvest Church is comprised of six gods and goddesses, with the addition of a patron saint. Merikka and Velnius are worshiped as the primary Powers in the Harvest Church, along with Atroa, Sotillion, and Wenta, goddesses of spring, summer, and fall, respectively. Telchur, feared god of winter, is not worshiped in the Harvest Church so much as he is appeased.

Powers of agriculture and climate, winds and land, the Harvest Church holds a position of great importance to most citizens of Gran March, wherein all able-bodied males of the age of majority are conscripted to serve in the military. A militant force of such a size not only takes a great deal of work to feed, but also reduces the number of those able to work the land and provide food for the country.

Few clerics devote themselves to a lifetime of service to any or all of the Church's Powers, and yet rare is the Gran March village or township that is without at least a small shrine owing veneration to the Harvest Church and the Powers that comprise it. One so dedicated to the Harvest Church, however, is nearly always welcomed amongst the common folk.

### Organization

The Harvestmaster leads the High Vestry which consists of nine leading priests who in turn lead the Church. The nine offices of the High Vestry are each selected by different methods and for different terms. The office of the Youngest is held by the youngest full priest in the Church at the time the position becomes available. The Youngest serves for 5 years, at which point a new Youngest is automatically selected. The office of the Eldest, chosen along the same lines, and the position of High Harvestmaster, are the only other clearly defined hierarchical positions within the Harvest Church. The remaining six offices are undefined, and continue to be a mystery to those except the High Vestry itself.

The office of the High Harvestmaster is held for 10 years at a time, and the office holder is selected during the Richfest celebrations every ten years by voting among all Harvest Church priests. The current High Harvestmaster, who began her second term in 590 CY, is Gabriella Consannis (human Clr 14, Merikka). Gabriella is currently using her office to smooth the integration of refugees into Gran March society and the Harvest Church. She is well respected and heeded by those in authority, and even Magnus Vrianian, Commandant of the March and a priest of Heironeous values her counsel. She splits her time between the Golden Temple attending to the business of the Church, and Hookhill where she makes sure the concerns of the common folk are respected.

The Harvest Church encompasses the greatest number of worshippers in Gran March, greater than any other single faith. Nearly one-quarter of the adult population of Gran March are members of the Harvest Church, venerating it as a whole Church, instead of following a single power. It is a church of the common folk, and while less politically influential than the Churches of Heironeous or even Zilchus, the leaders of the Harvest Church are still well heeded by those in positions of power. To ignore the representatives of the Harvest Church is to ignore the vast majority of citizens in Gran March.

The Harvest Church welcomes any non-evil person to worship at its services. Its tenets are simple, to provide whatever aid and succor possible in the event that a community of good persons or an individual should require it.

- Barbarians – On the surface, the Harvest Church would seem to be well suited to the barbarian lifestyle. Since much of the focus of the Harvest Church is towards agriculture and farming, however, barbarians sometimes find the Church not to their liking. All cultures need food to survive, however, so even the wildest of barbarian clans owes the Harvest Church veneration come planting and harvest time.
- Bards – Bards are often to be found amongst the faithful of the Harvest Church, as it has been discovered that crops grow much better while being serenaded. Church services, especially those wherein Sotillion and Wenta are the main focus, can grow quite vigorous and require the services of a talented bard!
- Clerics - It is the clerics of the faiths in the Harvest Church that are responsible for the caring of the faithful. Those who are dedicated to the Harvest Church are neither bound to one place, nor are they loathe to remain living in a community that needs tending to. They travel the roads adventuring and aiding those in need, or put down roots and assist those in communities as they see fit. Rarely are the representatives culled from the various faiths within the Harvest Church anything other than clerics, and there has never been a non-cleric High Harvestmaster.
- Druids – Given the focus of the Harvest Church towards nature and the natural order of things, druids would be thought to be natural allies of the Harvest Church, but due to their lack of normal social ties, druids are not terribly common. As the Church is very focused on the aiding of communities in the cultivation and maintenance of farms and utilization of the land, this tends to alienate many of the more militant druids. However, druids of Phyton are sometimes to be found working in conjunction with the clergy of the Harvest Church should the situation at hand warrant it.
- Fighters – The taking of life that is a fighter's livelihood is directly opposed to the basic tenets of the Harvest Church. This does not mean that fighters do not worship at the altar of the Church, however. The vast majority of soldiers that comprise the Gran March's standing army come from common folk whose families are involved with agriculture in one shape or another, and as such realize the importance of the Harvest Church in Gran March.
- Monks – The rigid, unyielding path of self-improvement is very much at odds with the Harvest Church's mission of offering aid to all farming communities. However, the strenuous physical labor and sacrifice that is a common part of the rural life does appeal to some monks. While not common, there are occasional monks whose faith is that of the Harvest Church.
- Paladins – Of all the Powers represented in the Harvest Church, only Merikka is lawfully stringent enough to truly suit the unswerving and uncompromising paladin. Paladins of the various Harvest Church gods and goddesses are not unheard of, as the Church's policies of providing aid to those less fortunate is compatible with a paladin's strict code, however such is extremely rare as most paladins in the Gran March tend to follow either Heironeous or St. Cuthbert.

- Rangers – In general, rangers work well with the Harvest Church. While some may prefer the solitary life, the Harvest Church does welcome the aid that rangers can give. Whether it is hunting down a wolf pack or rogue bear that has been menacing herd animals, helping gather food and lumber in time of need, or simply helping find lost children and animals, rangers are welcome in most communities that the Harvest Church represents.
- Rogues – Rogues are neither shunned nor fully accepted in the Harvest Church. This is primarily due to the bucolic view of theft. Provided that they follow the tenets of the Harvest Church, a rogue is just as welcome as a follower as most others.
- Sorcerers and Wizards – Little does the craft of the wizard and sorcerer have to contribute to the cultivation of land, and therefore they are uncommon amongst the devout of the Church. Arcane magic requires certain resources, and, like any other group or individual arcane magicians require food to survive, so they too understand the important role the Harvest Church plays in the Gran March. However, due to the belief that arcane spellcasters are in some way 'corrupted' by the Whispered One, they are not looked too kindly upon by followers and clergy of the Harvest Church.

### **Philosophy and Credo**

The order of nature cannot be subverted, but men and women can be educated, and with the help and mercies of the Harvest Church and the Powers contained within, catastrophes such as plagues and famines can be avoided. All faithful to the Church must be a pillar upon which a neighbor can lean in hard times, a ready ear and bountiful heart from which support can spring; a barrier against which evil cannot enter into a community.

The Harvest Church has but one real aim, and that is to tend to its followers and their needs. To this end they heal the sick, use their magics to enhance crop growth and prevent crop failure, carry news or messages as they make their rounds from village to village. The Church encourages its followers to travel, to gather and disseminate information as much as possible, that advances and improvements in agriculture and can be made.

The Harvest Church holds no quarter for those who would subvert the cycle of life or bring ruin to the harvests and the farming communities. A village or town under threat from undead is quickly aided by the Harvest Church. Further, unless the undead prove to be too much for the church to deal with, outside help is rarely called upon.

### **Day-to-Day Activities**

Clergy within the Harvest Church take on a wide and varied range of duties. They are healers, teachers, farmers, counselors, mediators and diplomats. Furthermore, the duties of the clergy can vary from season to season, and can vary widely from god to goddess.

Clerics of Merikka, for instance, may supervise the planting and harvesting of crops to ensure that both are occurring at the optimal time. They may then find themselves drafted to mediate between two warring families wishing to settle their differences with a wedding, then officiate the wedding itself. They may work in conjunction with the Gran March military, the church of St. Cuthbert or, less often, the Warriors Valiant of Heironeous to ensure that laws of the land are being enforced, or may bring lawbreakers to justice should no other officials be available. If the argument is simple enough, clergy within the Harvest Church have been known to settle the dispute without involving others. Often times a cleric of Merikka will seek the counsel of followers of Velnius. Clergy of the Rainshoud are often sought to act as an advocate, aiding those who might need their diplomatic skills. Clerics of Velnius are also very welcome, as the Elder Breeze is the Power of sky and weather, and will heed prayers for water and temperance when the weather deviates too far from the norm. This includes actions against clerics of evil Powers who seek to disrupt the natural weather cycle and cause havoc amongst good folk.

Those devoted to the Sad Maiden may travel to outlying communities to baptize babes born in the winter, bestowing upon them the grace of the new spring. They too may be called upon to perform wedding ceremonies, popular in the spring, as Atroa is fond of giving her blessings to new lovers whose love has blossomed in the spring. Clergy of Atroa help with planting in the spring, according to the most fortuitous planting times determined by clerics of Merikka. Coldeven and late spring are also busy times for those dedicated to the service of Sotillion. The Languid Lady's clerics are afield to prune the grapevines, strengthening the fall harvest. At the same time, they cultivate medicinal herbs and other healing plants, remedies made all the sweeter with a draught of full-bodied red wine. Clerics of both faiths can be seen harvesting the spring honey, which Wenta's clergy can then brew into sweet honey-mead.

Wenta's faithful can be seen laboring alongside farmers of Gran March, planting the wheat and barley that will be transformed into the heady brew for which their goddess is the patron. The time between planting and harvest is often used by the clergy of the Alewife as a season of leisure, a time used in sampling and distributing the last of the previous year's harvest of fine beers and ales. Those affiliated with Telchur, of which there are admittedly very few, are committed to helping those their patron Power deems worthy, those strong enough to survive the depths of the Icebrother's bitter cold winter. Those rare persons called to the faithful of Telchur are hardly seen in cities or towns, preferring the tranquility of the wilderness. They too provide aid to citizens, though it is not so direct as that provided by their brothers and sisters within the Harvest Church. Clerics of Telchur provide instruction on the culling of the weakest from livestock herds, and oftentimes mark those trees and plants affected with blight, that the resources might be utilized to care for those hardy souls that live through winter.

All of the Harvest Church's clerics hold the four yearly festivals in high regard as holy times, and all clergy save those of Telchur can be seen gathered in cities and towns to help the celebrations. Clerics of Merikka especially hold the festivals as sacred, as they mark the ever-turning pages of the calendar and the eternal cycle of the seasons. Clerics in the Harvest Church owe some veneration to the memory of St. Gweneveré; but, as there has never been a miracle performed attributed to the power of St. Gweneveré, she has no real clerics.

The priests of the Harvest Church are valued counselors as well. As with the Zilcherans and Cuthbertine, the Harvestors are frequently called upon to mediate disputes. Their advice is frequently sought by those in authority on matters concerning the common folk of Gran March. Additionally, Harvestors are considered, as a group, to be diplomats second in skill only to the Zilcherans, and priests of the Harvest Church fill not a few ambassadorial posts. As with the Zilcherans, Harvestors are frequently paired with a more military minded deputy ambassador. Reyla Hyttaska (human Clr 13, Merikka), the current ambassador to Keoland is one such. She is paired with deputy ambassador Lieutenant Deskar Vaggarel, (human Exp 5<sup>th</sup>) a retired army supply officer.

### **Important Dates, Holidays & Ceremonies**

Being patrons of the seasons and nature's unceasing circle, each of the gods and goddesses holds one of the yearly festivals as sacrosanct. As each festival marks the end of one season and the beginning of another, the patron deity for each of these festivals can and often does overlap. These quarterly weeks are, for the most part, times of celebration; the only exception is the week of Growfest. While this is an important and joyous time for clerics and faithful of both Atroa and Merikka, clerics of Telchur regard the festival with brooding silence, full of the sureness that winter will return again to freeze the tender green plants, in the fullness of time.

The 6<sup>th</sup> day of Growfest is the traditional day of Atroa's Feast, wherein citizens throughout Gran March gather to celebrate the end of the harsh winter and the re-birth of the land. They give thanks to Atroa for the return of her warmth to the face of Oerth. Great tables are set out of doors, and piled high with the country's finest victuals for all to partake. Merikka's clerics regard Growfest of particular importance, as it marks the true beginning of a new year with the end of winter and the birth of spring.

Richfest is of particular import to clerics of Sotillion, as it marks a time of relative ease between planting time and harvest time. The 21<sup>st</sup> of Wealsun is the summer solstice, set aside as a day dedicated to Sotillion and the comfort she brings with the south wind.

Of particular significance to the faithful of Wenta is the festival of Brewfest. Not only is Brewfest the festival marking the fall harvest, it is the last celebration of the year before the hardness of winter sets in. Rare is the Gran March Brewfest that lacks a cleric of Wenta in attendance. Brewers beg Wenta for her grace year-round, however, in her aspect as the goddess of brewing.

Sunsebb is held as a time of reflection and prayer. Needfest is celebrated as a time for the appeasement of Telchur, that his cold heart might be warmed and that the dark depths of winter made balmier.

### **Headquarters / Major power centers**

The main temple of the Harvest Church in Gran March is the Golden Temple, in Buxton's Crossing. This locale was chosen for many reasons, not least of which is it's central location in the Gran March. Further, being located on a crossroads, it strengthens the representation of the Harvest Church as patrons of the four winds. The Golden Temple itself is constructed of a yellow stone, said to be a rare type of onyx, imported from quarries in the Hellfurnaces. It is the traditional home to the current High Harvestmaster. The congregation that attends services in the Golden Temple is the largest in Gran March, mostly due to the fact that it is the largest temple to the Harvest Church in Gran March. Larger congregations are seen on occasion, services held out of doors during any of the four yearly festivals, but not on the weekly basis seen at the Golden Temple. The Temple also sees thousands of pilgrims, farmers, brewers, vintners and others who work the land come to pay their respects each year, leaving behind some small token of their craft. The custodians of the Golden Temple then redistribute these gifts to the needy. The Golden Temple maintains a small shrine to St. Gwenevere, and it is said that her remains are interred inside.

The temple of Merikka in Orlane is unusual in the Harvest Church, as it is one of the only places of worship consecrated to a single Power. It was encapsulated by the Harvest Church only within the last 10 years or so, and retained the trappings of a dedicated temple of Merikka until very recently. In 589 CY, the temple suffered extensive damage during a raid of Rushmoor humanoids. While the main structure of the temple remained intact, many of the trappings, particularly the gold statues that were the pride of the temple, were carted off into the Rushmoors. The temple had been partly refurbished, as recent forays by the military and adventurers into the Rushmoors had returned some of the decorations. Negotiations had begun between the leaders of the Harvest Church and those of the Orlane church to include trappings of other powers, when the Battle of Orlane in Wealsun of 591CY occurred and the temple was destroyed by the invading forces. It was rebuilt by citizens of Orlane after the battle, and reconsecrated as a church solely to Merikka in 592cy.

Many small chapels to the Harvest Church can be found throughout Gran March, in the various villages and towns. They are typically simple structures, almost always attended by a custodial priest, serving the surrounding community. One such chapel is the Shrine of Winds in Buxton's Crossing. It is located towards the center of the town at the crossing of the roads running from Hookhill to Shiboeth and from Proman to Orlane. The shrine itself is constructed in such a manner as to have no single entrance or main altar, but instead has four such doors, each facing one of the directions of the compass. Each side of the shrine is consecrated to a single Power of the Harvest Church; Atroa, Sotillion, Telchur and Wenta each have an altar of their own, with an altar in the center jointly dedicated to Merikka and Velnius. The overall construction style of the Shrine of Winds is gaining popularity within the Harvest Church, and is being reproduced throughout Gran March.

### **History**

Originally created in the very earliest days of the settlement of Gran March and to this day the only major religion that venerates more than one god, the Harvest Church was founded by a group of like-minded priests. The idea of a multi-Power Church is still unusual (not unheard of, however, given the popularity of the Yeomanry's Church of Seven Faiths), but it has been a part of the fabric of Gran March for so long

that it is accepted as the natural order of things. It is commonly believed by scholars that the reason that a cleric of the Harvest Church can pray and conduct services to any of the gods represented therein is that they are all part of the same divine family. Procon, the Storm Lord, being the father of all of the gods in the Harvest Church save Merikka lends credence to this theory. The majority of clergy and faithful in the Harvest Church generally do not concern themselves with such speculation on their faith, contenting themselves with their faith.

Ancient Suloise lords controlling the areas that are now Gran March did little to suppress the indigenous tribal Oerdian religious leanings. As a result religion in the Gran March is a mix of both Oerdian and Suloise gods and goddess, each filling niches the other pantheon lacked. Worship of the Oerdian agricultural gods flourished as the area became more settled and discovered Gran March's very fertile soil and long growing season. Citizens watched as two centuries of wars taught the Gran March leaders the importance of a large, well-trained army. The Oerdian agricultural gods grew to popularity during this time, as it is difficult to win wars with hungry soldiers.

While some uneducated believe that the Harvest Church came to be in its present form due to having a common enemy in the form of Vecna, historical evidence points to this not being the case. The Master of the Spidered Throne, regardless of where his domain was located in actuality, rose and fell in power long before the Twin Cataclysms that eventually brought about modern society. This is not to say that some despot, one whose true name is now forgotten, did not manage to gain those two infamous artifacts of the Whispered One. Regardless of what actually brought the various faiths that compromise the Harvest Church to the current incarnation, no civic-minded individual can deny the good works they perform.

Early in the development of Gran March, the Knights of the Watch, then almost a ruling faction, made the decision to support and defend the Harvest Church. This decision was based on the view that the Church would be an influence likely to avoid the petty squabbles between followers of different agricultural traditions that might otherwise have plagued the land. That alliance continues today, to the benefit of both parties.

### **Allies**

The Harvest Church has an extremely close relationship to the Churches of Phyton and St. Cuthbert in part because the three Churches have very similar aims and goals. In their quest to aid the people of Gran March, the followers of the Harvest Church, the Church of Phyton and that of St. Cuthbert can always be counted on to assist one another. The Harvest Church is also friendly, in a considerably lesser sort of way, with the Churches of Fharlanghn and Zilchus, despite tales of the latter being Sotillion's erstwhile husband.

The Knights of the Watch have sworn to uphold the Harvest Church in Gran March, an arrangement that has been to the benefit of both the Church and the Knights. The Harvest Church provides what aid it can to the Knights and their endeavors in the forms of foodstuffs, healing skills and magics. The Knights in turn keep an open ear to any concerns the Church might have, heeding the Church's wise counsel.

The Harvest Church has come to regard the growing cult of Pelor with some ambivalence; for the most part, feelings towards the Flan sun god are positive. There is even a small but growing contingent of influential priests within the Harvest Church that believe that the addition of Pelor into the Church would be of benefit to Gran March. This idea is generally dismissed for two reasons. First, the Gyri followers of Pelor will eventually leave, taking their beliefs with them, and second, Pelor is a deity of Flan origin and is therefore to be of some concern. The Harvest Church does note that the growing number of displaced Geoff citizens living in the March needs spiritual support and succor as much as does natural March citizens, but is not certain on how exactly to proceed. The addition would likely help in soothing the transition of Geoff citizens in their temporary homes, and might improve the still admittedly shaky Gran March/Geoff relations, but would also require allowing a foreign god into their domain.

### **Rivals**

Members of the Harvest Church are rather suspicious of the Pholtians, whom they regard as dangerous zealots. This situation was exacerbated by the Penbroke Massacre of Flocktime 540CY, when followers of Pholtus put a Cuthbertine church to the torch, after barricading its doors with everyone trapped inside. This, needless to say, did not win the Church of Pholtus any favors with the rest of Gran March's religious factions. The Harvest Church has come to regard the Pholtians as dangerous zealots because of the deed, and relations between the Churches are rather strained.

The Church of Heironeous has lately become a rival due to the rampant proselytizing of faithful among the Harvest Church. Privately, word has been sent to Speaker Lindra in hopes to stem what could be a religious difficulty preparing to sprout in the Gran March. It is hoped that this does not happen, as it would be potentially disastrous for the campaigns that the Gran March is currently focusing on. Thusly, the Harvest Church has a rapidly cooling relationship with the Heironean Church, whose steady proselytizing has caused some enmity, as the Harvest Church sees the Heironeans as poaching on its traditional worship base.

The Church is suspicious of followers of Obad-Hai, but the latter's faithful are so rarely encountered that the Church largely ignores them. Faithful of Merikka are not disposed to look kindly upon followers of Zagyg, as it is widely believed that Zagyg imprisoned Merikka for a time.

### **Foes**

Members of the Harvest Church count all evil gods and their worshipers amongst their foes. Chief amongst these is Vecna, who once, according to legend, held dominion over the Sheldomar Valley. Followers of the Harvest Church in Gran March are especially vigilant to keep this ancient evil from regaining its foothold.

Another adversary of the Church is Incabulous, as he is the Power of plagues, sickness, drought and famine, all things that are diametrically opposed to the aims of the faithful of the Harvest Church. Any sign of unnatural sickness among the populace or herds is quickly dealt with by the church.

Raxivort, god of rats, is also an enemy of the Harvest Church, but is rarely encountered, due to having few followers in the area.

Kurell and his followers are somewhat foes of the Church due to the former's difficulties with Atroa and Sotillion, but rarely does any situation come to a head, as Kurell has few open worshippers in the Gran March.

### **Heraldry/ Symbol**

The Harvest Church does not, as such, have a single holy or heraldic symbol to represent the Church as a whole. The worshiper's individual holy symbol serves this purpose, that the Powers that make up the Harvest Church may retain their autonomy within the Church. The symbol of Atroa is a stylized heart-shape with an air glyph inside. A basket of grain and a long scroll are the symbols that represent Merikka. Sotillion's Ataraxia, her pure orange, winged tiger, is also the symbol by which the Summer Queen is known on Oerth. As bleak as the season it represents, Telchur's holy symbol is a leafless tree silhouetted against a field of snow. Velnius's symbol is a bird perched upon a cloud. Wenta's symbol is that of a sheaf of barley, imposed over a bunch of grapes.

### **Requirements**

To join the Harvest Church a person must:

- Venerate one/all of the Powers represented within the Harvest Church.
- Be of a non-evil alignment

- Tithe 10% of yearly income to the Church.
- Clergy (Clerics, monks, rangers and paladins) must spend 5 TUs (one time only) in training and service to the Harvest Church.
- Possess at least 8 ranks in any two of the following skills: Diplomacy, Heal, Knowledge (nature), Profession (brewer), Profession (farmer), or Profession (vintner).

These requirements allow anything listed in benefits except where noted.

The following requirement(s) allows any benefit which is marked with an asterisk and qualifies the member as clergy in the Harvest Church.

- Spend 10 TUs each year furthering the Harvest Church's aims. These days can be spent in many different ways, but must be dedicated to the Harvest Church. As the Church is instrumental in keeping the Gran March Military running smoothly, active duty PCs may use military TUs to fulfill this requirement.
- Be a member of the Harvest Church for 6 months.
- Donate 100 gp to the Church to pay for materials used around the church.
- At least one level of cleric, monk or paladin with patron deity being one of the gods of the Harvest Church.

## Benefits

Those who are members of the Harvest Church in good standing have the following benefits. Note that some of these benefits may have additional costs which are listed below:

- Clergy have access to the following adaptable prestige classes:
  - From *Defenders of the Faith*: Hunter of the Dead
  - From *Masters of the Wild*: King/Queen of the Wild (Hills or Plains only)
- Clergy have access to the following magic spells, with training costs described in the Costs section:
  - From *Defenders of the Faith*:  
*Bear's Heart, Brambles, Divine Flame, Divine Storm, Divine Zephyr, Harrier, Knife Spray, Weather Eye*
  - From *Masters of the Wild*:  
*Bottle of Smoke, Briar Web, Dawn, Nature's Favor, Regenerate Light/Moderate./Serious/Critical Wounds*

Characters only have access to spells on the class list for their own class; this benefit does not, for example, give paladins or druids access to the cleric spells listed above.

- Clergy have access to up to three of the following feats, with training costs described below:



- From *Defenders of the Faith*:  
Divine Cleansing, Divine Resistance, Empower Turning, Extra Smiting, Heighten Turning, Quicken Turning, Sacred Spell.
- From *Tome and Blood*:  
Augment Summoning, Cooperative Spell, Delay Spell, Eschew Materials, Extra Slot, Greater Spell Focus, Greater Spell Penetration, Persistent Spell, Twin Spell, Widen Spell
- From *Song and Silence*:  
Athletic, Jack-of-All-Trades, Trustworthy
- From *Masters of the Wild*:  
Create Infusion, Clever Wrestling, Dragon's Toughness, Dwarf's Toughness, Faster Healing, Giant's Toughness, Plant Defiance, Plant Control, Resist Disease, Resist Poison
- Members have access to the following unusual mundane items:
  - *Sword & Fist*: Bolas, Great Crossbow
  - *Defenders of the Faith*: Spruce Alter Case, Linen Altar Cloth, Dyed Altar Cloth, Small Altar Cloth, Aspergillum (iron), Temple Candles, 12-hour Candles, Timekeeping Candles, Vigil Candles, Silver Candlesticks (normal and hand-held), Censer (brass or silver), Common Incense, Bronze Holy Symbol, Prayer Book or Scripture (normal or compact), Snuffing Bell.
  - *Tome and Blood*: Scroll Organizer, Glowpowder, Healing Salve, Scentbreaker.
  - *Masters of the Wild*: Winch Crossbow
- Members have access to the following magic items as per the *Living Greyhawk Campaign Sourcebook* (wands and potions have minimum caster level required):
  - *Dungeon Masters Guide*  
+1 distance sling\* (4,300 gp)  
+1 distance net\* (4,320 gp)  
+1 defending sickle\* (4,306 gp)  
+1 frost shortspear\* (4,302 gp)  
+1 distance shortspear\* (4,302 gp)  
potion of cure serious wounds (750 gp)  
potion of remove disease (750 gp)  
potion of neutralize poison (750 gp)  
ring of warmth (2,100 gp)  
wand of cure light wounds (750 gp)  
wand of cure moderate wounds (4,500 gp)  
periapt of proof against poison (4,000 gp)
  - *Sword and Fist*  
potion of false life (300 gp)  
headband of ferocity (2,000gp)  
vest of false life (12,000 gp)
  - *Defenders of the Faith*  
splint mail of stability (5,845gp)  
greater holy symbol (5,040gp)

- Clergy of the Harvest Church have access to the following armor / shield / weapon enhancements as upgrades:
  - *Dungeon Master's Guide:*  
The ability to upgrade masterwork armor, shields or weapons to +1. The only weapons/armor/shields that can be upgraded in this manner are slings, nets, sickles, short spears, short bows, leather, studded leather, and chain shirts. This upgrade applies to all members and requires that only the difference between the masterwork item and the +1 be paid (1000 gp for armor/shields, 2000 gp for weapons). If the purchaser has Craft Magic Arms and Armor, this cost is halved.  
  
*Defending, Holy, Shock*
  - *Sword & Fist:*  
*Merciful*
  - *Defenders of the Faith:*  
*Absorbing, Daylight, Sacred*
- Access to clerical healing (with clerical spells of up to 5<sup>th</sup>-level) from the Harvest Church. Spell costs follow the standard costs described in the Gran March Temple Influence point document.
- The Harvest Church provides free lodging for members involved in furthering the Church's aims. This includes the ten weeks (TUs) of service the PC must dedicate to the Church each year and also applies to the five weeks (TUs) of training when becoming a member of the church.
- All members of the Harvest Church get a +1 competence bonus to Diplomacy checks with the clergy associated with the Harvest Church in Gran March. Furthermore, all Church clergy get a +2 competence bonus to Diplomacy checks with Harvest Church clergy in Gran March. The same bonus applies to those who do convincing impersonations (apply appropriate skill checks).
- Members of the Harvest Church gain one Influence Point with the Church in Gran March each year. These influence points may be saved from year to year and their total should be noted in the Notes section of any Adventure Certificate, along with any expenditures.

### Costs

In addition to the other membership requirements, members are expected to provide service and/or money for advanced training:

- **Advanced Spell Training:** Faithful of the Harvest Church must give one TU of service for every three spell levels learned with a minimum of one TU.
- **Advanced Feat Training:** Faithful of the Harvest Church must give one TU of service plus one TU for every two feats or special abilities (for example, energy channeling) required as prerequisites to gain the new feat with a minimum of one TU.
- **Prestige Class Training:** Five TUs of service for initial training up to level one of a particular prestige class offered by the Harvest Church. If another prestige class is taken through the Harvest Church, this cost must be paid again. No other costs for taking second and successive levels in a prestige class.

A member also bears certain responsibilities of membership:

- To provide aid to any persons of good moral standing that should request it. This is the ultimate aim of the Harvest Church, but it is up to the character to decide whether or not to provide such aid.

## References

The following are useful references with regard to this meta-campaign organization in Living Greyhawk:

- *Sword and Fist: A Guidebook to Fighters and Monks* by Jason Carl, *Defenders of the Faith: A Guidebook to Clerics and Paladins* by Rich Redman and James Wyatt *Tome and Blood: A Guidebook for Wizards and Sorcerers* by Bruce Cordell and Skip Williams, *Song and Silence: A Guidebook to Bards and Rogues* by David Noonan and David Rateliff, and *Masters of the Wild: A Guidebook to Barbarians, Druids and Rangers* by David Eckleberry and Mike Selinker. These Builder Books contains the full descriptions of the Prestige Classes described above. As per *The Living Greyhawk Campaign Sourcebook*, a player who has a character with any of these Prestige Classes must keep a copy of these pages available for the DM to reference during game play.
- *Gran March Religions Document* by Nick Perch. This document provides an overview of all of the major religions in Gran March with some entries describing their relationship with the Church of Heironeous. It is a must read for clergy in Gran March.  
[http://groups.yahoo.com/group/GranMarch/files/Gran March Religions Document.doc](http://groups.yahoo.com/group/GranMarch/files/Gran%20March%20Religions%20Document.doc).
- *The Living Greyhawk Gazetteer* by Gary Holian, Erik Mona, Sean K. Reynolds and Frederick Weining. It is the source for much of the information on the powers referenced above.